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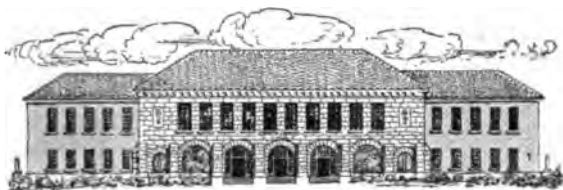
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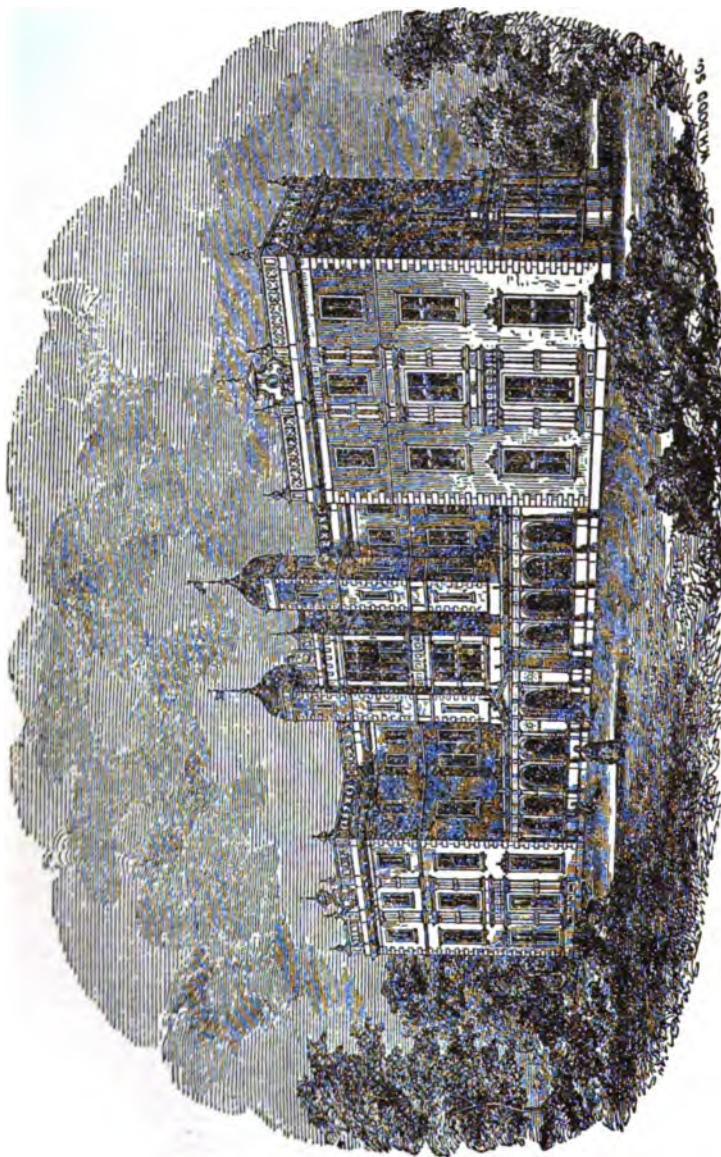
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KNELLER HALL, TRAINING SCHOOL, ENGLAND.

NORMAL SCHOOLS,
AND OTHER
INSTITUTIONS, AGENCIES, AND MEANS

DESIGNED FOR THE
PROFESSIONAL EDUCATION OF TEACHERS.

BY HENRY BARNARD,
SUPERINTENDENT OF COMMON SCHOOLS OF CONNECTICUT.

PART II.—EUROPE.

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CIRCULAR

THIS volume, although prepared from documents originally collected, from time to time, to assist the undersigned in maturing his own views and plans for the improvement of the common schools of Connecticut, and particularly in devising modes of operating beneficially for the advancement of the teacher's profession, here and in Rhode Island, is not intended, exclusively or mainly, for circulation in this State. It embodies information which the author believes can be made available in organizing new, and improving existing systems of public instruction, and particularly institutions and agencies, designed for the professional education of teachers, in every State of this Union. Its value does not consist in its conveying the speculations or limited experience of the author, but the matured views and varied experience of wise statesmen, educators and teachers, through a succession of years, and under the most diverse circumstances of government, society and religion. It is believed that every teacher, and every school officer, who will peruse these pages with any degree of attention, can gain valuable hints and reliable information, as to the experience of States and Institutions, which can be turned to good account in his own school, and his own sphere of administrative duty.

HENRY BARNARD,

Superintendent of Common Schools.

HARTFORD, January 13, 1851.

INTRODUCTION.

WHATEVER may be thought of the practical value of the experience of Germany and other European States in the organization and administration of Systems of Public Instruction, to those who are engaged in the work of establishing and improving Public Schools in this country, no one who has reflected at all on this subject, can doubt the applicability, with some modifications, of many of the institutions and agencies which are employed there, especially in Germany, Holland, and Switzerland, to secure the thorough professional education, and progressive improvement of teachers of elementary schools. Among these institutions and agencies are,

1. Institutions supported by the government, wholly, or mainly devoted to a course of instruction in the theory of education as a science, and in methods of teaching as an art. In most of the German States these institutions are known as Teachers' Seminaries, and are not composed of children, but of teachers, or of candidates for admission to the profession, with one or more schools for children annexed but subordinate to them as schools of practice.

Institutions of this class are not confined to training teachers for primary or elementary schools, but are established for the preparation of professors and teachers in universities, and schools of secondary and superior education.

2. Courses of lectures on the principles and practice of teaching, to classes of young persons who have gone through the studies of the primary school, and who enjoy opportunities of observation and practice as assistants, in the classification, instruction and discipline of the schools, in which these lectures are given. These schools composed of children, are always located in large towns, and were originally denominated Normal Schools, because they were *patterns*, or models for the imitation of the class of teachers,—the *rule* or *law* of their practical operation. The name was first applied in Austria, where this system of training teachers still prevails, and was adopted in France to designate institutions which are properly Teachers' Seminaries. Through the reports and treatises of French writers on education, the word

Normal has been introduced into the English language, as synonymous with Teachers' Seminaries, when used in connection with schools. Courses of Lectures on Didactics and Pedagogy are common in the Universities and Theological Schools of Germany, and are frequented by those who expect to teach in the Gymnasias, and other schools of Secondary and Superior Education. In some of the German States students of theology are required to attend these lectures as a necessary preparation for the right performance of the duties of school committees, which are always although not exclusively, composed of clergymen of different denominations.

3. A combination of the Teachers' Seminary and the Normal School, (in its original acceptance, of courses of lectures and practice as assistants in model or pattern schools,) with a system of apprenticeship in the business of teaching. This is the plan of preparing teachers which has worked admirably in Holland, and has recently been introduced into England, under the auspices of the Committee of Council on Education.

4. Institutions, composed, not of teachers or candidates for teaching, in attendance only for a limited period, ranging from six months to four years, as in Teachers' Seminaries and Normal Schools, but of members, who, having passed through a novitiate, or preparatory course to test their vocation, are devoting themselves for life, from religious motives, under a rule of celibacy and poverty, but without a vow, to the education of the poor. These institutions, (*Ecolesmaire*, or Mother Schools,) originated in France, and the principal congregations are known as Brothers of the Christian Doctrine. The teachers are models of industry and Christian devotion in their vocation, and their Schools for the poor are among the best elementary schools in Europe. A modification of these institutions has been recently introduced at Kaisersworth, and Berlin, in Prussia.

5. An Itinerating Normal School Agency, by which superior teachers, of experience and the requisite tact and talent for the business circulate among the schools of a particular district, not mainly for the purposes of inspection, but for familiar conversation with teachers, and practical illustrations in their school-rooms, of improved methods of arranging the studies, and conducting the recitations and discipline of the schools.

6. A system of examination, by which only persons of the right spirit, character, attainments, and practical skill, are

licensed to teach, combined with modes of school inspection, by which incompetent and unworthy members are excluded from the profession.

7. Plans of associations of the teachers of a town or larger district, for periodical conferences for mutual and professional improvement.

8. Legal recognition of the true value of the teacher's office, by exemption from duties which will interfere with the full performance of its duties, and by provision for its permanence and adequate compensation, independent of the negligence or parsimony of parents and municipal authorities.

9. A system of promotion from a less desirable school, to one more so in respect to studies, location, and salary, dependent not upon favoritism, but generally on the results of an open and impartial examination.

10. Access to books on the theory and practice of teaching, and to educational periodicals, by which the young and inexperienced teacher is made acquainted with the views of experienced teachers in his own and other times, in his own and other countries.

11. Facilities for the acquisition of some industrial pursuit, out of school hours, which will add to the happiness and emoluments of the teacher, without diminishing his personal influence as the educator of the community.

12. A system of savings, aided and guaranteed by the government, but founded in habits of thrift and forecast in the teachers, by which provision is made for themselves in old age, or sickness, and for their families, in case of death.

By these and other institutions, agencies and means, recognized or established in some of the best systems of public instruction in Europe, the office of teacher has been greatly elevated in usefulness, and in social and pecuniary consideration. It is the object of this volume to bring together the experience of different states in this most important department of the whole field of educational labor, as presented in official documents, and the observations of intelligent and trustworthy educators. For the imperfect manner in which the work is done, and for many omissions of historical facts, the author can offer no other apology than the simple statement that he has found the time he could devote to its performance altogether too short and that a portion of this time has been occupied by official duties, or rendered useless for this purpose by ill health.

In conclusion, it may save some misapprehension of his own views to remark, that with all these agencies for the

education and improvement of teachers, the public schools of Europe, with their institutions of government and society, do not turn out such practical and efficient men as our own common schools, acting in concert with our religious, social, and political institutions. A boy educated in a district school of New England, taught for a few months in the winter, by a rough, half-educated but live teacher, who is earning his way, by his winter's work in the school-room out of the profession into something which will pay better, and in the summer by a young female, just out of the oldest class of the winter school, and with no other knowledge of teaching than what she may have gathered by observation of the diverse practices of some ten or twelve instructors, who must have taught the school under the intermittent and itinerating system which prevails universally in the country districts of New England—a boy thus taught through his school life, but subjected at home and abroad, to the stirring influences of a free press, of town and school district meetings, of constant intercourse with those who are mingling with the world, and in the affairs of public life, and beyond all these influences, subjected early to the wholesome discipline, both moral and intellectual, of taking care of himself, and the affairs of the house and the farm, will have more capacity for business, and exhibit more intellectual activity and versatility than the best scholar who ever graduated from a Prussian school, but whose school life, and especially the years which immediately follow, are subjected to the depressing and repressing influences of a despotic government, and to a state of society in which every thing is fixed both by law and the iron rule of custom. But this superiority is not due to the school, but is gained in spite of the school. Our aim should be to make the school better, and to bring all the influences of home and society, of religion and free institutions, into perfect harmony with the best teaching of the best teacher.

Hartford, January 13, 1851.

NORMAL SCHOOLS IN EUROPE.

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TABLE

NUMBER OF NORMAL SCHOOLS IN THE DIFFERENT STATES OF EUROPE.

Prussia,	51	1735
Saxony,	10	1785
Austria,	11	1775
Bavaria,	9	1777
Wirttemberg,	7	1757
Hanover,	7	1750
Baden,	4	1768
Hesse-Cassel,	3	
Hesse-Darmstadt,	2	
Anhalt,	3	
Saxe-Coburg-Gotha,	2	1779
Saxe-Meiningen,	1	
Saxe Weimar,	2	
Oldenburg,	2	
Holstein,	1	1788
Nassau,	1	
Brunswick,	1	
Luxemburg,	1	
Lippe,	1	
Mecklenburg Schwerin,	1	
Mecklenburg Strelitz,	1	
Lubec,	1	
Bremen,	1	
Hamburg,	1	
Frankfort,	1	
Holland,	2	1816
Belgium,	2	
Denmark,	2	
Sweden,	1	
France,	97	1808
England and Wales,	23	1840
Scotland,	2	1835
Ireland,	1	1836
	264	

~1840

GERMANY.

To Germany,* as a whole, as one people, and not to any particular state of Germany, as now recognized on the map of Europe, belongs the credit of first thoroughly organizing a system of public education under the administration of the civil power. Here, too, education first assumed the form and name of a science, and the art of teaching and training children was first taught systematically in seminaries established for this special purpose.

But not to Germany, or to any one people or any civil authority any where, but to the Christian Church, belongs the higher credit of first instituting the public school, or rather the parochial school, for the elementary education of the poor, which was the earliest form which this mighty element of modern society assumed. After the third century of the Christian era, whenever a Christian church was planted, or religious institutions established, there it was the aim of the higher ecclesiastical authorities to found, in some form, a school for the nurture of children and youth for the service of religion and duties of society. Passing by the ecclesiastical and catechetical schools, we find as early as 529, the council of Vaison strongly recommending the establishment of village schools. In 800 a synod at Mayence

*Mr. W. E. Hickson, in his valuable pamphlet, entitled "*Dutch and German Schools*," published in London in 1840, well says:

"We must bear in mind that the German states, although under different governments, are not nations as distinct from, and independent of each other, as France and Spain, or as Russia and Great Britain. Each of the German states is influenced more or less by every other; the whole lying in close juxtaposition, and being linked together by the bond of a common language and literature. The boundary line that separates Prussia from Hesse on one side, or from Saxony on another, is not more defined than that of a country or parish in England. A stone in a field, or a post painted with stripes, in a public road, informs the traveler that he is passing from one state into another, that these territorial divisions make no change in the great characteristics of the people: whatever the name of the state, or the color of the stripes, the people, with merely provincial differences, are the same: from the Baltic to the Adriatic, they are still Germans. The national spirit may always be gathered from the national songs, and in Germany the most popular are those which speak of all Germans as brothers, and all German states as belonging to one common country, as may be gathered from the following passage of a song of M. Arndt:—

"What country does a German claim?
His Fatherland; know'st thou its name?
Is it Bavaria,—Saxony?
An inland state, or on the sea?
There, on the Baltic's plains of sand?
Or mid the Alps of Switzerland?
Austria, the Adriatic shores?
Or where the Prussian eagle soars?
Or where hills covered by the vine,

Adorn the landscape of the Rhine?
Oh no, oh no, not there, alone,
The land, with pride, we call our own,
Not there. A German's heart or mind
Is to no narrow realm confined.
Where'er he hears his native tongue,
When hymns of praise to God are sung,
There is his Fatherland, and he
Has but one country—Germany!"

ordered that the parochial priests should have schools in the towns and villages, that the little children of all the faithful might learn letters from them; "let them receive and teach these with the utmost charity, that they themselves may shine as the stars for ever. Let them receive no remuneration from their scholars, unless what the parents through charity may voluntarily offer." A council at Rome, in 836, under Eugene II., ordained that there should be three kinds of schools established throughout Christendom; episcopal, parochial in towns and villages, and others wherever there could be found place and opportunity. In 836, Lothaire I. promulgated a decree to establish eight public schools in some of the principal cities of Italy, "in order that opportunity may be given to all, and that there may be no excuse drawn from poverty and the difficulty of repairing to remote places." The third council of Lateran, in 1179, says: "Since the Church of God, as a pious mother, is bound to provide that opportunity for learning should not be withdrawn from the poor, who are without help from patrimonial riches, be it ordained, that in every cathedral there should be a master to teach both clerks and poor scholars gratis." This decree was enlarged and again enforced by Innocent III. in the year 1215. Hence, in all colleges of canons, one bore the title of the scholastic canon. The council of Lyons, in 1215, decreed "that in all cathedral churches, and others provided with adequate revenues, there should be established a school and a teacher by the bishop and chapter, who should teach the clerks and other poor scholars gratis in grammar, and for this purpose a stipend should be assigned him."*

Such was the origin of the popular school, as now generally understood—every where the offspring, and companion of the Church; sharing with her, in large measure, the imperfections which attach to all new institutions and all human instrumentalities; encountering peculiar difficulties from the barbarism of the age and people through which it passed, and which it was its mission to enlighten; and every where crippled by insufficient endowments, unqualified teachers, and the absence of all text books, and necessary aids to instruction and illustration. The discovery of the art of printing, in 1440, and the consequent multiplication of books at prices which brought them more within reach of the great mass of the people; the study and use of the vernacular language by scholars and divines, and particularly its employment in the printing of the Bible, hymns, popular songs, school books, and in religious instruction generally;

* Digby's *Mores Catholici*.

the recognition by the municipal authorities of cities; and at a later period by the higher civil power, of the right, duty and interest of the state, in connection with, or independent of the church, to provide liberally and efficiently for the education of all children and youth; and above all the intense activity given to the human mind by the religious movement of Luther, in the early part of the sixteenth century; the assertion of the right of private judgment in the interpretation of the scriptures; the breaking up of existing ecclesiastical foundations, and the diversion of funds from religious to educational purposes,—all these causes, combined with the general progress of society, co-operated to introduce an advantageous change in the organization, administration, instruction and discipline of the popular school. But the progress actually made from year to year, and century even to century, was slow, and after three hundred years of effort, there is much yet to be done even in those states and communities which have accomplished the most toward improving the outward organization and instrumentalities of the schools, and above all its internal life in the improved qualification and position of the teachers—for as is the teacher, so is the school. A brief reference to a few of the more prominent names in the history of popular education in Germany, and through Germany, of Modern Europe, is all that can be attempted at this time and in this connection. Among these names stands prominent that of Martin Luther.

In a letter to the Elector of Saxony, in the year 1526, Luther says:*

"Since we are all required, and especially the magistrates, above all other things, to educate the youth who are born and growing up among us, and to train them up in the fear of God and in the ways of virtue, it is needful that we have schools and preachers and pastors. If the parents will not reform, they must go their way to ruin, but if the young are neglected, and left without education, it is the fault of the state; and the effect will be that the country will swarm with vile and lawless people, so that our safety, no less than the command of God requireth us to foresee and ward off the evil." He maintains in that letter that the government, "as the natural guardian of all the young," has the right to compel the people to support schools. "What is necessary to the well-being of a state, that should be supplied by those who enjoy the privilege of such state. Now nothing is more necessary than the training of those who are to come after us and bear rule. If the people are too poor to pay the expense, and are already burdened with taxes, then the monastic funds, which were originally given for such purposes, are to be employed in that way to relieve the people." The cloisters were abandoned in many cases, and the difficult question, what was to be done with their funds, Luther settled in this judicious manner. How nearly did he approach to the policy now so extensively

*The following extracts are taken from Dr. Sears' *"Life of Martin Luther,"* published by the American Sunday School Union.

adopted in this country, of supporting schools partly by taxation and partly by funds appropriated for that purpose.

In 1524 he wrote a remarkable production, entitled "An Address to the Common Councils of all the Cities of Germany in behalf of Christian Schools," from which a few passages may here be extracted. After some introductory remarks, he comes directly to his point, and says to his countrymen collectively:

"I entreat you, in God's behalf and that of the poor youth, not to think so lightly of this matter as many do. It is a grave and serious thing, affecting the interest of the kingdom of Christ, and of all the world, that we apply ourselves to the work of aiding and instructing the young. . . . If so much be expended every year in weapons of war, roads, dams, and countless other things of the sort for the safety and prosperity of a city; why should not we expend as much for the benefit of the poor, ignorant youth, to provide them with skillful teachers? God hath verily visited us Germans in mercy and given us a truly golden year. For we now have accomplished and learned young men, adorned with a knowledge of literature and art, who could be of great service if employed to teach the young. . . .

Even if the parents were qualified, and were also inclined to teach, they have so much else to do in their business and household affairs that they can not find the time to educate their children. Thus there is a necessity that public teachers be provided. Otherwise each one would have to teach his own children, which would be for the common people too great a burden. Many a fine boy would be neglected on account of poverty; and many an orphan would suffer from the negligence of guardians. And those who have no children would not trouble themselves at all about the whole matter. Therefore it becometh rulers and magistrates to use the greatest care and diligence in respect to the education of the young.

The diligent and pious teacher who properly instructeth and traineth the young, can never be fully rewarded with money. If I were to leave my office as preacher, I would next choose that of schoolmaster, or teacher of boys; for I know that, next to preaching, this is the greatest, best, and most useful vocation; and I am not quite sure which of the two is the better; for it is hard to reform old sinners, with whom the preacher has to do, while the young tree can be made to bend without breaking."

In 1527, a visitation was made of the churches and schools of the electorate of Saxony, in which more than thirty men were employed a whole year. "The result in respect to education was, that the "Saxon school system," as it was called, was drawn up by the joint labors of Luther and Melancthon; and thus the foundation was laid for the magnificent organization of schools to which Germany owes so much of her present fame.

In a letter to Margrave George, of Brandenburg, July 18, 1529:—

"I will tell you what Melancthon and myself, upon mature consideration, think best to be done. First, we think the cloisters and foundations may continue to stand till their inmates die out. . . . Secondly, it would be exceedingly well to establish in one or two places in the principality a learned school, in which shall be taught, not only the Holy Scriptures, but law, and all the arts, from whence preachers, pastors, clerks, counselors, &c., may be taken for the whole principality. To this object should the income of the cloisters and other religious foundations be applied, so as to give an honorable support to learned men; two in theology, two in law, one in medicine, one in

mathematics, and four or five for grammar, logic, rhetoric, &c. . . .
 Thirdly, in all the towns and villages, good schools for children should be established, from which those who are adapted to higher studies might be taken and trained up for the public."

Under these instructions and appeals a school law was adopted in Wirtemberg in 1559, and modified in 1565; in Saxony in 1560, and improved in 1580; in Hesse in 1565; and in Brandenburg, still earlier; which recognized and provided for the classification, inspection, and support of public schools on substantially the same plan which prevails to this day throughout Germany.

The pedagogical work of Luther—his labors to improve the method of instruction—were continued by Trotzendorf,* in Goldberg, from 1530 to 1556; by Sturm, in Strasbourg, from 1550 to 1589; by Neander, in Ilfeld, from 1570 to 1595, whose schools were all Normal Schools, in the original acceptation of the term, *pattern* or *model* schools, of their time. They were succeeded by Wolfgang Ratich, born at Wilster, in Holstein, in 1571; by Christopher Helwig, born near Frankfort, in 1581; and by Amos Comenius, born at Comna, in Moravia, in 1592; who all labored, by their writings, and by organizing schools and courses of instruction, to disseminate improved methods of teaching. Comenius was invited by an act of parliament in 1631, to visit England for the purpose of introducing his method into the public institutions of that country. But internal commotions interrupted and ultimately defeated his plans.

In 1618, the religious war—known as the *Thirty Years' war*—broke out in Germany, and for an entire generation swept over the land, wasting harvest fields, destroying cities, tearing fathers from the protection of their families, scattering teachers and schools, and arresting the progress of all spiritual and educational improvement. At the close of the war, and in some of the smaller states during its progress, the civil government began to take effectual steps to secure the attendance of children at school, by making it compulsory on parents, on penalty of fine and imprisonment for neglect, to send them during a certain age. This was first attempted in Gotha, in 1643; in Heildesheim, in 1663; and in Prussia, in 1669; and Calemberg, in 1681. About this period, two men appeared, Philip J. Spener, born in the Alsace in 1635, and Augustus Herman Franké, born at Lübeck in 1663; who, the first by the invention of the catechetic method, and the last, a pupil of the former, by the foundation of the orphan-house at Halle in 1696, were

*Trotzendorf practiced the monitorial system of instruction two hundred and fifty years before Dr. Bell or Joseph Lancaster set up their claims for its discovery.

destined to introduce a new era in the history of education in Germany.

The history of the orphan-house at Halle, is a beautiful illustration of practical Christian charity, and the ever-extending results of educational labor. While pastor of Glaucha, a suburb of Halle, he was in the habit of distributing bread to the poor, with whose poverty and ignorance he was equally distressed. To relieve at once their physical and spiritual destitution, he invited old and young into his house, and while he distributed alms, he at the same time gave oral and catechetical instruction in the principles of the Christian faith. To benefit the orphan children still more, he took a few into his family in 1694, and to avail himself of the gifts of the charitable, he resorted to the following expedient, according to his biographer, Dr. Guerike:

"He caused a box to be fastened up in the parlor of the parsonage-house, and wrote over it, 'Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' (1 John iii. 17,) and underneath, 'Every one according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver,' (2 Cor. ix. 17.) This box, which was destined for the reception of the casual gifts of those who visited Franké, was fixed up at the commencement of 1695; and not in vain. The passage (2 Cor. ix. 8,) had fallen in his way, a short time before this circumstance, and now occurred the incident related in his letter to Schadé. 'This,' says he, 'served to show me, how God is able to make us abound in every good work.'

'After the poor's-box had been fixed up in my dwelling about a quarter of a year,' relates Franké, 'a certain person put, at one time, four dollars and sixteen groschen into it. On taking this sum into my hand, I exclaimed with great liberty of faith,—This is a considerable sum, with which something really good must be accomplished; I will commence a school with it for the poor. Without conferring, therefore, with flesh and blood, and acting under the impulse of faith, I made arrangement for the purchase of books to the amount of two dollars, and engaged a poor student to instruct the poor children for a couple of hours daily, promising to give him six groschen weekly for so doing, in the hope that God would meanwhile grant more; since in this manner a couple of dollars would be spent in eight weeks.'

Franké, who was ready to offer up whatever he had to the service of his neighbor, fixed upon the ante-chamber of his study, for the school-room of the poor children, who began regularly to receive instruction at Easter, 1695. In this school-room, he caused a second box to be fixed up, with the inscription, 'For the expenses of the instruction of the children, needful books, &c.,' and underneath, 'He that hath pity upon the poor, lendeth to the Lord; and that which he hath given, will he pay him again,' (Prov. xix. 17.)

At Whitsuntide, Franké was visited by some friends, who were much pleased at his efforts in behalf of the poor, to which they contributed a few dollars. Others also gave small donations, from time to time, to the school-box. Soon after Whitsuntide, when some of the townspeople saw how regularly the children of the poor received instruction, they became desirous of sending their children likewise to the same teacher, and offered to pay him weekly a groschen for each child; so that the

teacher now received sixteen groschen weekly for a five-hours' daily instruction. The number of his scholars, that summer, amounted to between fifty and sixty, of which the poor, besides gratuitous instruction, also received alms, twice or thrice a-week, to incite them to attend school the more willingly. Donations in money, and linen, for shirts for the poor children, began now to arrive from other places.

About Whitsuntide of the same year, Franké laid also the first foundation for what was subsequently called the royal school. The widow of a nobleman desired him to send her a domestic tutor for her own, and one of her friend's children. He found no one who was sufficiently far advanced in his studies, and therefore proposed to the parents, to send their children to Halle, and that he would then provide for their education, by able teachers and guardians. The parents agreed to this plan; and a few months afterward, an additional number of youths were sent, and thus originated the seminary above mentioned, which, in 1709, consisted of an inspector, twenty-three teachers, and seventy-two scholars; and in 1711, by means of Franké's exertions, had a building appropriated exclusively to it.

In the summer of the same year, 1695, Franké unexpectedly and unsolicitedly received a very considerable contribution; for a person of rank wrote to him with the offer of five hundred dollars, for the purpose of distribution among the poor, and especially among the indigent students. This money was shortly afterward paid over to him. He then selected twenty poor students, whom he assisted with a weekly donation of four, eight, or twelve groschen; 'and this,' says he, 'was in reality the origin of the poor students' participating to the present hour, in the benefits of the orphan-house.'

In the autumn there was no longer sufficient room in the parsonage for the increasing number of scholars; he therefore hired a school-room of one of his neighbors, and a second in the beginning of the winter. He then divided the scholars into two classes, and provided a separate teacher for the children of the townspeople, and another for the children of the poor. Each teacher gave four hours instruction daily, and received a guilder weekly, besides lodging and firing gratis.

But Franké was soon made to see, that many a hopeful child was deprived, when out of school, of all the benefit he received in it. The idea therefore occurred to him, in the autumn of 1695, to undertake the entire charge and education of a limited number of children; 'and this,' says he, 'was the first incitement I felt, and the first idea of the erection of an orphan-house, even before I possessed the smallest funds for the purpose. On mentioning this plan to some of my friends, a pious individual felt induced to fund the sum of five hundred dollars for that purpose,—twenty-five dollars for the interest on which were to be paid over every Christmas, which has also been regularly received. On reflecting upon this instance of the divine bounty, I wished to seek out some poor orphan child, who might be supported by the yearly interest. On this, four fatherless and motherless children, all of the same family, were brought to me. I ventured, in confidence upon God, to receive the whole four; but as one of them was taken by some other good people, only three were left; but a fourth soon appeared in the place of the one that had been taken. I took therefore these four; placed them with religious people, and gave them weekly half a dollar for the bringing up of each. On this, it happened to me, as is generally the case, that when we venture to give a groschen to the poor in faith, we feel afterward no hesitation in venturing a dollar upon the same principle. For after having once begun in God's name, to receive a few poor orphans without any human prospect of certain assistance, (for the interest of the five hundred dollars was not sufficient to feed and clothe a single one,)

I boldly left it to the Lord to make up for whatever might be deficient. Hence the orphan-house was by no means commenced and founded upon any certain sum in hand, or on the assurances of persons of rank to take upon themselves the cost and charges, or upon any thing of a similar nature, as was subsequently reported, and as some were inclined to suppose; but solely and simply in reliance on the living God in heaven.

'The day after I had undertaken the charge of the four orphans above-mentioned, two more were added; the next day, another; two days afterward, a fourth, and one more after the lapse of a week. So that, on the 16th November, 1695, there were already nine, who were placed with pious people.' He fixed upon George Henry Neubauer, a student of divinity, to have the oversight of their education and their bringing up. 'Meanwhile,' continues he, 'the faithful God and Father of the fatherless, who is able to do abundantly above what we can ask or think, came so powerfully to my aid, that foolish reason could never have expected it. For he moved the hearts of those persons of rank, who had given me the five hundred dollars already mentioned, to present me with an additional sum of a thousand dollars in the beginning of the winter. And in the middle of the winter, another person of rank was incited to send me three hundred dollars to enable me to continue my attention to the poor. Another individual gave a hundred dollars, and others gave donations of smaller sums.'

Franké had hitherto distributed the money destined for the poor students weekly; but in 1696, the idea occurred to him, instead of a weekly allowance, to give them dinner gratuitously; 'in the firm confidence in God, that he would from time to time send such supplies, as to enable this arrangement to be continued.' By this he expected to be of greater service to the poor students; he could also, in this manner, become better acquainted with them, and possess a better insight into their life and conduct; and lastly, restrain the applications of the less needy, 'who would gladly have been more delicately fed.' Two open tables were therefore provided—each for twelve poor students; and that one thing might assist the other, he selected the teachers of the charity-school from them. This was the origin of the teachers' seminary, which afterward gradually arose out of it.

The schools of the children of the townspeople who paid a certain sum for their instruction, though inadequate to the expense, were separated from the school for the poor, at the request of the townspeople themselves; and in September, 1697, another school was added for those tradesmen's children who were instructed in the elements of superior science. About this time also, more classes were required in the orphan school, on account of the increased number of the pupils. The boys and girls received separate instruction, and when any of the former manifested abilities, they were again separated from the rest, and instructed in languages and the sciences by particular teachers. In May, 1699, Franké united this class of the orphan children with the class of the tradesmen's children, who likewise received superior instruction. These arrangements for imparting a more learned education, show us the rudiments from whence the Latin school or Gymnasium afterward developed itself in Franké's institutions, which in 1709 was attended by two hundred and fifty-six children, of whom sixty-four were orphans, divided into seven classes; and in 1730, by more than five hundred pupils.

At the time of his death, the Orphan House, or Hallische Waisenhaus, embraced all the institutions which now belong to it.

1. The *Orphan Asylum*, established in 1694, in which over 5,000 orphans had been educated, up to 1838, gratuitously. Such of the boys as manifest peculiar talent, are prepared for the university, and supported there.

2. The *Royal Pædagogium*, founded in 1696, for the education of children of rich and noble families. Up to 1839, 2,850 individuals had been educated in this boarding institution. The profits of this school are paid over to the orphan asylum.

3. The *Latin School*, established in 1697, for pupils from abroad, of less wealthy condition than the former, and for boys of the city of Halle.

4. The *German School*, for boys and girls whose parents do not wish to give them a classic education.

These several schools number from 3,000 to 4,000 pupils,* of every age, and in every study. Besides these schools there are other features in the institution.

5. The *Canstein Bible Press*, established in 1712, to furnish the Bible at a cheap rate. The profits on the sale of an edition are applied to diminish the expense of the next edition.

6. A *Library*, commenced by Franké by setting apart his own books for the use of his schools, and which now number 20,000 volumes.

7. An *Apothecary's Shop*, commenced by Franké as a medicine chest for the poor, and the profit of which, after furnishing the wants of the orphan-house, are applied to the support of the institution.

8. A *Book Establishment*, in which the classics, and school books, are published at a low price, not only for the institution, but for the trade generally.

9. A house for widows.

We have dwelt on the labors of Franké, because he proved his faith in God by his works, and because he was an educator in the largest and best sense of that designation.

According to his biographer, the first teachers' class was founded by Franké in 1697, by providing a table or free

*It is interesting to a visitor to remark in the chief cities of Germany, during certain hours the silence of the streets, with their entire desertion by children, and the contrast of the change produced by the clock striking twelve. The road and footway then suddenly swarm with children, carrying books and slates, and returning from the studies of the morning. The most striking sight of the kind we ever witnessed was at Halle, where, as we approached a large educational establishment, called the "Hallsche Waisenhaus," the whole of its juvenile inmates, 3,000 in number, burst forth into the street, and filling up the entire roadway, formed an unbroken stream of a quarter of a mile in length.—*Hickson's Dutch and German Schools*.

board for such poor students as stood in need of assistance, and selecting, a few years later, out of the whole number, twelve who exhibited the right basis of piety, knowledge, skill and desire for teaching, and constituting them his "Seminarium Præceptorum," Teachers' Seminary. These pupil teachers received separate instruction for two years, and obtained a practical knowledge of methods, in the classes of the several schools. For the assistance thus rendered they bound themselves to teach for three years in the institution after the close of their course. In 1704, according to Raumer, this plan was matured, and the supply of teachers for all the lower classes were drawn from this seminary. But besides the teachers trained in this branch of Franké's great establishment, hundreds of others, attracted by the success of his experiment, resorted to Halle, from all parts of Europe, to profit by the organization, spirit, and method of his various schools. Among the most distinguished of his pupils and disciples, may be named, Count Zinzendorf, the founder of the communities of United Brethren, or Moravians, in Herrnhut, in 1722; Steinmetz, who erected a Normal School in Klosterbergen, in 1730; Hecker, the founder of the first Real School in Berlin, to which a seminary for teachers was attached in 1748; Rambalt, who lectured in the Universities in Jena and Giessen in pedagogic, and reformed the schools in Hesse-Darmstadt; Felbiger, who reorganized the schools of Sillesia, and afterward those of Austria;—these, and others scarcely less distinguished, were among the most eminent and successful teachers of the day, and were known as the school of Pietists.

The educational school of Franké was followed by Basedow, (born at Hamburg, in 1723,) Campe, and Salzman, who acquired for themselves a European reputation by the Philanthropinum, founded by the former at Dessau, in 1781.

This institution gave its name to the school of educationists, known as Philanthropinic, and which prevails at this day in some sections of Germany. Its earliest development on the continent was made by Rousseau, in his "Emile," and by John Locke, in England, in his "Thoughts on Education." Its great aim was the formation of a practical character, and this was to be accomplished by following the indications of nature. The body, as well as the mind, was to be hardened and invigorated, and prepared to execute with energy the designs of the mind. The discipline of the family and school was softened by constant appeals to the best principles in the child's nature. Particular attention was paid to instruction in language, music, and the laws and

objects of nature. Many of these principles became engrafted on to the teachers of Normal Schools, and through their pupils were introduced into the common schools.

About this time appeared Henry Pestalozzi, who followed in the track of the Philanthropic School, and by his example and writings, diffused a new spirit among the schools of primary instruction, all over Europe. Although born in Switzerland, at Zurich, in 1746, and although his personal labors were confined to his native country, and their immediate influence was weakened by many defects of character, still his general views of education were so sound and just, that they are now adopted by teachers who never read a word of his life or writings, and by many who never heard of his name. They have become the common property of teachers and educators all over the world. A brief notice* of the leading principles of the system, which now bears his name, and which has moulded the entire character of the schools of Germany, during the last half century, can not be deemed irrelevant.

"The father of Pestalozzi, who was a physician, died when he was quite young, and his early education was left to his mother, and an old domestic of the family, until he was of an age to pass into the grammar school of Zurich. In consequence of such an education, corresponding entirely to his natural disposition, he retained a remarkable gentleness and simplicity of manners, which continued through his long life, and produced that agreeable mixture of manly and female excellence, which rendered him peculiarly interesting to children, to whom his person was unattractive. Oppressive treatment at school, and misapprehension of his views in riper years, gave him, however, a keen sense of justice, which roused him to vindicate the cause of the oppressed among the lower classes of the people, and often made his language as a writer, bitter and sarcastic.

Pestalozzi first lived in the midst of the people, in order that he might understand their misery, and endeavor to discover its source. He believed that he found it in the want of an observation of nature and mankind—in the absence of spiritual elevation and religious sentiment—in the prejudice, thoughtlessness, levity and disorderly conduct which were the natural results, and the distrust, and obstinate and revengeful disposition which necessarily followed toward those who profited by their weaknesses, or punished their offenses. He believed that a good education for the children of the people was the only means of remedying this evil. The ravages of war had left a multitude of destitute orphans in the small cantons of Switzerland. His first attempts to carry his benevolent plan into execution, was in collecting a number of these poor children at Stanz, devoting himself to their instruction and care in the sacrifice of most of the comforts of life, and providing for their support from his own resources, or from the charity which he solicited from others. Here, he labored to discover the true and simple means of education. He treated his pupils with uniform sympathy and tenderness, and thus attempted to awaken love and confidence in their

*Abridged from an article by William C. Woodbridge, in the *Annals of Education*, for January, 1847.

hearts, and to sow the seed of every good feeling. He therefore assumed *faith and love* as the only true foundation of a system of education.

He subsequently established a school in more regular form in Burgdorf, in the canton of Berne, to which his benevolence and talents attracted a number of fellow-laborers. Here he endeavored to ascertain the principles which should govern the development of the infant faculties, and the proper period for the commencement and completion of each course of instruction in this view.

As the result of his investigations, Pestalozzi assumed as a fundamental principle, that education, in order to fit a man for his destination, must proceed according to the laws of nature. To adopt the language of his followers—that it must not act as an arbitrary mediator between the child and nature, between man and God, pursuing its own artificial arrangements, instead of the indications of Providence—that it should assist the course of natural development, instead of doing it violence—that it should watch, and follow its progress, instead of attempting to mark out a path agreeably to a preconceived system.

I. In view of this principle, he did not choose, like Basedow, to cultivate the mind in a material way, merely by inculcating and engrafting every thing relating to external objects, and giving mechanical skill. He sought, on the contrary, to develop, and exercise, and strengthen the faculties of the child by a steady course of excitement to self-activity, with a limited degree of assistance to his efforts.

II. In opposition to the haste, and blind groping of many teachers without system, he endeavored to find the proper point for commencing, and to proceed in a slow and gradual, but uninterrupted course, from one point to another, always waiting until the first should have a certain degree of distinctness in the mind of the child, before entering upon the exhibition of the second. To pursue any other course would only give superficial knowledge, which would neither afford pleasure to the child, nor promote its real progress.

III. He opposed the undue cultivation of the memory and understanding, as hostile to true education. He placed the essence of education in the harmonious and uniform development of every faculty, so that the body should not be in advance of the mind, and that in the development of the mind, neither the physical powers, nor the affections, should be neglected; and that skill in action should be acquired at the same time with knowledge. When this point is secured, we may know that education has really begun, and that it is not merely superficial.

IV. He required close attention and constant reference to the peculiarities of every child, and of each sex, as well as to the characteristics of the people among whom he lived, in order that he might acquire the development and qualifications necessary for the situation to which the Creator destined him, when he gave him these active faculties, and be prepared to labor successfully for those among whom he was placed by his birth.

V. While Basedow introduced a multitude of subjects of instruction into the schools, without special regard to the development of the intellectual powers, Pestalozzi considered this plan as superficial. He limited the elementary subjects of instruction to Form, Number and Language, as the essential condition of definite and distinct knowledge; and believed that these elements should be taught with the utmost possible simplicity, comprehensiveness and mutual connection.

VI. Pestalozzi, as well as Basedow, desired that instruction should commence with the intuition or simple perception of external objects and their relations. He was not, however, satisfied with this alone, but wished that the *art of observing* should also be acquired. He thought the things perceived of less consequence than the cultivation of the perceptive powers, which should enable the child to observe completely,—to exhaust the subjects which should be brought before his mind.

VII. While the Philanthropinists attached great importance to special exercises of reflection, Pestalozzi would not make this a subject of separate study. He maintained that every subject of instruction should be properly treated, and thus become an exercise of thought; and believed, that lessons on Number, and Proportion and Size, would give the best occasion for it.

VIII. Pestalozzi, as well as Basedow, attached great importance to Arithmetic, particularly to Mental Arithmetic. He valued it, however, not merely in the limited view of its practical usefulness, but as an excellent means of strengthening the mind. He also introduced Geometry into the elementary schools, and the art connected with it, of modeling and drawing beautiful objects. He wished, in this way, to train the eye, the hand, and the touch, for that more advanced species of drawing which had not been thought of before. Proceeding from the simple and intuitive, to the more complicated and difficult forms, he arranged a series of exercises so gradual and complete, that the method of teaching this subject was soon brought to a good degree of perfection.

IX. The Philanthropinists introduced the instruction of language into the common schools, but limited it chiefly to the writing of letters and preparation of essays. But Pestalozzi was not satisfied with a lifeless repetition of the rules of grammar, nor yet with mere exercises for common life. He aimed at a development of the laws of language from within—an introduction into its internal nature and construction and peculiar spirit—which would not only cultivate the intellect, but also improve the affections. It is impossible to do justice to his method of instruction on this subject, in a brief sketch like the present—but those who have witnessed its progress and results, are fully aware of its practical character and value.

X. Like Basedow, Rochow and others, Pestalozzi introduced vocal music into the circle of school studies, on account of its powerful influence on the heart. But he was not satisfied that the children should learn to sing a few melodies by note or by ear. He wished them to know the rules of melody and rhythm, and dynamics—to pursue a regular course of instruction, descending to its very elements, and rendering the musical notes as familiar as the sounds of the letters. The extensive work of Nageli and Pfeiffer has contributed very much to give this branch of instruction a better form.

XI. He opposed the abuse which was made of the Socratic method in many of the Philanthropic and other schools, by attempting to draw something out of children before they had received any knowledge. He recommends, on the contrary, in the early periods of instruction, the established method of dictation by the teacher and repetition by the scholar, with a proper regard to rhythm, and at a later period, especially in the mathematical and other subjects which involve reasoning, the modern method, in which the teacher merely gives out the problems in a proper order, and leaves them to be solved by the pupils, by the exertion of their own powers.

XII. Pestalozzi opposes strenuously the opinion that religious instruction should be addressed exclusively to the understanding; and shows that religion lies deep in the hearts of men, and that it should not be enstamped from without, but developed from within; that the basis of religious feeling is to be found in the childish disposition to love, to thankfulness, to veneration, obedience and confidence toward its parents; that these should be cultivated and strengthened and directed toward God; and that religion should be formally treated of at a later period in connection with the feelings thus excited. As he requires the mother to direct the first development of all the faculties of her child, he assigns to her especially the task of first cultivating the religious feelings.

XIII. Pestalozzi agreed with Basedow, that mutual affection ought to reign between the educator and the pupil, both in the house and in the school, in order to render education effectual and useful. He was, therefore, as little disposed as Basedow, to sustain school despotism; but he did not rely on artificial excitements, such as those addressed to emulation. He preferred that the children should find their best reward in the consciousness of increased intellectual vigor; and expected the teacher to render the instruction so attractive, that the delightful feeling of progress should be the strongest excitement to industry and to morality.

XIV. Pestalozzi attached as much importance to the cultivation of the bodily powers, and the exercise of the senses, as the Philanthropinists, and in his publications, pointed out a graduated course for this purpose. But as Gutsmuths, Vieth, Jahn, and Cläus treated this subject very fully, nothing further was written concerning it by his immediate followers.

Such are the great principles which entitle Pestalozzi to the high praise of having given a more natural, a more comprehensive and deeper foundation for education and instruction, and of having called into being a method which is far superior to any that preceded it.

But with all the excellencies of the system of education adopted by Pestalozzi, truth requires us to state that it also involves serious defects.

1. In his zeal for the improvement of the mind itself, and for those modes of instruction which were calculated to develop and invigorate its faculties, Pestalozzi forgot too much the necessity of general positive knowledge, as the material for thought and for practical use in future life. The pupils of his establishment, instructed on his plan, were too often dismissed with intellectual powers which were vigorous and acute, but without the stores of knowledge important for immediate use—well qualified for mathematical and abstract reasoning, but not prepared to apply it to the business of common life.

2. He commenced with intuitive, mathematical studies too early, attached too much importance to them, and devoted a portion of time to them, which did not allow a reasonable attention to other studies, and which prevented the regular and harmonious cultivation of other powers.

3. The *method* of instruction was also defective in one important point. Simplification was carried too far, and continued too long. The mind became so accustomed to receive knowledge divided into its most simple elements and smallest portions, that it was not prepared to embrace complicated ideas, or to make those rapid strides in investigation and conclusion which is one of the most important results of a sound

education, and which indicates the most valuable kind of mental vigor both for scientific purposes and for practical life.

4. He attached too little importance to testimony as one of the sources of our knowledge, and devoted too little attention to historical truth. He was accustomed to observe that history was but a 'tissue of lies;' and forgot that it was necessary to occupy the pupil with man, and with moral events, as well as with nature and matter, if we wish to cultivate properly his moral powers, and elevate him above the material world.

5. But above all, it is to be regretted, that in reference to religious education, he fell into an important error of his predecessors. His too exclusive attention to mathematical and scientific subjects tended, like the system of Basedow, to give his pupils the habit of undervaluing historical evidence and of demanding rational demonstration for every truth, or of requiring the evidence of their senses, or something analogous to it, to which they were constantly called to appeal in their studies of Natural History.

It is precisely in this way, that many men of profound scientific attainments have been led to reject the evidence of revelation, and some, even, strange as it may seem, to deny the existence of Him, whose works and laws they study. In some of the early Pestalozzian schools, feelings of this nature were particularly cherished by the habit of asserting a falsehood in the lessons on Mathematics or Natural history, and calling upon the pupils to contradict it or disprove it if they did not admit its truth. No improvement of the intellectual powers, can, in our view, compensate for the injury to the moral sense and the diminished respect for truth, which will naturally result from such a course.

6. While Pestalozzi disapproved of the attempts of the Philanthropinists to draw forth from the minds of children, before they had stores of knowledge, he seemed to forget the application of his principle to moral subjects, or to imagine that this most elevated species of knowledge was innate. He attempted too much to draw from the minds of his pupils those great truths of religion and the spiritual world which can only be acquired from revelation; and thus led them to imagine they were competent to judge on this subject without external aid. It is obvious that such a course would fall in most unhappily with the tendencies produced by other parts of the plan, and that we could not hope to educate in such a mode, a truly Christian community.

The personal character of Pestalozzi also influenced his views and methods of education on religious subjects. He was remarkably the creature of powerful impulses, which were usually of the most mild and benevolent kind; and he preserved a child-like character in this respect even to old age. It was probably this temperament, which led him to estimate at a low rate the importance of positive religious truth in the education of children, and to maintain that the mere habit of faith and love, if cultivated toward earthly friends and benefactors, would, of course, be transferred to our Heavenly Father, whenever his character should be exhibited to the mind of the child. The fundamental error of this view was established by the unhappy experience of his own institution. His own example afforded the most striking evidence that the noblest impulses, not directed by established principles, may lead to imprudence and ruin, and thus defeat their own ends. As an illustration of this, it may be mentioned that, on one of those occasions, frequently occurring, on which he was reduced to extremity for want of the means of supplying his large family, he borrowed four hundred dollars from a friend for the purpose. In going home, he met a peasant,

wringing his hands in despair for the loss of his cow. Pestalozzi put the entire bag of money into his hands, and ran off to escape his thanks. These circumstances, combined with the want of tact in reference to the affairs of common life, materially impaired his powers of usefulness as a practical instructor of youth. The rapid progress of his ideas rarely allowed him to execute his own plans; and, in accordance with his own system, too much time was employed in the profound development of principles, to admit of much attention to their practical application.

But, as one of his admirers observed, it was his province to educate ideas and not children. He combated, with unshrinking boldness and untiring perseverance, through a long life, the prejudices and abuses of the age in reference to education, both by his example and by his numerous publications. He attacked with great vigor and no small degree of success, that favorite maxim of bigotry and tyranny, that obedience and devotion are the legitimate offspring of ignorance. He denounced that degrading system, which considers it enough to enable man to procure a subsistence for himself and his offspring—and in this manner, merely to place him on a level with the beast of the forest; and which deems every thing lost whose value can not be estimated in money. He urged upon the consciences of parents and rulers, with an energy approaching that of the ancient prophets, the solemn duties which Divine Providence had imposed upon them, in committing to their charge the present and future destinies of their fellow-beings. In this way, he produced an impulse, which pervaded the continent of Europe, and which, by means of his popular and theoretical works, reached the cottages of the poor and the palaces of the great. His institution at Yverdun was crowded with men of every nation; not merely those who were led by the same impulse which inspired him, but by the agents of kings and noblemen, and public institutions, who came to make themselves acquainted with his principles, in order to become his fellow-laborers in other countries."

When the Prussian Government, in 1809, undertook systematically the work of improving the elementary schools, as a means of creating and diffusing a patriotic spirit among the people, the fame of Pestalozzi was at its height. To him and to his school, to his method and to his disciples, the attention of the best teachers in the kingdom was turned for guidance and aid. Several enthusiastic young teachers were sent to his institution at Yverdun, (Iferten,) to study his methods and imbibe his spirit of devotion to the children of the poor. One of his favorite pupils, C. B. Zeller, of Wirtemberg, and who shared with him in certain weaknesses of character, which prevented his attaining the highest success as a practical educator in carrying out the details of an extensive plan, was invited to organize a Normal School at Königsberg, in the orphan-house (orphantrophy) established by Frederick III., on the 13th of January, 1701, the day on which he declared his dukedom a kingdom, and caused himself to be crowned king, under the name of Frederick the First. To this seminary, during the

first year of its existence, upward of one hundred clergymen, and eighty teachers, resorted, at the expense of the government, to acquire the principles and methods of the Pestalozzian system. Through them, and the teachers who went directly to Pestalozzi, these principles and methods were transplanted not only into various parts of Prussia, but also into the schools and seminaries of other states in Germany. Not even in Switzerland is the name of this philanthropist and educator so warmly cherished as in Prussia.

His centennial birthday was celebrated throughout Germany, and particularly in Prussia, on the 12th of January, 1846, with an enthusiasm usually awarded only to the successful soldier. In more than one hundred cities and villages, in upward of one thousand schools, by more than fifty thousand teachers, it is estimated in a German school journal, was the anniversary marked by some public demonstration. The following notice of the appropriate manner in which it was celebrated in Leipsic, by founding a charity for the orphans of teachers, and for poor and neglected children generally, is abridged from an extended notice in *Reden's School Gazette*.

"At the first school hour, the elder pupils of the city school at Leipsic, were informed by a public address of the eminent merits of Pestalozzi as an eminent teacher, and a program, with his portrait, handed to them; this program contained an address to the citizens of Leipsic, by the Rev. Dr. Naumann; the plan of a public charity, to be called the Pestalozzi Foundation, (*Hiftung*.) by Director Vogel; and a biographical sketch, by Professor Plato. At ten o'clock, the elder pupils of the burgher school, and delegates from all the schools, with their teachers, and the friends of education, assembled in the great hall of one of the public schools; on the walls were portraits of Pestalozzi, adorned with garlands. Addresses were made by the Rev. Dr. Naumann, who had visited Pestalozzi in Iferten, and by other gentlemen, while the intervals were enlivened by songs and music composed for the occasion. In the evening a general association of all the teachers in Leipsic was formed, for the purpose of establishing 'the Pestalozzi foundation,' designed for the education of poor and neglected children."

In Dresden a similar charity was commenced for the benefit of all orphans of teachers from any part of Saxony. The same thing was done in nearly all the large cities of Germany. In Berlin a Pestalozzi foundation was commenced for an orphan-house, to which contributions had been made from all provinces of Prussia, and from other states of Germany; to the direction of this institution Dr. Diesterweg has been appointed.

The schools of most of the teachers and educators, whose names have been introduced, were in reality Teachers' Sem-

inaries, although not so designated by themselves or others. Their establishments were not simply schools for children, but were conducted to test and exemplify principles and methods of education, and these were perpetuated and disseminated by means of books in which they were embodied, or of pupils and disciples who transplanted them into other places.

As has been already stated, on the authority of Franké's biographer, and of Schwartz, Raumer, and other writers on the history of education in Germany, the first regularly-organized Teachers' Seminary, or Normal School, (not *normal* in the sense in which the word was originally used, as a school of children so conducted as to be a *model* or *pattern* for teachers to imitate, but a *school of young men*, who had already passed through an elementary, or even a superior school, and who were preparing to be teachers, by making additional attainments, and acquiring a knowledge of the human mind, and the principles of education as a science, and of its methods as an art,) was established in Halle, in a part of Hanover, prior to 1704. About the same period, Steinmetz opened a class for teachers in the Abbey of Klosterberge, near Magdeburg, and which was continued by Resewitz, by whom the spirit and method of Franké and the pietists were transplanted into the north of Germany. In 1730, lectures on philology and the best methods of teaching the Latin, Greek and German languages, were common in the principal universities and higher schools. The first regularly-organized seminary for this purpose, was established at Gottingen, in 1738, and by its success led to the institution of a similar course of study and practice in Jena, Halle, Helmstadt, Heidelberg, Berlin, Munich, &c.

In 1735, the first seminary for primary school teachers was established in Prussia, at Stettin, in Pomerania. In 1748, Hecker, a pupil of Franké, and the founder of burger, or what we should call high schools, established an institution for teachers of elementary schools, in Berlin, in which the king testified an interest, and enjoined, by an ordinance in 1752, that the country schools on the crown lands in New Mark and Pomerania should be supplied by pupil teachers from this institution who had learned the culture of silk and mulberries in Hecker's institution, with a view of carrying forward industrial instruction into that section of his kingdom. In 1757, Baron von Fürstenberg established a seminary for teachers at Munster, in Han-

over. In 1767, the Canan von Rochow opened a school on his estate in Rekane, in Bradenburg, where, by lectures and practice, he prepared schoolmasters for country schools on his own and neighboring properties. To these schools teachers were sent from all parts of Germany, to be trained in the principles and practice of primary instruction. In 1770, Bishop Febinger, organized a Normal (*model*) School in Vienna, with a course of lectures and practice for teachers, extending through four months; and about the same time the deacon Ferdinand Kindermann, or von Schulstein, as he was called by Maria Theresa, converted a school in Kaplitz, in Bohemia, into a Normal Institution. Between 1770 and 1800, as will be seen by the following Table, teachers' seminaries were introduced into nearly every German state, which, in all but three instances, were supported in whole or in part by the government. As the demand for good teachers exceeded the supply furnished by these seminaries, private institutions have sprung up, some of which have attained a popularity equal to the public institutions. But in no state have such private schools been able to sustain themselves, until the government seminaries and the public school system had created a demand for well-qualified teachers. And in no state in Europe has the experiment of making seminaries for primary school teachers an appendage to a university, or a gymnasium, or any other school of an academic character, proved successful for any considerable period of time, or on an extensive scale.

At the beginning of the present century, there were about thirty teachers' seminaries in operation. The wars growing out of the French Revolution suspended for a time the movements in behalf of popular education, until the success of the new organization of schools in Prussia, commencing in 1809, arrested the attention of governments and individuals all over the continent, and has led, within the last quarter of a century, not only to the establishment of seminaries nearly sufficient to supply the annual demand for teachers, but to the more perfect organization of the whole system of public instruction.

The cardinal principles of the system of Primary Public Instruction as now organized in the German states, are,

First. The recognition on the part of the government of the right, duty and interest of every community, not only to co-operate with parents in the education of children, but

to provide, as far as practicable, by efficient inducement and penalties, against the neglect of this first of parental obligations, in a single instance. The school obligation,—the duty of parents to send their children to school, or provide for their instruction at home,—was enforced by law in Saxe-Gotha, in 1643; in Saxony and Wirtemberg, in 1659; in Hildesheim, in 1663; in Calemberg, in 1681; in Celle, in 1689; in Prussia, in 1717; and in every state of Germany, before the beginning of the present century. But it is only within the last thirty years, that government enactments have been made truly efficient by enlisting the habits and good will of the people on the side of duty. We must look to the generation of men now coming into active life for the fruits of this principle, universally recognized, and in most cases wisely enforced in every state, large and small, Catholic and Protestant, and having more or less of constitutional guaranties and forms. ←

Second. The establishment of a sufficient number of permanent schools of different grades, according to the population, in every neighborhood, with a suitable outfit of buildings, furniture, appendages and apparatus.

Third. The specific preparation of teachers, as far as practicable, for the particular grade of schools for which they are destined, with opportunities for professional employment and promotion through life.

Fourth. Provision on the part of the government to make the schools accessible to the poorest, not, except in comparatively a few instances, and those in the most despotic governments, by making them free to the poor, but cheap to all.

Fifth. A system of inspection, variously organized, but constant, general, and responsible—reaching every locality, every school, every teacher, and pervading the whole state from the central government to the remotest district.

The success of the school systems of Germany is universally attributed by her own educators to the above features of her school law—especially those which relate to the teacher. These provisions respecting teachers may be summed up as follows:—

1. The recognition of the true dignity and importance of the office of teacher in a system of public instruction.
2. The establishment of a sufficient number of Teachers' Seminaries, or Normal Schools, to educate, in a special

course of instruction and practice, all persons who apply or propose to teach in any public primary school, with aids to self and professional improvement through life.

3. A system of examination and inspection, by which incompetent persons are prevented from obtaining situations as teachers, or are excluded and degraded from the ranks of the profession, by unworthy or criminal conduct.

4. A system of promotion, by which faithful teachers can rise in a scale of lucrative and desirable situations.

5. Permanent employment through the year, and for life, with a social position and a compensation which compare favorably with the wages paid to educated labor in other departments of business.

6. Preparatory schools, in which those who wish eventually to become teachers, may test their natural qualities and adaptation for school teaching before applying for admission to a Normal School.

7. Frequent conferences and associations for mutual improvement, by an interchange of opinion and sharing the benefit of each others' experience.

8. Exemption from military service in time of peace, and recognition, in social and civil life, as public functionaries.

9. A pecuniary allowance when sick, and provision for years of infirmity and old age, and for their families in case of death.

10. Books and periodicals, by which the obscure teacher is made partaker in all the improvements of the most experienced and distinguished members of the profession in his own and other countries.

With this brief and rapid survey of the history and condition of Popular Education in Germany, we will now pass to a more particular description of primary schools in several states, with special reference to the organization and course of instruction of Normal Seminaries, and other means and agencies for the professional training of teachers. Before doing this, we publish a table, prepared from a variety of school documents, exhibiting the number and location of Normal Schools in Germany, with the testimony of some of our best educators as to the result of this Normal School system.

TABLE.

NUMBER AND LOCATION OF NORMAL SEMINARIES IN THE DIFFERENT STATES OF GERMANY.

The following Table has been compiled from recent official documents and school journals, and without being complete, is accurate as far as it goes. Calinich, in an article in *Reden's Magazine*, estimates the whole number of public and private seminaries in Germany, at one hundred and fifty-six, and the preparatory schools at two hundred and six.

PRUSSIA,	45	HANOVER,	7
SUPERIOR SEMINARIES.		Alfeld, f. 1750; Hanover, Hildesheim, Osnabrück, Stade; one for Jewish teachers in Hanover.	
Stettin, founded 1735; Potsdam, foun. 1748; Breslau, foun. 1765; Halberstadt, f. 1778; Magdeburg, f. 1790; Weissenfels, f. 1794; Karlsruhe, f. 1811; Braunsberg, f. 1810; Marienburg, f. 1814; Graudenz, f. 1816; Neuzelle, f. 1817; Berlin, f. 1830; Cöslin, f. 1806; Bunzlau, f. 1816; Bromberg, f. 1819; Paradies, f. 1836; Erfurt, f. 1820; Büren, f. 1825; Meurs, f. 1820; Neuwied, f. 1816; Brühl, f. 1823; Kempen, f. 1840; Königsberg, re-organized, 1809; Ober-Glogau, re-ori. 1815; Posen, f. 1804; Soest, f. 1818; Löwen, f. 1849.		BADEN,	
SMALL, OR SECONDARY SEMINARIES.		Karlsruhe, f. 1768; Ettlingen, Meersburg, Müllheim.	
Angerburg, f. 1829; Mühlhausen, Greifswald, f. 1791; Kammin, f. 1840; Pyritz, f. 1827; Trzemeszno, f. 1829; Gardelegen, f. 1821; Eisleben, f. 1836; Petershagen, f. 1831; Langenhorst, f. 1830; Heiligenstadt, Eylau, Alt-Döbern, Stralsund.		HESSE-CASSEL,	
FOR FEMALE TEACHERS.		Fulda, Homberg, Schlichtern.	
Münster; Paderborn; private seminaries in Berlin, (Bormann); Marienwerder, (Alberti); Kaiserswerth, (Fleider).		HESSE-DARMSTADT,	
AUSTRIA,	11	Friedberg, Bensheim.	
Vienna, f. 1771; Prague, Trieste, Salzburg, Innsbruck, Graz, Görz, Klagenfurt, Laibach, Lins, Brünn.		ANHALT,	
SAXONY,	10	Bernberg, Cöthen, Dessau.	
Dresden, f. 1785; Fletcher's seminary, f. 1825; Freiberg, f. 1797; Zittau, Budissin, Plauen, Grimma, Annaberg, Pirna, Waldenburg.		REUSS,	
BAVARIA,	9	Greiz, Gera, Schleiz.	
Bamberg, f. 1777; Eichstätt, Speyer, Kaiserslautern, Lauingen, Altdorf, Schwabach.		SAXE COBURG-GOTHA,	
WIRTEMBERG,	8	Coburg; Gotha, f. 1779.	
Esslingen, Oehringen, Gmünd, Nürtingen, Stuttgart, Weingarten, Tübingen.		SAXE MEININGEN,	
		Hildburghausen.	
		SAXE WEIMAR,	
		Weimar, Eisenach.	
		OLDENBURG,	
		Oldenburg, Birkenfeld.	
		HOLSTEIN,	
		Segeberg, f. 1780.	
		SAXE-ALTENBURG,	
		Altenburg.	
		NASSAU,	
		Idstein.	
		BRUNSWICK,	
		Wolfenbüttel.	
		LUXEMBURG,	
		Luxemburg.	
		LIPPE,	
		Detmold.	
		MECKLENBURG SCHWERIN,	
		Ludwigslust.	
		MECKLENBURG STRELITZ,	
		Mirow.	
		SCHWARZBURG,	
		Rudolstadt.	
		LUBECK,	
		BREMEN,	
		HAMBURG,	
		FRANKFORT,	

RESULTS

OF THE NORMAL SCHOOL SYSTEM IN GERMANY.

THE following testimony as to the results of the system of training teachers in institutions organized and conducted with special reference to communicating a knowledge of the science and art of education, is gathered from American documents.

Rev. Calvin E. Stowe, D. D., Professor of Biblical Literature in Lane Seminary, Cincinnati, Ohio, in a "*Report on Elementary Public Instruction in Europe*," submitted to the General Assembly of Ohio, December, 1839, after describing the course of instruction pursued in the common schools of Prussia and Wirtemberg, thus sums up the character of the system in reference particularly to the wants of Ohio:

"The striking features of this system, even in the hasty and imperfect sketch which my limits allow me to give, are obvious even to superficial observation. No one can fail to observe its great completeness, both as to the number and kind of subjects embraced in it, and as to its adaptedness to develop every power of every kind, and give it a useful direction. What topic, in all that is necessary for a sound business education, is here omitted? I can think of nothing, unless it be one or two of the modern languages, and these are introduced wherever it is necessary. I have not taken the course precisely as it exists in any one school, but have combined, from an investigation of many institutions, the features which I suppose would most fairly represent the whole system. In the Rhenish provinces of Prussia, in a considerable part of Bavaria, Baden, and Wirtemberg, French is taught as well as German; and in the schools of Prussian Poland, German and Polish are taught. Two languages can be taught in a school quite as easily as one, provided the teacher be perfectly familiar with both, as any one may see by visiting Mr. Solomon's school in Cincinnati, where all the instruction is given both in German and English.

What faculty of mind is there that is not developed in the scheme of instruction sketched above? I know of none. The perceptive and reflective faculties, the memory and the judgment, the imagination and the taste, the moral and religious faculty, and even the various kinds of physical and manual dexterity, all have opportunity for development and exercise. Indeed, I think the system, in its great outlines, as nearly complete as human ingenuity and skill can make it; though undoubtedly some of its arrangements and details admit of improvement; and some changes will of course be necessary in adapting it to the circumstances of different countries.

The entirely practical character of the system is obvious throughout. It views every subject on the practical side, and in reference to its adaptedness to use. The dry, technical, abstract parts of science are not those first presented; but the system proceeds, in the only way which nature ever pointed out, from practice to theory, from facts to demonstrations. It has often been a complaint in respect to some systems of education, that the more a man studied, the less he knew of the actual

business of life. Such a complaint cannot be made in reference to this system, for, being intended to educate for the actual business of life, this object is never for a moment lost sight of.

Another striking feature of the system is its moral and religious character. Its morality is pure and elevated, its religion entirely removed from the narrowness of sectarian bigotry. What parent is there, loving his children, and wishing to have them respected and happy, who would not desire that they should be educated under such a kind of moral and religious influence as has been described? Whether a believer in revelation or not, does he not know that without sound morals there can be no happiness, and that there is no morality like the morality of the New Testament? Does he not know that without religion the human heart can never be at rest, and that there is no religion like the religion of the Bible? Every well-informed man knows that, as a general fact, it is impossible to impress the obligations of morality with any efficiency on the heart of a child, or even on that of an adult, without an appeal to some code which is sustained by the authority of God; and for what code will it be possible to claim this authority, if not for the code of the Bible?

But perhaps some will be ready to say, 'The scheme is indeed an excellent one, provided only it were practicable; but the idea of introducing so extensive and complete a course of study into our common schools is entirely visionary, and can never be realized.' I answer, that it is no theory which I have been exhibiting, but a matter of fact, a copy of actual practice. The above system is no visionary scheme, emanating from the closet of a recluse, but a sketch of the course of instruction now actually pursued by thousands of schoolmasters, in the best district schools that have ever been organized. It can be done; for it has been done—it is now done; and it ought to be done. If it can be done in Europe, I believe it can be done in the United States: if it can be done in Prussia, I know it can be done in Ohio. The people have but to say the word and provide the means, and the thing is accomplished; for the word of the people here is even more powerful than the word of the king there; and the means of the people here are altogether more abundant for such an object than the means of the sovereign there. Shall this object, then, so desirable in itself, so entirely practicable, so easily within our reach, fail of accomplishment? For the honor and welfare of our state, for the safety of our whole nation, I trust it will not fail; but that we shall soon witness, in this commonwealth, the introduction of a system of common-school instruction, fully adequate to all the wants of our population.

But the question occurs, *How* can this be done? I will give a few brief hints as to some things which I suppose to be essential to the attainment of so desirable an end.

1. Teachers must be skillful, and trained to their business. It will at once be perceived, that the plan above sketched out proceeds on the supposition that the teacher has fully and distinctly in his mind the whole course of instruction, not only as it respects the matters to be taught, but also as to all the best modes of teaching, that he may be able readily and decidedly to vary his method according to the peculiarities of each individual mind which may come under his care. This is the only true secret of successful teaching. The old mechanical method, in which the teacher relies entirely on his text-book, and drags every mind along through the same dull routine of creeping recitation, is utterly insufficient to meet the wants of our people. It may do in Asiatic Turkey, where the whole object of the school is to learn to pronounce the words of the Koran in one dull, monotonous series of sounds; or it may do in China, where men must never speak or think

out of the old beaten track of Chinese imbecility; but it will never do in the United States, where the object of education ought to be to make immediately available, for the highest and best purposes, every particle of real talent that exists in the nation. To effect such a purpose, the teacher must possess a strong and independent mind, well disciplined, and well stored with every thing pertaining to his profession, and ready to adapt his instructions to every degree of intellectual capacity, and every kind of acquired habit. But how can we expect to find such teachers, unless they are trained to their business? A very few of extraordinary powers may occur, as we sometimes find able mechanics, and great mathematicians, who had no early training in their favorite pursuits; but these few exceptions to a general rule will never multiply fast enough to supply our schools with able teachers. The management of the human mind, particularly youthful mind, is the most delicate task ever committed to the hand of man; and shall it be left to mere instinct, or shall our schoolmasters have at least as careful a training as our lawyers and physicians?

2. Teachers, then, must have the means of acquiring the necessary qualifications; in other words, there must be institutions in which the business of teaching is made a systematic object of attention. I am not an advocate for multiplying our institutions. We already have more in number than we support, and it would be wise to give power and efficiency to those we now possess before we project new ones. But the science and art of teaching ought to be a regular branch of study in some of our academies and high schools, that those who are looking forward to this profession may have an opportunity of studying its principles. In addition to this, in our populous towns, where there is opportunity for it, there should be large model schools, under the care of the most able and experienced teachers that can be obtained; and the candidates for the profession who have already completed the theoretic course of the academy, should be employed in this school as monitors, or assistants—thus testing all their theories by practice, and acquiring skill and dexterity under the guidance of their head master. Thus, while learning, they would be teaching, and no time or effort would be lost. To give efficiency to the whole system, to present a general standard and a prominent point of union, there should be at least one model teachers' seminary at some central point—as at Columbus—which shall be amply provided with all the means of study and instruction, and have connected with it schools of every grade, for the practice of the students, under the immediate superintendence of their teachers.

3. The teachers must be competently supported, and devoted to their business. Few men attain any great degree of excellence in a profession unless they love it, and place all their hopes in life upon it. A man cannot, consistently with his duty to himself, engage in a business which does not afford him a competent support, unless he has other means of living, which is not the case with many who engage in teaching. In this country especially, where there are such vast fields of profitable employment open to every enterprising man, it is not possible that the best of teachers can be obtained, to any considerable extent, for our district schools, at the present rate of wages. We have already seen what encouragement is held out to teachers in Russia, Prussia, and other European nations, and what pledges are given of competent support to their families, not only while engaged in the work, but when, having been worn out in the public service, they are no longer able to labor. In those countries, where every profession and walk of life is crowded, and where one of the most common and oppressive evils is want of employment, men of high talents and qualifi-

cations are often glad to become teachers even of district schools; men who in this country would aspire to the highest places in our colleges, or even our halls of legislation and courts of justice. How much more necessary, then, here, that the profession of teaching should afford a competent support!

Indeed, such is the state of things in this country, that we cannot expect to find male teachers for all our schools. The business of educating, especially young children, must fall, to a great extent, on female teachers. There is not the same variety of tempting employment for females as for men; they can be supported cheaper, and the Creator has given them peculiar qualifications for the education of the young. Females, then, ought to be employed extensively in all our elementary schools, and they should be encouraged and aided in obtaining the qualifications necessary for this work. There is no country in the world where woman holds so high a rank, or exerts so great an influence, as here; wherefore, her responsibilities are the greater, and she is under obligations to render herself the more actively useful.

4. The children must be made comfortable in their school; they must be punctual, and attend the whole course. There can be no profitable study without personal comfort; and the inconvenience and miserable arrangements of some of our school-houses are enough to annihilate all that can be done by the best of teachers. No instructor can teach unless the pupils are present to be taught, and no plan of systematic instruction can be carried steadily through unless the pupils attend punctually and through the whole course.

5. The children must be given up implicitly to the discipline of the school. Nothing can be done unless the teacher has the entire control of his pupils in school-hours, and out of school too, so far as the rules of the school are concerned. If the parent in any way interferes with, or overrules, the arrangements of the teacher, he may attribute it to himself if the school is not successful. No teacher ever ought to be employed to whom the entire management of the children cannot be safely intrusted; and better at any time dismiss the teacher than counteract his discipline. Let parents but take the pains and spend the money necessary to provide a comfortable school-house and a competent teacher for their children, and they never need apprehend that the discipline of the school will be unreasonably severe. No inconsiderable part of the corporal punishment that has been inflicted in schools, has been made necessary by the discomfort of school-houses and the unskillfulness of teachers. A lively, sensitive boy is stuck upon a bench full of knot-holes and sharp ridges, without a support for his feet or his back, with a scorching fire on one side of him and a freezing wind on the other; and a stiff Orbillius of a master, with wooden brains and iron hands, orders him to sit perfectly still, with nothing to employ his mind or his body, till it is *his turn to read*. Thus confined for hours, what can the poor little fellow do but begin to wriggle like a fish out of water, or an eel in a frying-pan? For this irrepressible effort at relief he receives a box on the ear; this provokes and renders him still more uneasy, and next comes the merciless ferule; and the poor child is finally burnt and frozen, cuffed and beaten, into hardened roguery or incurable stupidity, just because the avarice of his parents denied him a comfortable school-house and a competent teacher.

6. A beginning must be made at certain points, and the advance toward completeness must be gradual. Every thing cannot be done at once, and such a system as is needed cannot be generally introduced till its benefits are first demonstrated by actual experiment. Certain great points, then, where the people are ready to co-operate, and to make the most liberal advances, in proportion to their means, to main-

tain the schools, should be selected, and no pains or expense spared, till the full benefits of the best system are realized; and as the good effects are seen, other places will very readily follow the example. All experience has shown that governmental patronage is most profitably employed, not to do the entire work, but simply as an incitement to the people to help themselves.

To follow up this great object, the Legislature has wisely made choice of a Superintendent, whose untiring labors and disinterested zeal are worthy of all praise. But no great plan can be carried through in a single year; and if the Superintendent is to have opportunity to do what is necessary, and to preserve that independence and energy of official character which are requisite to the successful discharge of his duties, he should hold his office for the same term, and on the same conditions, as the Judges of the Supreme Court.

Every officer engaged in this, or in any other public work, should receive a suitable compensation for his services. This, justice requires; and it is the only way to secure fidelity and efficiency.

There is one class of our population for whom some special provision seems necessary. The children of foreign emigrants are now very numerous among us, and it is essential that they receive a good **ENGLISH EDUCATION**. But they are not prepared to avail themselves of the advantages of our common English schools, their imperfect acquaintance with the language being an insuperable bar to their entering on the course of study. It is necessary, therefore, that there be some preparatory schools, in which instruction shall be communicated both in English and their native tongue. The English is, and must be, the language of this country, and the highest interests of our state demand it of the Legislature to require that the English language be thoroughly taught in every school which they patronize. Still, the exigencies of the case make it necessary that there should be some schools expressly fitted to the condition of our foreign emigrants, to introduce them to a knowledge of our language and institutions. A school of this kind has been established in Cincinnati, by benevolent individuals. It has been in operation about a year, and already nearly three hundred children have received its advantages. Mr. Solomon, the head teacher, was educated for his profession in one of the best institutions of Prussia, and in this school he has demonstrated the excellencies of the system. The instructions are all given both in German and English, and this use of two languages does not at all interrupt the progress of the children in their respective studies. I cannot but recommend this philanthropic institution to the notice and patronage of the Legislature.*

In neighborhoods where there is a mixed population, it is desirable, if possible, to employ teachers who understand both languages, and that the exercises of the school be conducted in both, with the rule, however, that all the reviews and examinations *be in English only*."

Alexander Dallas Bache, LL.D., Superintendent of the United States Coast Survey, in a "*Report on Education in Europe*," to the Trustees of the Girard College of Orphans, Philadelphia, in 1838, remarks as follows:

"When education is to be rapidly advanced, Seminaries for Teachers offer the means of securing this result. An eminent teacher is selected as Director of the Seminary; and by the aid of competent assistants, and while benefiting the community by the instruction given in the schools attached to the Seminary, trains, yearly, from thirty to forty youths in the enlightened practice of his methods; these, in their turn,

* German schools now form a part of the system of public schools in Cincinnati.

become teachers of schools, which they are fit at once to conduct, without the failures and mistakes usual with novices; for though beginners in name, they have acquired, in the course of the two or three years spent at the Seminary, an experience equivalent to many years of unguided efforts. This result has been fully realized in the success of the attempts to spread the methods of Pestalozzi and others through Prussia. The plan has been adopted, and is yielding its appropriate fruits in Holland, Switzerland, France, and Saxony; while in Austria, where the method of preparing teachers by their attendance on the primary schools is still adhered to, the schools are stationary, and behind those of Northern and Middle Germany. ←

These Seminaries produce a strong *esprit de corps* among teachers, which tends powerfully to interest them in their profession, to attach them to it, to elevate it in their eyes, and to stimulate them to improve constantly upon the attainments with which they may have commenced its exercise. By their aid a standard of examination in the theory and practice of instruction is furnished, which may be fairly exacted of candidates who have chosen a different way to obtain access to the profession."

Hon. Horace Mann, in his "*Seventh Annual Report as Secretary of the Board of Education in Massachusetts*," in which he gives an account of an educational tour through the principal countries of Europe in the summer of 1843, says:

"Among the nations of Europe, Prussia has long enjoyed the most distinguished reputation for the excellence of its schools. In reviews, in speeches, in tracts, and even in graver works devoted to the cause of education, its schools have been exhibited as models for the imitation of the rest of Christendom. For many years, scarce a suspicion was breathed that the general plan of education in that kingdom was not sound in theory and most beneficial in practice. Recently, however, grave charges have been preferred against it by high authority. The popular traveler, Laing, has devoted several chapters of his large work on Prussia to the disparagement of its school system. An octavo volume, entitled '*The Age of Great Cities*,' has recently appeared in England, in which that system is strongly condemned; and during the pendency of the famous '*Factories' Bill*' before the British House of Commons, in 1843, numerous tracts were issued from the English press, not merely calling in question, but strongly denouncing, the whole plan of education in Prussia, as being not only designed to produce, but as actually producing, a spirit of blind acquiescence to arbitrary power, in things spiritual as well as temporal—as being, in fine, a system of education adapted to enslave, and not to enfranchise, the human mind. And even in some parts of the United States—the very nature and essence of whose institutions consist in the idea that the people are wise enough to distinguish between what is right and what is wrong—even here, some have been illiberal enough to condemn, in advance, every thing that savors of the Prussian system, because that system is sustained by arbitrary power.

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But allowing all these charges against the Prussian system to be true, there were still two reasons why I was not deterred from examining it.

In the first place, the evils imputed to it were easily and naturally separable from the good which it was not denied to possess. If the Prussian schoolmaster has better methods of teaching reading, writing,

grammar, geography, arithmetic, &c., so that, in half the time, he produces greater and better results, surely we may copy his modes of teaching these elements without adopting his notions of passive obedience to government, or of blind adherence to the articles of a church. By the ordinance of nature, the human faculties are substantially the same all over the world, and hence the best means for their development and growth in one place, must be substantially the best for their development and growth everywhere. The spirit which shall control the action of these faculties when matured, which shall train them to self-reliance or to abject submission, which shall lead them to refer all questions to the standard of reason or to that of authority,—this spirit is wholly distinct and distinguishable from the manner in which the faculties themselves ought to be trained; and we may avail ourselves of all improved methods in the earlier processes, without being contaminated by the abuses which may be made to follow them. The best style of teaching arithmetic or spelling has no necessary or natural connection with the doctrine of hereditary right; and an accomplished lesson in geography or grammar commits the human intellect to no particular dogma in religion.

In the second place, if Prussia can pervert the benign influences of education to the support of arbitrary power, we surely can employ them for the support and perpetuation of republican institutions. A national spirit of liberty can be cultivated more easily than a national spirit of bondage; and if it may be made one of the great prerogatives of education to perform the unnatural and unholy work of making slaves, then surely it must be one of the noblest instrumentalities for rearing a nation of freemen. If a moral power over the understandings and affections of the people may be turned to evil, may it not also be employed for the highest good?

Besides, a generous and impartial mind does not ask whence a thing comes, but what it is. Those who, at the present day, would reject an improvement because of the place of its origin, belong to the same school of bigotry with those who inquired if any good could come out of Nazareth; and what infinite blessings would the world have lost had that party been punished by success! Throughout my whole tour, no one principle has been more frequently exemplified than this,—that wherever I have found the best institutions,—educational, reformatory, charitable, penal, or otherwise,—there I have always found the greatest desire to know how similar institutions were administered among ourselves; and where I have found the worst, there I have found most of the spirit of self-complacency, and even an offensive disinclination to hear of better methods.

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All the subjects I have enumerated were taught in all the schools I visited, whether in city or country, for the rich or for the poor. In the lowest school in the smallest and obscurest village, or for the poorest class in overcrowded cities; in the schools connected with pauper establishments, with houses of correction, or with prisons,—in all these, there was a teacher of *mature age*, of simple, unaffected, and decorous manners, benevolent in his expression, kind and genial in his intercourse with the young, and of such attainments and resources as qualified him not only to lay down the abstract principles of the above range of studies, but, by familiar illustration and apposite example, to commend them to the attention of the children.

I speak of the teachers whom I saw, and with whom I had more or less of personal intercourse; and, after some opportunity for the observation of public assemblies or bodies of men, I do not hesitate to say, that if those teachers were brought together, in one body, I believe

they would form as dignified, intelligent, benevolent-looking a company of men as could be collected from the same amount of population in any country. They were alike free from arrogant pretension and from the affectation of humility. It has been often remarked, both in England and in this country, that the nature of a school-teacher's occupation exposes him, in some degree, to overbearing manners, and to dogmatism in the statement of his opinions. Accustomed to the exercise of supreme authority, moving among those who are so much his inferiors in point of attainment, perhaps it is proof of a very well-balanced mind, if he keeps himself free from assumption in opinion and haughtiness of demeanor. Especially are such faults or vices apt to spring up in weak or ill-furnished minds. A teacher who cannot rule by love, must do so by fear. A teacher who cannot supply material for the activity of his pupils' minds by his talent, must put down that activity by force. A teacher who cannot answer all the questions and solve all the doubts of a scholar as they arise, must assume an awful and mysterious air, and must expound in oracles, which themselves need more explanation than the original difficulty. When a teacher knows much, and is master of his whole subject, he can afford to be modest and unpretending. But when the head is the only text-book, and the teacher has not been previously prepared, he must, of course, have a small library. Among all the Prussian and Saxon teachers whom I saw, there were not half a dozen instances to remind one of those unpleasant characteristics,—what Lord Bacon would call the 'idol of the tribe,' or profession,—which sometimes degrade the name and disparage the sacred calling of a teacher. Generally speaking, there seemed to be a strong love for the employment, always a devotion to duty, and a profound conviction of the importance and sacredness of the office they filled. The only striking instance of disingenuousness or attempt at deception, which I saw, was that of a teacher who looked over the manuscript books of a large class of his scholars, selected the best, and, bringing it to me, said, 'In seeing one you see all.'

Whence came this beneficent order of men, scattered over the whole country, molding the character of its people, and carrying them forward in a career of civilization more rapidly than any other people in the world are now advancing? This is a question which can be answered only by giving an account of the Seminaries for Teachers.

From the year 1820 to 1830 or 1835, it was customary, in all accounts of Prussian education, to mention the number of these Seminaries for Teachers. This item of information has now become unimportant, as there are seminaries sufficient to supply the wants of the whole country. The stated term of residence at these seminaries is three years. Lately, and in a few places, a class of preliminary institutions has sprung up,—institutions where pupils are received in order to determine whether they are fit to become candidates to be candidates. As a pupil of the seminary is liable to be set aside for incompetency, even after a three years' course of study; so the pupils of these preliminary institutions, after having gone through with a shorter course, are liable to be set aside for incompetency to become competent.

Let us look for a moment at the guards and securities which, in that country, environ this sacred calling. In the first place, the teacher's profession holds such a high rank in public estimation, that none who have failed in other employments or departments of business, are encouraged to look upon school-keeping as an ultimate resource. Those, too, who, from any cause, despair of success in other departments of business or walks of life, have very slender prospects in looking forward to this. These considerations exclude at once all that inferior order of men who, in some countries, constitute the main body of the

teachers. Then come,—though only in some parts of Prussia,—these preliminary schools, where those who wish eventually to become teachers, go, in order to have their natural qualities and adaptation for school-keeping tested; for it must be borne in mind that a man may have the most unexceptionable character, may be capable of mastering all the branches of study, may even be able to make most brilliant recitations from day to day; and yet, from some coldness or repulsiveness of manner, from harshness of voice, from some natural defect in his person or in one of his senses, he may be adjudged an unsuitable model or archetype for children to be confirmed to, or to grow by; and hence he may be dismissed at the end of his probationary term of six months. At one of these preparatory schools, which I visited, the list of subjects at the examination,—a part of which I saw,—was divided into two classes, as follows:—1. Readiness in thinking, German language, including orthography and composition, history, description of the earth, knowledge of nature, thorough bass, calligraphy, drawing. 2. Religion, knowledge of the Bible, knowledge of nature, mental arithmetic, singing, violin-playing, and readiness or facility in speaking. The examination in all the branches of the first class was conducted in writing. To test a pupil's readiness in thinking, for instance, several topics for composition are given out, and, after the lapse of a certain number of minutes, whatever has been written must be handed in to the examiners. So questions in arithmetic are given, and the time occupied by the pupils in solving them, is a test of their quickness of thought, or power of commanding their own resources. This facility, or faculty, is considered of great importance in a teacher.* In the second class of subjects the pupils were examined *orally*. Two entire days were occupied in examining a class of thirty pupils, and only twenty-one were admitted to the seminary school;—that is, only about two-thirds were considered to be eligible to become eligible, as teachers, after three years' further study. Thus, in this first process, the chaff is winnowed out, and not a few of the lighter grains of the wheat.

It is to be understood that those who enter the seminary directly, and without this preliminary trial, have already studied, under able masters in the Common Schools, at least all the branches I have above described. The first two of the three years, they expended mainly in reviewing and expanding their elementary knowledge. The German language is studied in its relations to rhetoric and logic, and as æsthetic literature; arithmetic is carried out into algebra and mixed mathematics; geography into commerce and manufactures, and into a knowledge of the various botanical and zoological productions of the different quarters of the globe; linear drawing into perspective and machine drawing, and the drawing from models of all kinds, and from objects in nature, &c. The theory and practice, not only of vocal, but of instrumental music, occupy much time. Every pupil must play on the violin; most of them play on the organ, and some on other instruments. I recollect seeing a Normal class engaged in learning the principles of Harmony. The teacher first explained the principles on which they were to proceed. He then wrote a bar of music upon the blackboard, and called upon a pupil to write such notes for another part or accompaniment, as would make *harmony* with the first. So he would write a bar with certain intervals, and then require a pupil to write another, with such intervals as, according to the principles of musical science, would correspond with the first. A thorough course of reading on the

* The above described is a very common method of examining in the gymnasia and higher seminaries of Prussia. Certain sealed subjects for an exercise are given to the students; they are then locked up in a room, each by himself, and at the expiration of a given time, they are enlarged, and it is seen what each one has been able to make out of his faculties.

subject of education is undertaken, as well as a more general course. Bible history is almost committed to memory. Connected with all the seminaries for teachers are large Model or Experimental Schools. During the last part of the course much of the students' time is spent in these schools. At first they go in and look on in silence, while an accomplished teacher is instructing a class. Then they themselves commence teaching under the eye of such a teacher. At last they teach a class alone, being responsible for its proficiency, and for its condition as to order, &c., at the end of a week or other period. During the whole course, there are lectures, discussions, compositions, &c., on the theory and practice of teaching. The essential qualifications of a candidate for the office, his attainments, and the spirit of devotion and of religious fidelity in which he should enter upon his work; the modes of teaching the different branches; the motive-powers to be applied to the minds of children; dissertations upon the different natural dispositions of children, and, consequently, the different ways of addressing them, of securing their confidence and affection, and of winning them to a love of learning and a sense of duty; and especially the sacredness of the teacher's profession,—the idea that he stands, for the time being, in the place of a parent, and therefore that a parent's responsibilities rest upon him, that the most precious hopes of society are committed to his charge, and that on him depends, to a great extent, the temporal and perhaps the future well-being of hundreds of his fellow-creatures, —these are the conversations, the ideas, the feelings, amid which the candidate for teaching spends his probationary years. This is the daily atmosphere he breathes. These are the sacred, elevating, invigorating influences constantly pouring in upon his soul. Hence, at the expiration of his course, he leaves the seminary to enter upon his profession, glowing with enthusiasm for the noble cause he has espoused, and strong in his resolves to perform its manifold and momentous duties.

Here, then, is the cause of the worth and standing of the teachers, whom I had the pleasure and the honor to see. As a body of men, their character is more enviable than that of the three, so-called, 'professions.' They have more benevolence and self-sacrifice than the legal or medical, while they have less of sanctimoniousness and austerity, less of indisposition to enter into all the innocent amusements and joyous feelings of childhood, than the clerical. They are not unmindful of what belongs to men while they are serving God; nor of the duties they owe to this world while preparing for another.

On reviewing a period of six weeks, the greater part of which I spent in visiting schools in the north and middle of Prussia and in Saxony (excepting, of course, the time occupied in going from place to place), entering the schools to hear the first recitation in the morning, and remaining until the last was completed at night, I call to mind three things about which I cannot be mistaken. In some of my opinions and inferences I may have erred, but of the following facts there can be no doubt:

1. During all this time, I never saw a teacher hearing a lesson of any kind (excepting a reading or spelling lesson), *with a book in his hand*.
2. I never saw a teacher *sitting* while hearing a recitation.
3. Though I saw hundreds of schools, and thousands,—I think I may say, within bounds, tens of thousands of pupils,—*I never saw one child undergoing punishment, or arraigned for misconduct. I never saw one child in tears from having been punished, or from fear of being punished.*

During the above period, I witnessed exercises in geography, ancient and modern; in the German language,—from the explanation of the simplest words up to belles-lettres disquisitions, with rules for speaking and writing; in arithmetic, algebra, geometry, surveying, and trigonometry; in book-keeping; in civil history, ancient and modern; in natural philosophy; in botany and zoology; in mineralogy, where there were hundreds of specimens; in the endless variety of the exercises in thinking, knowledge of nature, of the world, and of society; in Bible history and in Bible knowledge;—and, as I before said, in no one of these cases did I see a teacher with a book in his hand. His book,—his books,—his library, was in his head. Promptly, without pause, without hesitation, from the rich resources of his own mind, he brought forth whatever the occasion demanded. I remember calling one morning at a country school in Saxony, where every thing about the premises, and the appearance, both of teacher and children, indicated very narrow pecuniary circumstances. As I entered, the teacher was just ready to commence a lesson or lecture on French history. He gave not only the events of a particular period in the history of France, but mentioned, as he proceeded, all the contemporary sovereigns of neighboring nations. The ordinary time for a lesson here, as elsewhere, was an hour. This was somewhat longer, for, toward the close, the teacher entered upon a train of thought from which it was difficult to break off, and rose to a strain of eloquence which it was delightful to hear. The scholars were all absorbed in attention. They had paper, pen, and ink before them, and took brief notes of what was said. When the lesson touched upon contemporary events in other nations,—which, as I suppose, had been the subject of previous lessons,—the pupils were questioned concerning them. A small text-book of history was used by the pupils, which they studied at home.

I ought to say further, that I generally visited schools without guide, or letter of introduction,—presenting myself at the door, and asking the favor of admission. Though I had a general order from the Minister of Public Instruction, commanding all schools, gymnasia, and universities in the kingdom to be opened for my inspection, yet I seldom exhibited it, or spoke of it,—at least not until I was about departing. I preferred to enter as a private individual, an uncommended visitor.

I have said that I saw no teacher *sitting* in his school. Aged or young, all stood. Nor did they stand apart and aloof in sullen dignity. They mingled with their pupils, passing rapidly from one side of the class to the other, animating, encouraging, sympathizing, breathing life into less active natures, assuring the timid, distributing encouragement and endearment to all. The looks of the Prussian teacher often have the expression and vivacity of an actor in a play. He gesticulates like an orator. His body assumes all the attitudes, and his face puts on all the variety of expression, which a public speaker would do if haranguing a large assembly on a topic vital to their interests.

It may seem singular, and perhaps to some almost ludicrous, that a teacher in expounding the first rudiments of handwriting, in teaching the difference between a hair-stroke and a ground-stroke, or how an *l* may be turned into a *b*, or a *w* into a *w*, should be able to work himself up into an oratorical fervor; should attitudinize, and gesticulate, and stride from one end of the class to the other, and appear in every way to be as intensely engaged as an advocate when arguing an important cause to a jury;—but, strange as it may seem, it is nevertheless true; and before five minutes of such a lesson had elapsed, I have seen the children wrought up to an excitement proportionally intense, hanging upon the teacher's lips, catching every word he says, and evincing great

elation or depression of spirits, as they had or had not succeeded in following his instructions. So I have seen the same rhetorical vehemence on the part of the teacher, and the same interest and animation on the part of the pupils, during a lesson on the original sounds of the letters,—that is, the difference between the long and the short sound of a vowel, or the different ways of opening the mouth in sounding the consonants *b* and *p*. The zeal of the teacher enkindles the scholars. He charges them with his own electricity to the point of explosion. Such a teacher has no idle, mischievous, whispering children around him, nor any occasion for the rod. He does not make desolation of all the active and playful impulses of childhood, and call it peace; nor, to secure stillness among his scholars, does he find it necessary to ride them with the nightmare of fear. I rarely saw a teacher put questions with his lips alone. He seems so much interested in his subject (though he might have been teaching the same lesson for the hundredth or five hundredth time), that his whole body is in motion;—eyes, arms, limbs, all contributing to the impression he desires to make; and, at the end of an hour, both he and his pupils come from the work all glowing with excitement.

Suppose a lawyer in one of our courts were to plead an important cause before a jury, but instead of standing and extemporizing, and showing by his gestures, and by the energy and ardor of his whole manner, that he felt an interest in his theme, instead of rising with his subject and coruscating with flashes of genius and wit, he should plant himself lazily down in a chair, read from some old book which scarcely a member of the panel could fully understand, and, after droning away for an hour, should leave them, without having distinctly impressed their minds with one fact, or led them to form one logical conclusion;—would it be any wonder if he left half of them joking with each other, or asleep;—would it be any wonder,—provided he were followed on the other side by an advocate of brilliant parts, of elegant diction and attractive manner,—who should pour sunshine into the darkest recesses of the case,—if he lost not only his own reputation, but the cause of his client also?

These incitements and endearments of the teacher, this personal ubiquity, as it were, among all the pupils in the class, prevailed much more, as the pupils were younger. Before the older classes, the teacher's manner became calm and didactic. The habit of attention being once formed, nothing was left for subsequent years of teachers, but the easy task of maintaining it. Was there ever such a comment as this on the practice of hiring cheap teachers because the school is young, or incompetent ones because it is backward!

In Prussia and in Saxony, as well as in Scotland, the power of commanding and retaining the attention of a class is held to be a *sine qua non* in a teacher's qualifications. If he has not talent, skill, vivacity, or resources of anecdote and wit, sufficient to arouse and retain the attention of his pupils during the accustomed period of recitation, he is deemed to have mistaken his calling, and receives a significant hint to change his vocation.

Take a group of little children to a toy-shop, and witness their outbursting eagerness and delight. They need no stimulus of badges or prizes to arrest or sustain their attention; they need no quickening of their faculties by rod or ferule. To the exclusion of food and sleep they will push their inquiries, until shape, color, quality, use, substance, both external and internal, of the objects around them, are exhausted; and each child will want the show-man wholly to himself. But in all the boundless variety and beauty of nature's works; in that profusion and prodigality of charms with which the Creator has adorned and en-

riched every part of his creation; in the delights of affection; in the ecstatic joys of benevolence; in the absorbing interest which an unsophisticated conscience instinctively takes in all questions of right and wrong;—in all these, is there not as much to challenge and command the attention of a little child, as in the curiosities of a toy-shop? When as much of human art and ingenuity shall have been expended upon teaching as upon toys, there will be less difference between the cases.

The third circumstance I mentioned above was the beautiful relation of harmony and affection which subsisted between teacher and pupils. I cannot say that the extraordinary fact I have mentioned was not the result of chance or accident. Of the probability of that, others must judge. I can only say that, during all the time mentioned, I never saw a blow struck, I never heard a sharp rebuke given, I never saw a child in tears, nor arraigned at the teacher's bar for any alleged misconduct. On the contrary, the relation seemed to be one of duty first, and then affection, on the part of the teacher,—of affection first, and then duty, on the part of the scholar. The teacher's manner was better than parental, for it had a parent's tenderness and vigilance, without the foolish dotings or indulgences to which parental affection is prone. I heard no child ridiculed, sneered at, or scolded, for making a mistake. On the contrary, whenever a mistake was made, or there was a want of promptness in giving a reply, the expression of the teacher was that of grief and disappointment, as though there had been a failure, not merely to answer the question of a master, but to comply with the expectations of a friend. No child was disconcerted, disabled, or bereft of his senses, through fear. Nay, generally, at the ends of the answers, the teacher's practice is to encourage him with the exclamation, 'good,' 'right,' 'wholly right,' &c., or to check him, with his slowly and painfully articulated 'no;' and this is done with a tone of voice that marks every degree of *plus* and *minus* in the scale of approbation and regret. When a difficult question has been put to a young child, which tasks all his energies, the teacher approaches him with a mingled look of concern and encouragement; he stands before him, the light and shade of hope and fear alternately crossing his countenance; he lifts his arms and turns his body,—as a bowler who has given a wrong direction to his bowl will writhe his person to bring the ball back upon its track;—and finally, if the little wrestler with difficulty triumphs, the teacher felicitates him upon his success, perhaps seizes and shakes him by the hand, in token of congratulation; and, when the difficulty has been really formidable, and the effort triumphant, I have seen the teacher catch up the child in his arms and embrace him, as though he were not able to contain his joy. At another time, I have seen a teacher actually clap his hands with delight at a bright reply; and all this has been done so naturally and so unaffectedly as to excite no other feeling in the residue of the children than a desire, by the same means, to win the same caresses. What person worthy of being called by the name, or of sustaining the sacred relation of a parent, would not give any thing, bear any thing, sacrifice any thing, to have his children, during eight or ten years of the period of their childhood, surrounded by circumstances, and breathed upon by sweet and humanizing influences, like these!"

The Rev. Egerton Ryerson, D. D., Chief Superintendent of Schools, in a "*Report on a System of Public Elementary Instruction for Upper Canada*," after quoting the above passages from Mr. Mann's report, remarks:

"In the above summary and important statements on this subject, by the able Secretary of the Massachusetts Board of Education, I fully concur, with two slight exceptions. In one instance I did see a boy in tears (in Berlin) when removed to a lower class on account of negligence in his school preparations. I did see one or two old men sitting *occasionally* in school. With these exceptions, my own similar inquiries and experience of nearly three months in Southern and Western, as well as Northern and Middle Germany, and I might add a longer period of like investigations in Switzerland, Holland, Belgium and France—enable me not only to subscribe to the statements of the Hon. Mr. Mann, but would enable me, were it necessary, to illustrate them by various details of visits to individual schools."

Professor Lemuel Stephens, now of Girard College of Orphans, Philadelphia, in a "*Letter addressed to Hon. F. R. Shunk, Superintendent of Common Schools in Pennsylvania*," from Berlin, in 1843, remarks:

"To determine absolutely the influence which teachers' seminaries have had upon the state of popular education in Germany, would be a matter of great difficulty, owing to the gradual growth of these institutions. One thing is certain, that the improvement of the schools has followed, hand in hand, the multiplication and improvement of the seminaries. Perhaps the value of these institutions can be shown in no light so advantageously, as by comparing the class of common school teachers in Germany, at the present moment, with the same class in England and America. In this country one is struck with the zeal and common spirit which a common education has imparted to the whole body. They have been for three or four years under the instruction of men practically and scientifically acquainted with the best principles of teaching; and what is an indispensable part of their preparation, they have had the opportunity of testing the value, and of becoming familiar with the application of these principles in practice. During the latter part of their course they have been accustomed, under the eye of their teachers, to instruct a school of children, by which means the art and the theory have kept pace with each other. Some knowledge of the human mind, and some just conception of the great problem of education which they are engaged in solving, inspires them with self-respect, with earnestness and love of their profession. Once raised above the idea that education consists alone in drilling children in a few useful accomplishments, a sense of the dignity of the work of operating on, and forming other minds, causes them to overlook the humble outward conditions of a village school, and fortifies them against the seductions of false ambition.

Leaving out of the question the great immediate benefit of these seminaries in fitting teachers better to fill their office, I believe that the professional spirit, the *esprit du corps*, which they create, is productive of results which are alone sufficient to recommend these institutions. It is this common spirit which secures the progress of the young teacher after he has entered into active service, and saves him from the besetting sin of rusting into a mechanical routine, by keeping up a lively interchange of opinions, and making him acquainted with the successes and improvements of other teachers. The means for this intercourse, are conferences and periodicals of education. In every German city, in which I have made the inquiry, I have learned that the teachers from the different schools are accustomed to come together, at stated times, for the purpose of mutual improvement: even in the villages of Hesse, and the mountainous part of Saxony, I found that

the teachers, from villages miles apart, held their monthly conferences for debate and lecture.

In Germany there are no less than thirty periodicals devoted exclusively to education. In these all questions of interest to teachers are discussed; the best method of instructing explained, all new school books noticed and criticised: the arrangements and organizations of distinguished schools described, and accounts given from time to time of the progress of education in other states. The *General School Gazette*, which has particularly attracted my attention, has a list of more than one hundred regular contributors. The journals are open to all teachers to make known their experience, or to ask for information. The able director of the seminary in this city, who is at the same time the conductor of one of these periodicals, informs me that one or more of them finds its way to every common school teacher. They are furnished so low that he can generally afford to take them, or if not, they are taken by the district for his benefit. By these means an active spirit of inquiry is kept up; the improvements of individuals become the property of all; the obscure village teacher feels that he is a member of a large and respectable class, engaged in the great work of human improvement; and love and zeal for his profession are enkindled. There is union, sympathy, generous emulation and mutual improvement. Among the members of a profession, there is a common principle of life. It is a type of organic life, which contains within itself the principle of development and growth.

A valuable ordinance passed in Prussia, in 1826, and renewed in 1846, requires a director of a seminary to travel about once a year, and visit a certain part of the schools within his circuit. He makes himself acquainted with the state of the school, listens to the instruction given, takes part himself in the same, and gives to the teacher such hints for improvement as his observation may suggest. The results of his yearly visits he presents in the form of a report to the school authorities of the province. This occasional visitation is very useful in clearing up the dark corners of the land, correcting abuses, and giving an impulse, from time to time, to teachers, who might otherwise sink into apathy and neglect. To render the efficacy of the seminaries more complete, it is provided that at the end of three years after leaving the seminary, the young teachers shall return to pass a second examination. And further, by an ordinance in 1826, it is provided, 'To the end, that the beneficial influence of the seminary may extend itself to those teachers already established, who either require further instruction, or who in their own cultivation and skill in office do not advance, perhaps even recede; it is required that such teachers be recalled into the seminary for a shorter or longer time, as may be needful for them, in order, either to pass through a whole methodical course, or to practice themselves in particular departments of instruction.' By this organization it is very easy to see that the whole system of popular instruction is brought under the influence of the most able teachers; their skill is made to tell upon the character of the class; and the assurance is given that the work of education is advancing surely and consequently toward perfection.

It is only by the distinct division of the objects of human industry and knowledge, into separate arts and sciences, that their advancement can be insured. The necessity for the division of labor in the mechanic arts is well enough understood. A necessity for this division, in intellectual pursuits, exists in a by no means less degree. So long as the science of education depends for its development upon the casual contributions of men of all professions, without being made the business

of any, it must grope its way hither and thither by the light of occasional flashes, instead of being guided on by a steady flame.

The views of certain men on education are known among us, but so far is pedagogics from being cultivated as a science, we feel ourselves as yet hardly authorized to use the word. I am far from denying that we have many very good teachers; but they stand separate and alone. Their influence rarely extends beyond the sphere of their own schools. Their experience has furnished them with excellent practical rules for their own procedure, but these rules have perhaps never been expressed in words, much less their truth demonstrated by a reduction of the same to scientific principles. They are content to be known as possessing the mysterious talent of a skillful teacher, and their wisdom dies with them. It is owing to the isolated position in which teachers by profession find themselves, that the didactic skill they may have acquired, even when it rises above the character of a blind faculty, and is founded on the enlightened conclusions of science, still remains almost without influence on the wrong ideas in education which may be in vogue around them. To quote a remark of Dr. Harnisch: 'we have had, now and then, capable teachers without possessing seminaries: we still find such *singly* in states which yet have no seminaries, but it can not be denied that seminaries are most effectual levers for elevating the condition of common schools, and such they have sufficiently proved themselves to be in latter years.'

"How far may we avail ourselves of the German plan of popular education? It will be borne in mind, that the Prussian system is so far voluntary that it is left entirely to the parent where, and in what manner, his child shall be educated, only requiring that the years, from six till fourteen, shall be devoted to instruction, and that a certain amount of knowledge shall be obtained. The Swiss republics have placed their public schools on the same basis that the German states have done, their laws are essentially the same, and teachers have therefore, there as well as in Germany, the character of public servants. The great feature of the Prussian system, which it is both suitable and highly desirable for us to imitate, is that which I have already described, namely: the provision therein made for the education of common school teachers. This appears to me the only radical reform, and the only means of putting public education in a steady and consequent train of improvement.

To apply to ourselves the advantages which I have already stated as flowing from this measure—It will raise the employment of teaching among us to a regular profession, and introduce generally consistent and rational methods of instructing. It will create among teachers, devotion to their office, and a desire for co-operation. This desire will manifest itself in the organization of unions for conference, and in the establishment and support of many periodicals. The higher character of teachers, and the improved state of the schools, will bring them respect, and a better remuneration for their services. The higher value set upon education, the immense contrast between the efficacy of a constant, and that of a half-yearly school, and I must add, the *impossibility of getting good teachers for the latter*, will gradually do away with this great evil under which our school system suffers. The permanent settlement of teachers, rendering much less the annual accession to the profession necessary to keep the schools supplied, will, as I have shown, obviate all difficulty on the score of numbers. The science of the human mind and its cultivation, this vitally important branch of a nation's literature, will be developed among us, and its blessings will be richly manifested in the better cultivation of all the sciences and arts of life.

Such is a scanty outline of the benefits which the experience of other countries, and reason, show us will follow the proper education of our teachers. I do not mean to say that Germany has already realized all these benefits. It is important to observe that the reform in education in this country, goes out from the government, not from the people themselves, who rather passively submit to its operation, than actively co-operate in giving it efficacy. This, with other grounds before stated, necessarily make popular education in Germany productive of less results than in our own country. * * *

In the establishment of teachers' seminaries, their utility and success will depend entirely upon their appropriate and perfect organization. False economy has often attempted to provide for the education of primary teachers, by making the seminary an appendage to a high school, or an academy. Thirty years ago this arrangement was not uncommon in Germany; and later the experiment has been tried in the State of New York. * * * If it were needed, to strengthen the evidence of the inefficiency of this system, I might easily quote the testimony of the most able teachers of Germany to this effect. Perhaps no department of education requires a more peculiar treatment, and more calls for the undivided zeal and energy of those who have the conduct of it, than the preparation of teachers.

Everything depends on making the seminaries for teachers, separate and independent establishments, with a careful provision for a thorough, theoretical and practical preparation for all the duties of the common school. In the experiment of introducing teachers' seminaries into our country, there is a danger that we shall be too sparing in the number of teachers employed in conducting them. Seminaries conducted by one or two teachers can not be otherwise than imperfect; and while but little good would come from them, there is great danger that their failure would serve to bring the cause into disrepute."

PRUSSIA.

THE system of Public Instruction in Prussia embraces three degrees, provided for in three classes of institutions. 1. Primary or Elementary Instruction, conveyed in schools corresponding to our common schools. 2. Secondary Instruction, provided for in Gymnasias, Real Schools and Trade Schools. 3. Superior instruction, communicated in the Universities. We shall confine our attention to Primary Instruction, and shall present a general idea of the system from various authorities.*

As early as the reign of the Elector Joachim the Second, before the kingdom of Prussia existed, except as the Mark of Brandenburg, (1540,) visitors were appointed to inspect the town schools of the Electorate, with express directions to report in relation to the measures deemed necessary for their improvement. In 1545, the same elector appointed a permanent council or board, on church and school matters. In a decree of some length, by the elector John George, (1573,) special sections are devoted to the schools, to teachers and their assistants, and to pupils. It is remarkable as containing a provision for committees of superintendence, consisting of the parish clergyman, the magistrates and two notables, exactly similar in constitution to the present school committees.

In 1777, a decree of Frederick William the First, king of Prussia, enjoins upon parents to send their children to school, provides for the payment of teachers, for the education of poor children, and for catechetical instruction by the parochial clergymen. In 1735, the first regular seminary for teachers in Prussia was established at Stettin, in Pomerania. To induce a better attendance at school, a decree of 1736 requires that the parent of every child between five and twelve years of age, shall pay a certain fee, whether his child goes to school or not; this rule being, as it were, preliminary to the present one of forced attendance. The same decree refers to school-houses erected by associated parishes; showing, that such associations existed previously to the decree for providing public schools; similar associations may even now exist, but they are not numerous, forming exceptions to the general rule requiring each parish to have its public school. The decree provides further for the amount of fees to be paid to the teacher by the pupils, the church, or the state, and for aid to peasants who have more than two children above five years of age, by the payment of the fees of all over this number from a school fund. A rescript of 1738, constitutes the clergy the inspectors of schools.

Bache's "*Report on Education in Europe.*" Cousin's "*Report on Primary Instruction in some of the States of Germany, and particularly in Prussia.*" Prof. Stephen's "*Letter to the Superintendent of Common Schools in Pennsylvania in 1843.*" Recent School Documents from Germany, by Harnisch, Calinich, Jacobi and others.

An attempt to provide more precisely, by law, for the regulation of the schools in Berlin, was made by a decree of 1738. This decree requires that teachers shall be regularly examined by the inspectors of schools before being allowed to teach, and prescribes their acquirements in detail. It directs the opening and closing of the schools with prayers; fixes the hours of daily attendance at from eight to eleven, or seven to ten in the morning, and one to three in the afternoon; prescribes instruction in spelling, reading, writing, arithmetic, and singing, and regulates the emoluments and perquisites of the master.

A new impulse was given to public instruction under the reign of Frederick the Great. The regulations drawn up by Hecker, and approved by the king, (1763,) are very precise, and though they have been in part superseded by later decrees, many of their provisions are still in force. They provide for the selection of school books by the consistory; that children shall be sent to school at five years of age, and be kept there until thirteen or fourteen, or until they have made satisfactory attainments in reading and writing, in the knowledge of Christian doctrine, and of such matters as are to be found in their text-books; fix the school-hours, requiring six hours a day for instruction in winter, and three in summer, and one hour of catechetical instruction, besides the Sunday teaching; require that all unmarried persons of the parish shall attend the hour of instruction in the catechism, and besides, receive lessons in reading and writing from the Bible. The regulations provide anew for the school-masters' fees, and for the instruction of poor children; require that the schoolmaster shall be furnished from the church-register with a list of all the children of the age to attend school, and that he shall prepare a list of those who are actually in attendance, and submit both to the clergyman, in his periodical visits; direct anew the examination of candidates for the situation of schoolmaster, and refer particularly to the advantages of the seminary opened at Berlin for preparing teachers for the Mark of Brandenburg; lay down minutely the scheme of elementary instruction, and actually specify the time to be devoted to the different branches, with each of the two classes composing the school; require the parochial clergy to visit the schools twice a week, and inspectors of circles to perform the same service at least once a year.

The decree of Frederick regulating the Catholic schools of Silesia, (1765,) is even more particular than the foregoing. It shows the settled policy in regard to educating teachers in special seminaries, now so important a part of the Prussian system, by setting apart certain schools by name for this purpose, requiring the appointment of a director to each, and assigning his duties.

In 1787, Frederick William the Second created a council of instruction, under the title of an "Upper School Board," (Ober-Schul Collegium,) of which the minister of state was president. The council was directed to examine text-books, and to pass upon the licenses of masters, on the reports of the provincial school-boards. They were authorized to erect seminaries for teachers at the government expense, and to frame their regulations; to send out an inspector from their body to examine any part of public instruction, and to rectify all wrongs by a direct order, or through the school-boards of the provinces, the school committees or patrons. This organization remained substantially in force until the separation of the departments of state and instruction in 1817, with the creation of a ministry of public instruction. The attributes of this upper school board, it will be seen, now belong to that council.

The school plan of 1763 was modified by an ordinance of 1794, which introduces geography and natural history in the elementary schools,

and refers to vocal music as one of their most important exercises; it also attempts, by minute prescriptions, to introduce uniformity in the methods of instruction and discipline. The regulation for the catholic schools of Silesia was also revised in 1801.

But the most important era in the history of public instruction in Prussia, as well as in other parts of Germany, opens with the efforts put forth by the king and people, to rescue the kingdom from the yoke of Napoleon in 1809. In that year the army was remodeled and every citizen converted into a soldier; landed property was declared free of feudal service; restrictions on freedom of trade were abolished, and the whole state was reorganized. Great reliance was placed on infusing a German spirit into the people by giving them freer access to improved institutions of education, from the common school to the university. Under the councils of Hardenberg, Humbolt, Stein, Allenstein, these reforms and improvements were projected, carried on, and perfected in less than a single generation.

The movement in behalf of popular schools commenced by inviting C. A. Zeller, of Wirtemberg, to Prussia. Zeller was a young theologian, who had studied under Pestalozzi in Switzerland, and was thoroughly imbued with the method and spirit of his master. On his return he had convened the school teachers of Wirtemberg in barns, for want of better accommodations being allowed him, and inspired them with a zeal for Pestalozzi's methods, and for a better education of the whole people. On removing to Prussia, he first took charge of the seminary at Koenigsberg, soon after founded the seminary at Karalene, and went about into different provinces meeting with teachers, holding conferences, visiting schools, and inspiring school officers with the right spirit.

The next step taken was to send a number of young men, mostly theologians, to Pestalozzi's institution at Ifferten, to acquire his method, and on their return to place them in new, or reorganized teachers' seminaries. To these new agents in school improvement were joined a large body of zealous teachers, and patriotic and enlightened citizens, who, in ways and methods of their own, labored incessantly to confirm the Prussian state, by forming new organs for its internal life, and new means of protection from foreign foes. They proved themselves truly educators of the people. Although the government thus not only encouraged, but directly aided in the introduction of the methods of Pestalozzi into the public schools of Prussia, still the school board in the different provinces sustained and encouraged those who approved and taught on different systems, such as

Dinter, Zerrenner, Salzman, and Niemeyer—all, in fine, who labored with a patriotic purpose, thus allowing intellectual freedom, and appropriating whatever was good from all quarters toward the accomplishment of the great purpose.

✓ To infuse a German spirit into teachers and scholars, particular attention was paid to the German language, as the treasury house of German ideas, and to the geography and history of the father land. Music, which was one of Pestalozzi's great instruments of culture, was made the vehicle of patriotic songs, and through them the heart of all Germany was moved to bitter hatred of the conqueror who had desolated her fields and homes, and humbled the pride of her monarchy. All these efforts for the improvement of elementary education, accompanied by expensive modifications in the establishments of secondary and superior education, were made when the treasury was impoverished, and taxes, the most exorbitant in amount, were levied on every province and commune of the kingdom. Prof. Stephens, now of Girard College, in a letter to the Superintendent of Common Schools of Pennsylvania, written from Berlin, at a time when there was at least a talk of the repudiation of state debts, and especially when a distinguished citizen of that state had proposed to divert the money appropriated for the support of common schools to the payment of interest on the state debts, makes the following remarks on this period of the educational history of Prussia.

"Prussia, who furnishes us with a pattern of excellence in the present state of her public schools, affords us a still more brilliant example in the noble policy by which she sustained them in times of great public distress. Of all the nations of Europe, Prussia was reduced to the greatest extremity by the wars of Napoleon. In 1806, at the battle of Jena, her whole military force was annihilated. Within a week after the main overthrow, every scattered division of the army fell into the hands of the enemy. Napoleon took up his quarters in Berlin, emptied the arsenal, and stripped the capital of all the works of art which he thought worthy to be transported to Paris. By the treaty of Tilsit, in 1807, the king of Prussia was deprived of one-half of his dominions. A French army of 200,000 men were quartered upon the Prussians till the end of the year 1808. Prussia must pay to France the sum of 120,000,000 francs, after her principal sources of income had been appropriated by Napoleon, either to himself or his allies. The system of confiscation went so far that even the revenue from the endowments of schools, of poor houses, and the fund for widows, was diverted into the treasury of France. These last were given back in 1811. Foreign loans were made, to meet the exorbitant claims of the conqueror. An army must be created, bridges rebuilt, ruined fortifications in every quarter repaired, and so great was the public extremity that the Prussian ladies, with noble generosity, sent their ornaments and jewels to supply the royal treasury. Rings, crosses, and other ornaments of cast-iron were given in return to all those who had made this sacrifice. They bore the inscription, *"Ich gab gold um eisen,"* (I gave gold for

iron,) and such Spartan jewels are much treasured at this day by the possessors and their families. This state of things lasted till after the "War of Liberation," in 1812. But it is the pride of Prussia, that at the time of her greatest humiliation and distress, she never for a moment lost sight of the work she had begun in the improvement of her schools. ✓

In 1809, the minister at the head of the section of instruction, writes as follows, to some teachers who had been sent to the institution of Pestalozzi to learn his method and principles of instructing:—"The section of public instruction begs you to believe, and to assure Mr. Pestalozzi, that the cause is the interest of the government, and of his majesty, the king, personally, who are convinced that liberation from extraordinary calamities is fruitless, and only to be effected by a thorough improvement of the people's education." In 1809, was established the teachers' seminary in Koenigsberg. In 1810, the seminary at Braunsburg. In 1811, the seminary at Karalene. In 1812, was established at Breslau, the first seminary, completely organized according to the new ideas. In 1809, the most amply endowed and completely organized of all the German universities was founded in Berlin. Professors were called from all parts, and in 1810 the university was in full operation. In 1811, the old university of Breslau was reorganized, and large grants were received from the government for new buildings and new professorships. Is not this noble policy, on the part of an absolute government, at a time when the nation was struggling for existence, a severe rebuke upon the narrow and short-sighted expedients of those republican politicians, who can invent no better way to pay a public debt than by converting into money that institution on which the virtue and intelligence of the people, and the special safety of a republican state, mainly depend?" —

The school system of Prussia, is not the growth of any one period, and is not found in one law, but is made up of an aggregation of laws and general regulations, enacted at different times for different provinces, differing in the condition, habits, and religion of the people, and to meet particular wants, as these have been developed in the progress of the system. An attempt was made in 1819 to prepare a general school law for Prussia, but without success. This is considered by Harnisch and other German educators, a great defect, as it leads to great inequalities of education, and great irregularities of administration in different provinces. The ordinance of 1819, however, embraces much of the regulations which are applicable to the whole kingdom, while the peculiarities and details of the system must be looked for in the provincial ordinances and special regulations.

The authorities which administer public instruction in Prussia are the following:—The chief authority is the minister, who joins to this supervision that of ecclesiastical and medical affairs. He is assisted by a council, consisting of a variable number of members, and divided into three sections corresponding to the three charges of the minister. The section for public instruction has its president and secretary, and meets usually twice a week for the transaction of business. One of this body is generally deputed as extraordinary inspector in cases requiring examination, and reports to the minister. The kingdom of

Prussia is divided into ten provinces, each of which has its governor, styled Superior President, (Ober-President,) who is assisted by a council called a Consistory, (Consistorium.) This council has functions in the province similar to those in the ministerial council in the kingdom at large, and has direct control of secondary public instruction, and of the schools for the education of primary teachers. It is subdivided into two sections, of which one has charge of the primary instruction in the province, under the title of the School Board, (Provincial Schul Collegium.) The school board, in addition to exercising the general supervision of education in the province, examines the statutes and regulations of the schools, insures the execution of existing laws and regulations, examines text-books, and gives permission for their introduction, after having obtained the approbation of the ministry. This board communicates with the higher authorities, through their president, to whom the reports from the next lower authority, to be presently spoken of, are addressed, and by whom, when these relate to school matters, they are referred to the board for examination.

The next smaller political division to a province, is called a Regency, (Regierungs-Bezirk,) which is again subdivided into Circles, (Kreis,) and those into parishes, (Gemeinden.) The chief civil authority in the Regency, is a president, who is assisted by a council called also a regency.

This body is divided into three sections, having charge respectively of the internal affairs, of direct taxes, and of church and school matters. The last named committee examines and appoints all the teachers of elementary and burgher schools within the regency, superintends the schools, ascertains that the school-houses and churches are duly kept in order, administers the funds of schools and churches, or superintends the administration, when vested in corporations, and collects the church and school fees. This committee is presided over by a member of the regency called the School Councillor, (Schul-rath.) As councillor, he has a seat and voice in the provincial consistory, where he is required to appear at least once a year, and to report upon their affairs in his regency, of which the provincial consistory has the superintendence. It is also his duty to visit the schools, and to satisfy himself that they are in good condition.

The next school authority is the inspector of a circle, who has charge of several parishes. These inspectors are generally clergymen, while the councillors are laymen. Next below the special superintendents is the immediate authority, namely, the school committee, (Schul-Vorstand.) Each parish (Gemeinde) must, by law, have its school, except in special cases, and each school its committee of superintendence, (Schul-Vorstand,) consisting of the curate, the local magistrate, and from two to four notables; the constitution of the committee varying somewhat with the character of the school, whether endowed, entirely supported by the parish, in part by the province or state, or by subscription. The committee appoints a school inspector, who is usually the clergyman of the parish. In cities, the magistrates form the school committee, or school deputation, as it is there called, the curates still acting as local inspectors.

Thus, there is a regular series of authorities, from the master of the school up to the minister, and every part of primary instruction is entirely within the control of an impulse from the central government, and takes its direction according to the will of the highest authorities. With such a system, under a despotic government, it is obvious that the provisions of any law may be successfully enforced.

The cardinal provisions of the school system of Prussia, are:

First, That all children between the ages of seven and fourteen years shall go regularly to school. This is enforced by the school committee, who are furnished with lists of the children who should attend, and of those actually in the schools under their charge, and who are required to enforce the penalties of the law.

Second, That each parish shall, in general, have an elementary school. When the inhabitants are of different religious persuasions, each denomination has its school, and if not, provision is made for the religious instruction of the children by their own pastors. The erection of the school-house, its furniture, the income of the master, and aid to poor scholars, are all provided for. The requisite sum comes, in part, from parochial funds, and in part from a tax upon householders. When the parish is poor, it is assisted by the circle, by the province, and even by the state. Besides these elementary schools, most of the towns in Prussia have one or more upper primary or burgher schools.

Third, The education of teachers in seminaries, adapted to the grade of instruction to which they intend devoting themselves. Their exemption during their term of study from active military service required of other citizens. A provision for their support during their term of study. A preference given to them over schoolmasters not similarly educated. Their examination previous to receiving a certificate of capacity, which entitles them to become candidates for any vacant post in the province where they have been examined. Their subsequent exemption from active military service, and even from the annual drill of the militia, if they can not, in the opinion of the school inspector, be spared from their duties. Provision for the removal of the incompetent or immoral. A provision for the support of decayed teachers.

Fourth, The authorities which regulate the schools, and render them a branch of the general government, and the teachers in fact, its officers. In a country like Prussia, this connection secures to the teacher the respect due to his station, and thus facilitates the discharge of his important duties.

Under this system of organization and administration, and especially with these arrangements to secure the employment of only properly qualified teachers, the public schools of Prussia have been multiplied to an extent, and have attained within the last quarter of a century a degree of excellence, which has attracted the attention of statesmen, and commanded the admiration of intelligent educators in every part of Christendom. In the provinces, where the improved system has gone into operation with the habits of the people in its favor, it has already reached every human being; and in even the outer provinces, it is, as fast as time sweeps along new generations, replacing the adult population with a race of men and women who have been subjected to a course of school instruction far more thorough and comprehensive than has ever been attempted in any other country. As an evidence of the universality of the system it may be mentioned, that out of 122,897 men of the standing army, in 1846, only two soldiers were found who could not both read and write. But the system aims at much higher results—with nothing short of developing

every faculty both of mind and body, of converting creatures of impulse, prejudice, and passion, into thinking and reasoning beings, and of giving them objects of pursuit, and habits of conduct, favorable to their own happiness and that of the community in which they live. The result which may be reasonably anticipated from this system—when the entire adult population have been subjected to its operation, and when the influences of the home and street, of the business and the recreations of society, all unite with those of the school—have not as yet been realized in any section of the kingdom. Every where the lessons of the school-room are weakened, and in a measure destroyed, by degrading national customs, and the inevitable results of a government which represses liberty of thought, speech, occupation, and political action. But the school, if left as good and thorough as it now is, must inevitably change the government, or the government must change the school. And even if the school should be made less thorough than it now is, no governmental interference can turn back the intelligence which has already gone out among the people. It would be easier to return the rain to the clouds, from which it has parted, and which has already mingled with the waters of every rising spring, or reached the roots of every growing plant.

The following Table exhibits the state of the Public Schools of Prussia, according to the latest official returns published by the government.

STATE OF THE PUBLIC SCHOOLS IN PRUSSIA IN 1846.

Name of the District.	Elementary Schools.				Schools of a higher description than Elementary.										Town Schools.				Normal Schools.	
	No. of Schools.	Teachers.		Scholars in Average Attendance.	Boys.			Girls.			Number of				Number of				No. of Schols.	No. of Pupils.
		Male.	Assistants.		Fe-male.	Boys.	Girls.	Scholars.		Teachers.		Assistants.		Scholars.		Teachers.				
								Schols.	Teachers.	Assistants.	Schols.	Teachers.	Assistants.	Schols.	Teachers.					
1. Königsberg . . .	1,598	1,750	173	38	57,892	56,858	17	42	7	1,402	18	93	10	1,828	5	31	15	1,088	3	126
2. Gumbinnen . . .	1,083	1,131	41	5	40,198	39,044	18	46	—	2,040	19	36	8	1,965	2	15	2	508	2	136
3. Danzig . . .	1,039	1,087	15	85	27,033	25,428	9	18	2	700	4	12	12	574	4	20	5	1,009	1	48
4. Marienwerder . . .	1,044	1,097	16	7	40,210	38,003	5	13	2	396	5	17	6	519	4	16	6	384	1	65
5. Posen . . .	1,194	1,260	31	659	67,982	66,124	7	17	—	674	7	17	8	984	5	27	5	572	3	187
6. Bromberg . . .	691	747	23	14	29,325	27,423	6	12	—	357	6	8	8	444	1	1	—	29	2	48
7. Hurl Berlin . . .	1,08	1,147	272	134	14,098	12,720	12	27	61	1,797	45	271	138	5,157	9	68	59	2,950	1	33
8. Potsdam . . .	1,547	1,610	144	66	66,224	65,515	37	124	4	6,809	84	40	37	5,598	1	9	40	1,382	1	95
9. Frankfurt . . .	1,265	1,328	91	19	67,476	66,028	14	36	8	1,963	16	44	14	2,623	6	20	5	1,275	2	149
10. Frankfurt . . .	1,077	1,221	30	32	41,588	39,575	23	80	—	3,955	23	88	36	4,375	2	20	5	1,275	2	84
11. Cöslin . . .	1,023	1,015	70	36	30,955	29,554	14	59	4	2,835	15	30	9	2,579	1	7	1	1,275	1	51
12. Stralsund . . .	379	386	10	36	12,421	11,475	11	23	2	768	9	18	12	2,460	1	7	1	1,275	1	24
13. Breslau . . .	1,495	1,561	343	54	89,585	86,776	22	54	19	8,596	7	19	26	2,987	1	11	12	2,987	1	107
14. Oppeln . . .	939	1,073	316	4	79,871	76,886	7	17	12	294	4	17	8	345	1	16	2	225	1	113
15. Lagnitz . . .	1,339	1,424	275	5	66,905	63,064	17	46	10	2,025	21	42	47	2,511	1	16	3	571	1	91
16. Magdeburg . . .	1,068	1,171	36	51	55,332	52,249	40	97	66	3,847	19	61	55	3,944	4	29	8	801	3	121
17. Merseburg . . .	1,258	1,410	52	11	61,807	60,236	18	66	82	6,844	21	95	29	6,311	1	18	13	299	2	108
18. Erfurt . . .	619	627	14	27	29,766	28,758	4	21	2	1,139	6	10	8	1,549	1	8	3	423	3	122
19. Münster . . .	530	417	29	144	32,399	31,727	12	16	14	433	2	10	12	632	2	3	2	46	1	28
20. Minden . . .	572	589	76	53	41,603	39,893	16	23	1	377	7	12	10	632	2	3	2	46	1	93
21. Arnberg . . .	511	576	37	55	50,370	47,165	16	23	1	377	7	19	9	632	3	18	5	462	1	47
22. Cöln . . .	811	804	222	93	41,661	37,966	22	3	4	62	7	9	31	623	8	16	4	404	1	101
23. Düsseldorf . . .	798	904	384	36	71,627	67,893	12	24	2	405	25	53	48	864	12	38	17	1,310	2	177
24. Coblenz . . .	1,068	985	79	63	48,419	45,508	6	11	11	202	11	13	46	527	13	26	10	489	1	37
25. Trier . . .	881	830	71	96	39,684	39,025	2	1	4	61	4	6	5	350	4	11	11	234	4	87
26. Aachen . . .	533	551	101	60	34,229	31,702	1	1	—	11	6	8	19	568	4	18	7	561	—	—
Total . . .	24,030	25,914	2,749	1,856	1,235,448	1,197,885	342	898	197	43,516	360	1,094	640	48,302	100	505	197	15,624	41	2,186

LEGAL PROVISION
RESPECTING THE
EDUCATION, IMPROVEMENT, AND SUPPORT OF TEACHERS
IN PRUSSIA.

THE following are the provisions of the law of 1819 respecting Normal Schools and teachers. It is difficult to describe the well-qualified teacher in more appropriate language:

"In order that a master may be enabled to fulfill the duties of his station, he ought to be religious, wise, and alive to the high importance of his profession. He ought thoroughly to understand the duties of his station, to have acquired the art of teaching and managing youth, to be firm in his fidelity to the state, conscientious in the discharge of his duties, friendly and prudent in his relations with the parents of his children, and with his fellow-citizens in general; finally, he ought to inspire all around him with a lively interest in the progress of the school, and to render them favorably inclined to second his own wishes and endeavors."

In order to insure the education of such schoolmasters, the following regulations are laid down:

"Each department is required to have a number of young men well prepared for their duties, who may supply the yearly vacancies in the ranks of the schoolmasters of the department, and therefore each department shall be required to support a Normal School. These establishments shall be formed on the basis of the following regulations:

1. No Normal School for teachers in the primary schools shall admit more than seventy pupil teachers.

2. In every department where the numbers of Catholics and Protestants are about equal, there shall be, as often as circumstances will permit, a Normal School for the members of each sect. But where there is a very marked inequality in the numbers of the two sects, the masters of the least numerous sect shall be obtained from the Normal Schools belonging to that sect in a neighboring department, or by smaller establishments in the same department annexed to an elementary primary school. Normal Schools for simultaneous education of two sects shall be permitted when the pupil teachers can obtain close at hand suitable religious instruction, each in the doctrines of his own church.

3. The Normal Schools shall be established whenever it is possible in small towns, so as to preserve the pupil teachers from the dissipation, temptations, and habits of life which are not suitable to their future profession, without subjecting them to a monastic seclusion; but the town ought not to be too small, in order that they may profit by the vicinity of several elementary and superior primary schools.

6. No young man can be received into a Normal School who has not passed through a course of instruction in an elementary primary school; nor can any young man be received, of the excellence of whose moral character there is the least ground of suspicion. The age of ad-

mission into the Normal Schools shall be from sixteen to eighteen years.

7. As to the methods of instruction, directors of the Normal Schools shall rather seek to conduct the pupil teachers by their own experience to simple and clear principles, than to give them theories for their guidance; and with this end in view, primary schools shall be joined to all the Normal Schools, where pupil teachers may be practised in the art of teaching.

8. In each Normal School *the course of instruction shall last three years*, of which the first shall be devoted to the continuation of the course of instruction which the pupils commenced in the primary schools; the second to an instruction of a still higher character, and the third to practice in the primary school attached to the establishment. For those who are sufficiently advanced when they enter not to require the first year's instruction, the course may be reduced to one of two years.

10. In each Normal School particular funds, set apart for that purpose, shall be devoted to the support of young men of good character not able to pay for themselves, *but in such a manner as not to habituate them to too many comforts, and not to render them unfit for the worst paid situations in the primary schools.*

11. Every pupil who receives such assistance from a Normal School, is obliged at the end of his educational course to accept the place which the provincial consistories assign him; a prospect of advancement, however, must always be held out to him in case of perseverance and good conduct.

12. The provincial consistories have the immediate surveillance of all the Normal Schools in the different departments of their respective provinces; and the provincial ecclesiastical authorities have the especial surveillance of the religious instruction of their respective sects."

The following provisions, gathered from the law of 1819, and from the general regulations, have an important bearing on the social and pecuniary condition of the teacher.

No young man is allowed to conduct a primary school until he has obtained a certificate of his capacity to fulfill the important duties of a schoolmaster. The examinations of the candidates for these certificates is conducted by commissions, composed of two laymen and two clergymen, or two priests. The provincial consistories nominate the lay members, the ecclesiastical authorities of the respective provinces nominate the clerical members for the examination of the religious education of the Protestant candidates; and the Roman Catholic bishop nominates the two priests who examine the Roman Catholic candidates.

The members of these commissions are nominated for three years, and they can afterward be continued in their office if advisable.

The lay examiners and the clerical examiners join in granting the certificates, but the religious and secular examinations are conducted separately. The certificates are signed also by the director of the Normal School in which the young man has been educated, and describe his moral character and his intellectual capability.

These certificates are not valid until they have been ratified by the superior authorities, that is, by the provincial consistories; and in the case of the certificates granted to the Roman Catholics, the further ratification of the bishop is necessary. If the provincial consistories and the bishops can not agree about the granting of any certificate,

the matter is referred to the minister of public instruction, who decides between them. The provincial authorities can re-examine the candidates, if they think there is any reason to doubt what is specified on the certificate granted by the committee of examination, and can declare them incapable, and can require the local authorities to proceed to another examination if they are not satisfied with the character of any of the candidates.

The young women who are candidates for the situations of school-mistresses are obliged to submit to the same kind of examination before they can obtain the certificate enabling them to take the charge of a girls' school.

The election and nomination of masters for the communal schools, is the duty of the local committees, on the presentation of the communal inspectors.

The masters can not be installed and begin to receive their salaries, until their certificates have been ratified by the provincial authorities.

"The provincial consistories are required to choose able and zealous clerical inspectors, and to engage them to form and direct great associations between the masters of the town and rural schools, for the purpose of fostering among them a feeling of interest in their profession, of furthering the further development of their education by regular reunions, by consultations, conversations, practical treatises, study of particular branches of instruction, and discussion on treatises read aloud in their public assemblies."

These teachers' conferences are very useful. They not only promote a spirit of generous emulation among the schoolmasters, and so stimulate them to further exertions, but they encourage the masters, by reminding them that they form part of a great and honorable body. And nothing encourages man more than a feeling of association. Man alone is weak and timid; but let him only feel that his feelings and aims are those of a number who regard him as their fellow, and he then is a giant in his aims and efforts.

The provincial consistories have the power of sending the master of a primary school, who appears to be in need of further instruction, to a Normal School, for the time that may appear requisite to give him the necessary additional instruction; during his absence his place is supplied by a young man from the Normal School, who receives a temporary certificate.

The expenses of the conferences and of the masters who frequent for a second time the Normal Schools, are generally defrayed by the provincial educational authorities.

The schoolmasters are encouraged to continue their own education by hopes of preferment to better situations, or to superior schools; but before they can attain this preferment, they must pass a second examination, conducted by the same authorities who conducted the former.

If a schoolmaster is negligent or conducts himself improperly in his station, the inspector of the school first remonstrates with him, and if this fails to convince him, the inspector of the canton reproves him; and if he still prove refractory, they report him to the provincial authorities, who have the power of fining him, or of removing him from the school.

If he commits any flagrant crime, he is reported at once to the provincial authorities, who remove him immediately, after having carefully verified the accusations brought against him by the inspectors.

Every school in a village or town must have a garden suitable to the nature of the country and habits of the people, for a kitchen-garden,

nursery-orchard, or the raising of bees. This is provided as an additional resource for the teacher, as well as an available means of instruction of the scholars.

Every school-house must not only embrace what we regard as essential features in such structures, such as size, location, ventilation, warmth, seats and desks, &c., but apparatus for illustrating every study, and "a sufficient collection of books for the use of the master," as well as a residence for him.

Whenever a new fund, legacy, or donation, accrues to the schools of a province or commune, the same must be appropriated to the improvement of the school, or of the master's income, and not to the diminution of any tax or rate before collected.

The practice of "boarding round," or the right of a teacher to a place at the table of every family in the commune or district in rotation (called in German, *Wandeltisch*, movable table,) formerly prevailed in Prussia, but it was first arrested by an ordinance in 1811, directing that this "movable table" should not be reckoned in payment of the teacher's compensation, and should be given up at the option of the teacher. It is now abandoned in every commune which makes any pretension to civilization. It never included any thing beyond an "itinerating table." The teacher always had a fixed residence provided, and usually under the same roof with his school.

Scholars are encouraged to form among themselves a fund, by voluntary contributions, for the assistance of their necessitous school-fellows. The fund is managed by themselves under the direction of their teacher. This is done to cultivate good feeling in the school, and save the teacher from a constant tax for articles for such pupils.

All school fees, all contributions or assessments in money, fuel, &c., must be collected by the regular school authorities, and not by the teacher. And no service can be required of the teacher in or about the school, and he can engage in no employment, which will lower his dignity, or weaken his influence.

All public teachers are regarded as public functionaries, and are exempt from liability to military service in time of peace, and from all local and capitation taxes, or if taxed, an equivalent is allowed in an increase of salary.

Whenever any division of land belonging to a parish, or town, is made, a sufficient quantity shall be allotted to the schoolmaster for a vegetable garden, and for the feed of a cow. Wherever the right of common exists, the teacher shall share in its benefits.

Schoolmasters who become temporarily infirm, are entitled to an allowance from the school moneys provided for the support of their schools. And when permanently disabled, are entitled to an annual allowance from the income of funds provided in each province for this purpose, and for the support of the widows and children of teachers, who entitle themselves to such provision for their families, by a small annual contribution from their salaries.

Teachers, who show themselves entitled to promotion to the direction of Normal Schools, are enabled to travel both in Prussia, and other countries, for the purpose of extending their knowledge of the organization, instruction and discipline of schools.

A valuable ordinance passed in 1826, and renewed in 1846, requires the director of a seminary to travel about, once a year, and visit a certain part of the schools within his circuit. He makes himself acquainted with the state of the school, listens to the instruction given, takes part himself in the same, and gives to the teacher such hints for improvement as his observation may suggest. The results of his

yearly visits he presents, in the form of a report, to the school authorities of the province. This occasional visitation is very useful in clearing up the dark corners of the land, correcting abuses, and giving an impulse, from time to time, to teachers, who might otherwise sink into apathy and neglect. To render the efficacy of the seminaries more complete, it is provided that at the end of three years after leaving the seminary, the young teachers shall return to pass a second examination.

By an ordinance in 1826, it is provided: "To the end, that the beneficial influence of the seminary may extend itself to those teachers already established, who either require further instruction, or who in their own cultivation and skill in office do not advance, perhaps even recede; it is required that such teachers be recalled into the seminary for a shorter or longer time, as may be needful for them, in order, either to pass through a whole methodical course, or to practice themselves in particular departments of instruction."

CLASSIFICATION, LOCATION, AND NUMBER
OF
PUPILS OF TEACHERS' SEMINARIES IN PRUSSIA.

TEACHERS' SEMINARIES in Prussia are divided into Public and Private. Public Seminaries are divided into those intended for teachers of Real Schools, Gymnasias, and Universities, and those intended for Primary Schools. Primary School Seminaries are again divided into superior or chief seminaries, (*Haupt Seminaire*,) and secondary, or small seminaries, (*Neben Seminaire*.) By the former (*Haupt Seminaire*) was originally understood such seminaries as were completely organized according to the requirements of the laws. Afterward they were distinguished by the fact, that a special commission of examination was appointed for them, to which commission the director and head teacher belonged. But by recent regulation, a commission for this purpose is appointed to the small, and even the private, as well as to the superior seminaries. They differ now only by the number of pupils, and in a few instances, the smaller seminaries require shorter residence, and trained teachers exclusively for country schools. The seminaries are also divided into Boarding Schools, and Day Schools. The general practice is to provide board and lodging in the institution, as more favorable to the purposes of a seminary which is to educate the pupils, not only during ordinary school hours, and in methods of instruction, but at all times, and in every particular. Private seminaries are encouraged, because the annual graduates of the public institutions can not yet supply the annual vacancies in the schools created by death, withdrawal and dismissal.

In addition to the seminaries included in the following tables, there are five institutions for female teachers, viz., at Berlin, Kaiserswerth, Münster, Paderborn, and Marienwerder, which are recognized, and to some extent aided, by the government.

The whole number of public seminaries, and private seminaries aided by the government, not including seminaries for female teachers, in 1848, was 46. These were distributed among the different provinces, as follows:

Provinces.	Population.	No. of Teachers' Seminaries.	No. of Pupils.
Prussia,	2,499,400	8	447
Posen,	1,364,000	6	336
Brandenburg,	2,020,000	4	324
Pomerania,	1,666,000	6	177
Silesia,	2,065,800	4	585
Saxony,	1,742,500	9	346
Westphalia,	1,445,700	4	231
Rhineland,	2,763,000	5	267

TABLE II.—LOCATION AND NUMBER OF PUPILS OF NORMAL SCHOOLS, IN 1846.

Province.	Regency District.	Place where located.	No. of Pupil Teachers.	No. of Masters and Assistants.	For what Sect designed.	Date when founded.	No. of Free Places.	No. of Pupils assisted.
Prussia,	Königsberg,	Königsberg,	28	4	P.	1809	30	10
		Braunsberg,	53	5	C.	1810	20	
		Eylau,	70					
	Gumbinnen,	Angerberg,	38	3	P.	1829		
Posen,	Posen,	Karalene,	70	0	P.	1811	25	
		Marienburg,	53		C. & P.	1814		46
		Graudenz,	96	6	C. & P.	1816		59
	Bromberg,	Posen,	100	10	C.	1804	18	70
Brandenburg,	Potsdam,	Paradies,	78			1838		
		Bromberg,	30	4	P.	1819		30
		Trzemeszno,	15	2	P.	1829		
	Frankfort,	Berlin,	34	3	P.	1830		
Pomerania,	Stettin,	Potsdam,	98	1	P.	1748		
		Neuselle,	120	10	P.	1817	10	88
		Alt-Döbern,	104	8	P.		22	24
	Cöslin,	Stettin,	50	4	P.	1785		50
Silesia,	Breslau,	Kammin,	18	2	C.	1840		
		Pyritz,	16	2	P.	1827		
		Stralsund,	60	5	P.	1806		60
	Stralsund,	Stralsund,	31					
Saxony,	Magdeburg,	Breslau,	195		C.	1765		58
		Ober-Glogau,	150	10	C.	1815		
		Buntzlau,	135	8	P.	1816		
	Merseburg,	Magdeburg,	65	5	P.	1790		24
Westphalia,	Münster,	Halberstadt,	49	4	P.	1778		12
		Gardelegen,	27			1821		
		Eisleben,	20	3	C.	1836		
	Erfurt,	Weissenfels,	68	4	P.	1794		23
Rhine,	Aix-la-Chapelle,	Zeitz,	8					
		Erfurt,	103		C. & P.	1820		
		Mühlhausen,	6					
	Minden,	Heiligenstadt,	32					
Rhine,	Aix-la-Chapelle,	Langenhorst,	36	3	P.	1830		
		Petershagen,	34	3	P.	1831		
		Büren,	80	5	C.	1825		
	Arnsberg,	Soest,	42	4	P.	1813		36
Rhine,	Düsseldorf,	Brühl,	100	7	C.	1823		37
		Kempen,	101	7	P.	1840		30
		Meurs,	96	8	P.	1820		
	Coblenz,	Neuwied,	36	4	P.	1816		30
Rhine,	Aix-la-Chapelle,	Trier,			C.			
		Treves,						

Prior to 1846 there were two seminaries at Breslau; in that year the Protestant seminary, with 180 pupils, was closed, and the pupils were provided for in two new institutions, one at Löwen, and the other at Heinau. The Small Seminary at Zeitz, was abolished in 1846, and those at Stettin, Pyritz and Kammin, were consolidated into a Chief Seminary at Stettin. The Seminary at Potsdam, is to be transferred (in 1849) to Köpnick, in the neighborhood of Berlin.

before 1840 - 6
1840 - 40 - 40

REGULATIONS

OF THE NORMAL SCHOOLS OF LASTADIE AND PYRITZ,

IN PRUSSIA.

THE following regulations of two of the best small (nebeusen) Normal Schools are taken from M. Cousin's *"Report on the State of Public Instruction in some of the States of Germany, and especially of Prussia."* The author introduces them with some remarks on this class of Normal Schools in Prussia. It is no longer true that all of the smaller seminaries are private establishments.

The small Normal Schools are almost all private establishments, but the government aids and watches over them, without subjecting them to the same publicity it requires of its great schools.

The small Normal Schools differ, generally, from the large, not only in the number of pupils, which is much smaller, but above all as being nurseries of village schoolmasters for the very poorest parishes. This is their proper object; this it is which gives them so peculiar a character, so profound a utility. The great schools, it is true, furnish masters for the country as well as for the towns; and their pupils,—those at least who receive the *stipendia*, or exhibitions,—are for many years at the disposal of the government, which sends them where it likes; a right which, from the well-known rigor of the Prussian government in making all public servants work, we may be sure it exercises. But in every country there are parishes so poor, that one would hesitate to send a schoolmaster of any eminence to live in them; and yet it is precisely these miserable villages which stand in the greatest need of instruction to improve their condition. This need, then, the small Normal Schools are destined to supply. They labor for these poor and backward villages. To this their whole organization, their studies, their discipline, are to be directed. Unquestionably, the great Normal Schools of Prussia are entitled to the highest respect; but never can there be veneration enough for these humble laborers in the field of public instruction, who, as I have said, seek obscurity rather than fame; who devote themselves to the service of poverty with as much zeal as others to the pursuit of riches, since they toil for the poor alone; and who impose restraints on every personal desire and feeling, while others are excited by all the stimulants of competition. They cost scarcely any thing, and they do infinite good. Nothing is easier to establish,—but on one condition, that we find directors and pupils capable of the most disinterested and, what is more, the most obscure devotion to the cause. Such devotion, however, can be inspired and kept alive by religion alone. Those who can consent to live for the service of men who neither know nor can appreciate them, must keep their eyes steadfastly fixed on Heaven; that witness is necessary to those who have no other. And, accordingly, we find that the authors and directors of these small schools are almost all ministers of religion, inspired by the spirit of Christian love, or men of singular virtue, fervent in the cause of popular education. In these humble institutions, every thing breathes Christian charity, ardor for the good of the people, and poverty. I shall lay before you a description of two;—one hidden in a suburb of Stettin, and the other in the village of Pyritz in Pomerania.

Stettin has a large Normal School, instituted for the training of masters for the burgher schools. An excellent man, Mr. Berthardt, school-councilor (*Schulrath*) in the council of the department, was the more powerfully struck by the necessity of providing for the wants of the country schools. He founded a small Normal School for this sole purpose, and placed it not in the town, but in a suburb called Lastadie; he laid down regulations for its government, which I annex nearly entire.

Small Primary Normal School of Lastadie, near Stettin.

1. This school is specially designed for poor young men who intend to become country schoolmasters, and who may, in case of need, gain a part of their subsistence by the labor of their hands.

2. Nothing is taught here but those things necessary for small and poor country parishes, which require schoolmasters who are Christians and useful men, and can afford them but a very slender recompense for their toils.

3. This school is intended to be a *Christian school*, founded in the spirit of the gospel. It aspires only to resemble a village household of the simplest kind, and to unite all its members into one family. To this end, all the pupils inhabit the same house, and eat at the same table with the masters.

4. The young men who will be admitted in preference, are such as are born and bred in the country; who know the elements of what ought to be taught in a good country school; who have a sound, straightforward understanding, and a kindly, cheerful temper. If, without, they know any handcraft, or understand gardening, they will find opportunities for practice and improvement in it in odd hours.

5. The school or Lastadie neither can nor will enter into any competition with the great Normal Schools completely organized; on the contrary, it will strive always to keep itself within the narrow limits assigned to it.

6. The utmost simplicity ought to prevail in all the habits of the school, and, if possible, manual labor should be combined with those studies which are the main object, and which ought to occupy the greater portion of the time.

7. The course of instruction is designed to teach young people to reflect, and by exercising them in reading, writing, arithmetic, and singing, to put it in their power to instruct themselves, and to form their own minds. For the humblest peasant ought to be taught to think; but to enlighten him, to make him a rational and intelligent being, does not mean to make him learned. "God willeth that all men be enlightened, and that they come to the knowledge of the truth."

8. The instruction ought to have a direct connection with the vocation of the students, and to include only the most essential part of the instruction given in the great Normal Schools.

9. The objects of instruction are—religion, the German language, reading, writing, arithmetic, and singing. To these are joined the first elements of geometry, easy lessons in natural history, narratives drawn from national history (particularly that of Pomerania) and geographical descriptions. The principal object, and the foundation of all education, is religion, as learned from history and the Bible. The principal books are the Bible, the psalter, and the catechism. The school of Lastadie will also strive to excite and cherish in its pupils a love of nature, and to that end will cultivate a taste for gardening and planting.

10. In treating of all these subjects, the pupils must be trained to speak in pure and accurate language; for after the knowledge of religion and of nature, there is nothing of which the children of peasants

stand so much in need, as to learn to express what they know with simplicity, truth and accuracy.

11. The students know enough, when they speak, read, and write well; when they can produce a good composition in the German tongue; when they can calculate with facility and with reflection, and when they sing well; they know enough when they are thoroughly versed in the Bible, when they possess the most essential notions of the system of that universe which they have constantly before their eyes, of that nature in the midst of which they live; they have attained much, when they are Christian, rational, and virtuous men.

12. The period of study is fixed at two years. The first year the pupils learn what they are hereafter to teach to others; besides which, they assist at the lessons the masters give to the children of the school annexed to this small Normal School. In the second year the future teacher appears more distinctly, and from that time every thing is more and more applied to practice. They continue the whole year to practice teaching, and at the end they receive a set of rules, short and easy to understand, for the management of a school of poor country children.

13. To the school of Lastadie is joined a school of poor children, in which the young men have an opportunity of going over what they have learned, by teaching it to others, and of exercising themselves in tuition according to a fixed plan. This school consists of a single class, in order that the students may see how a good school for poor children should be composed and conducted, and how all the children may be kept employed at once.

14. The number of pupils is fixed at twelve. The pecuniary assistance they receive will depend on circumstances. The instruction is gratuitous. Six pupils inhabit each room. The master lives on the same floor. They take their simple but wholesome meals together. Servants are not wanted. The pupils do the work of the house.

15. The daily lessons begin and end with prayers and psalmody. It rests with the master to fix the hours of devotion (founded chiefly on the Bible and the book of Psalms), as well as their number. So long as the true spirit of Christianity—faith quickened by charity—shall pervade the establishment, and fill the hearts of masters and of pupils, the school will be Christian, and will form Christian teachers; and this spirit of faith and of charity will be productive of blessings to the poor and to the mass of the nation.

16. It will not, therefore, be necessary to lay down minute regulations; but practical moral training must be combined as much as possible with instruction. "The letter killeth, the spirit quickeneth." But what will it not require to imbue the whole establishment with the true spirit of Christianity, so that masters and pupils may devote themselves with their whole hearts, and for the love of God, to the children of the poor?

17. Whoever wishes to be admitted into this establishment must not be under eighteen nor above twenty years of age. He must bring the certificates of his pastor, of the authorities of his parish, and of the physician of the circle, as to his previous conduct and the state of his health. He must, moreover, have such preliminary knowledge as is to be acquired in a well-conducted country school, on Biblical history, reading, writing, arithmetic, and singing. Those who join to these acquirements the principles of piano-forte or violin playing, will be preferred. The candidates for admission give notice to the director, and are examined by the members of the departmental authorities who have the care of the people's schools.

18. There is no public examination. The examination on quitting is likewise conducted by the school-councilors of the department, and the certificates of capacity are founded on this examination, according to the graduations 1, 2, 3, and are delivered by the departmental authorities.

19. As to the placing of the pupils, it is desirable that they should work some years as assistant masters, in order that they may gradually acquire the necessary experience and confidence and may become well acquainted with children, and with the inhabitants of villages. Under this supposition, the age of admission might be conveniently fixed at sixteen; and this arrangement would be a great relief to aged schoolmasters who are become burdensome to themselves and to their parishes.

20. Particular attention is paid to singing and to horticulture; as means of ennobling and animating the public worship of God, and the general course of a country life; of providing the pupils with an agreeable recreation, and, at the same time, a useful occupation; and, further, of combating the grossness of mind and the obstinate prejudices to which uneducated husbandmen are prone.

21. All the students attend divine service in the church of Lastadie on Sundays.

22. The vacations must not exceed four weeks for the whole year: they are, at Easter, in the autumn, and at Christmas.

23. The establishment has no other revenues than what it owes to the bounty of the minister of public instruction. These funds are employed,—

1. In maintaining the poorest students.
2. In indemnifying the assistant masters of singing and gardening.
3. In paying for the school tuition.
4. In paying the expenses of lodging the students.
5. In lighting and warming the school-room and the two lodging-rooms.
6. In extraordinary expenses.

The expense of the meals taken at noon and evening, in common, is also chiefly defrayed from these grants; the students, however, contribute a little from their own means.

The school of Lastadie pays the head master from its own resources.

May this establishment (concludes Mr. Bernhardt), which owes its existence to such fervent charity, not be deprived of that blessing, without which it can do nothing!

Assuredly there is not a virtuous heart which does not unite its prayers with those of the worthy and benevolent councilor.

The second small Normal School of this description was founded in 1824, in honor of Otto, bishop of Bamberg, who introduced Christianity into Pomerania, having baptized 4000 Pomeranians in 1124, near the fountain of Pyritz. When the minister of public instruction granted the license for its establishment, he made it a condition that the students should be instructed in agriculture, not merely as a recreation, but as essential to their destination; that they should be bound to study gardening, the cultivation of fruit-trees, and of silk worms. The special superintendence of this house is intrusted to the pastor of the place. The regulations are as follows:—they resemble those of Lastadie in many respects, but go into great detail, and are perhaps still more austere as to discipline.

Rules of the small Normal School of Pyritz, in Pomerania.

I.

1. The purpose of this endowment is to give to every pupil the training and instruction suitable for a good and useful country school-master: this, however, can only be done by the union of Christian piety with a fundamental knowledge of his vocation, and with good conduct in the household and in the school.

2. Piety is known—

By purity of manners;

By sincerity in word and deed;

By love of God and of his word;

By love of our neighbor;

By willing obedience to superiors and masters;

By brotherly harmony among the pupils;

By active participation in the pious exercises of the house, and of public worship;

By respect for the king, our sovereign, by unshaken fidelity to our country, by uprightness of heart and of conduct.

3. A thorough knowledge of the duties of a teacher are acquired—

By long study of the principles and elements;

By learning what is necessary and really useful in that vocation;

By habits of reflection and of voluntary labor;

By constant application to lessons;

By incessant repetition and practice;

By regular industry and well-ordered activity; according to this commandment, "Pray and work."

4. Good conduct in the house and the school requires—

A good distribution and employment of time;

Inflexible order, even in what appears petty and insignificant;

Silence in hours of study and work;

Quietness in the general demeanor;

Care and punctuality in the completion of all works commanded;

Decent manners toward every person and in every place; decorum at meals;

Respect for the property of the school, and for all property of others;

The utmost caution with regard to fire and light;

Cleanliness of person and of clothing;

Simplicity in dress, and in the manner of living; according to the golden rule, "Every thing in its time and place. Let things have their course. Provide things honest in the sight of all men."—Rom. xii. 16, 17.*

II.

1. All the pupils inhabit one house and one room; for they must live in union, and form one family of brothers, loving one another.

* I do not happen to have the French version of the Bible. The texts as quoted by M. Cousin do not agree with those in our version. Ver. 11, is rendered by Luther, *Schicket euch in die Zeit*. Adapt yourselves to the time; which is not given in our version. The next clause above, I find neither in his version nor in ours.

2. The whole order of the house rests on the master of the school; he lives in the midst of the pupils; he has the immediate superintendence of them, of their conduct, and of their labors. He ought to be to those under his care what a father of a Christian family is in his household.

He is responsible for the accounts of the establishment, the registers, the result of the quarterly examinations, and for the formation of the necessary lists. He has the special care of the provisions, the rooms, the library, the furniture. He is responsible to the school-administration for good order in every department.

3. The oldest and most intelligent of the students assists the master. He is called the master's assistant. He must take care—

That every one in the room under his care rises and goes to bed at the appointed moment;

That nobody, without the master's permission, leave the house, smoke, or carry candles into the passages or the loft;

That no one wantonly injure the windows, doors, or furniture, or throw any thing out of the windows;

That the utmost cleanliness be observed in the sitting-room, the passage, and the sleeping-room;

That all clothes, linen, books, &c., be in their places;

That no noise be made in going up and down stairs, or in going to the children's school.

It is his especial business to help his companions in the preparation of their lessons, to hear them repeat, to prepare the exercises for the master, and to assist him as far as he can in all his business. He ought to be to his fellow-students what a good elder brother is to his younger brothers and sisters. He is chosen, on the master's recommendation, by the school-committee.

4. The humbler sort of household work, such as cleaning and putting in order the rooms, dusting the furniture, fetching water, cleaving wood, &c., is done by the pupils, who serve a week in rotation. The time of service is prolonged by order of the master, in case of negligence.

5. The order of the day is as follows:—

In winter at five, in summer at half past four in the morning, at a given signal, all the pupils must rise, make their beds, and dress.

Half an hour after rising, that is, at half past five in winter, and five in summer, all the pupils must be assembled in the school-room. The assistant first pronounces the morning benediction, and each pupil then occupies himself in silence till six. If any repetitions stand over from the preceding day, they must be heard now. After this, breakfast.

In winter, as well as in summer, the lessons begin at six o'clock, and last till a quarter before eight. Then the students go with their master to the children's school, attached to the Normal School, where they remain till ten, either listening, or assisting in teaching some small classes; or they may be employed in their own studies at home.

To these employments succeeds an hour of recreation, and then an hour's lesson in the establishment.

At noon, the students assemble in the master's room, where they find a frugal but wholesome meal, consisting of vegetables, meat, and fish, at the rate of two thalers (six shillings) a month.

The time which remains, till one o'clock, may be passed in music, gardening, and walking.

In the afternoon, from one till three, while the master is teaching in the town school, the pupils accompany him, as in the morning. From three till five, lessons.

The succeeding hours, from five till seven, are according to the seasons, employed in bodily exercises, or in the school-room in quiet occupations. At seven they assemble at a simple cold supper.

From seven to eight they practice singing and the violin; then repetitions or silent study till ten, when all go to bed.

Two afternoons of each week are free, and are usually spent in long walks. The time from four to six, or from five to seven, is devoted to the practice of music.

On Sundays or holidays all the pupils must attend divine service in the church of the town, and assist in the choir. The remainder of these days may be passed by every one as he pleases: in the course of the morning, however, the students must write down the heads of the sermon (the text, the main subject, the distribution), and in the evening must give an account of the manner in which they have spent the day.

Every evening, as well as on the mornings of Sundays and holidays, a portion of the time is spent in meditation in common.

A few Sundays after the setting in of winter, and after the festival of St. John (May 6th), the students partake of the Lord's Supper, in company with their masters.

Every student, from the time of his admission, must solemnly engage (in token of which he gives his hand to the master and signs his name) to follow the rules of the house, which may be hummed up in these three principal maxims:—

1. Order in behavior and in work, combined with the utmost simplicity in all things; to the end that the students who belong to the poorer classes, and whose destiny it is to be teachers of the poor, may willingly continue in that condition, and may not learn to know wants and wishes which they will not, and ought not to have the power of satisfying. For this reason, they must be their own servants.

2. As to the course of instruction, the repetitions must always be heard by the forwardest pupils. The pupils must be made, as much as possible, to teach each other what they have learned of the master, in order that they may perfect themselves in the art of teaching.

3. Piety and the fear of God should be the soul of their little community, but a true Christian piety, a fear of God according to knowledge and light, so that the pupils may do all to the glory of God, and may lead a simple, humble, and serene life, resigned and contented in labor and travail, according to the exhortation of the Apostle:

"Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves."—*Philp.* ii. 2, 3.

"And as many as walk according to this rule, peace be on them, and mercy!"—*Galat.* vi. 16.

I abstain from all comment on these two sets of regulations, which seem to have been dictated by the spirit of St. Vincent de Paule. The greater number of the small Normal Schools of Prussia are founded and governed in the same spirit. All rest on the sacred basis of Christianity. But beneath their simple lowly exterior we trace a taste for instruction, a feeling for nature, a love of music, which take away every vestige of coarseness, and give these modest institutions a character of liberality. Undoubtedly all this is the offspring of the national manners, and of the genius of Germany; yet Christian charity might transplant a good deal of it into our France; and I should esteem myself happy, if the regulations of the little schools of Lastadie and of Pyritz were to fall into the hands of some worthy ecclesiastic, some good curate or village pastor, who would undertake such an apostolic mission as this.

PRIMARY NORMAL SCHOOL AT POTSDAM.

THE following account of one of the best primary Normal Schools of Prussia is abridged from the report of M. Stintz, the director of the establishment.

1. DIRECTION AND INSPECTION.

The Normal School and its annexed school are placed under a director or principal, subordinate to the royal school board of the province of Brandenburg, at Berlin, and to the minister of public instruction and ecclesiastical and medical affairs.

The last named authority lays down the principles to be followed in this school, as in all other public schools; exacts an account of all important matters, such as the examination of the masters, and any change in the fundamental plan of the studies; and receives every year, through the medium of the royal school board, a detailed report, prepared by the director of the school.

The school board is charged with the special inspection of the Normal School: it must watch its progress, and from time to time send commissioners to make inquiries on the spot. It examines also and approves the plan of studies presented every half year, and decides on all questions submitted to the consistory.

The director should superintend the whole establishment, observe and direct the master and servants, make reports to the superior authorities, carry on the correspondence, &c.

2. BUILDING.

The Normal School, situated near the canal and the Berlin gate, is a large edifice two stories high, with a frontage of 127 feet, and considerable back buildings, which, joined to the main building, form a square within which is a tolerably spacious court. The whole comprehends:

1. A family residence for the director or principal, and another for a master;
2. Three apartments for three unmarried masters
3. An apartment for the steward and his servants, and sufficient convenience for household business and stowage;
4. A dining-room for the pupils, which serves also for the writing and drawing class;
5. An organ-room, in which the music lessons are given, the examinations take place, and the morning and evening prayers are said;
6. Two rooms for the scientific instruction of the pupils;
7. Four rooms for the classes of the annexed school;
8. Five rooms of different sizes, and two dormitories for the pupils;
9. Two infirmaries;
10. A wash-house;
11. Two cabinets of natural history;
13. Granaries, cellars, wood-houses, &c.

3. REVENUES.

The annual income of this establishment amounts to \$6000, which is derived from the state fund and the tuition of the pupils, both of the Normal School, and the annexed primary model school.

4. INVENTORY.

The establishment contains the following articles:

1. Things required in the economy of the house, kitchen utensils, tables, forms, &c.;
2. Sufficient and suitable furniture, consisting of chests of drawers, tables, forms, chairs and boxes, for the class of the Normal School, and the school for practice, and for the masters' rooms, &c. There is also, for the poorer pupils, a certain number of bedsteads with bedding;
3. A considerable library for the masters and pupils, as well as a good collection of maps and globes for the teaching of geography;
4. A tolerably complete collection of philosophical instruments;
5. A collection of minerals, presented to the establishment by Councillor Von Turck;
6. A collection of stuffed birds, and other objects in natural history;
7. The instruments most required in mathematical instruction;
8. Complete drawing apparatus;
9. A very considerable collection of music;
10. A very good organ, a piano forte, seven harpsichords, and many wind and string instruments.

5. DOMESTIC ECONOMY AND MAINTENANCE OF THE PUPILS.

To support about eighty pupils, and to preserve cleanliness in the house, a steward has been appointed, whose duties are specified in a contract renewable every year.

The food of the pupils is good and wholesome, which is proved by the state of their health. Some parents think it needful to send their children eatables, or money to purchase them. They are wrong, for the children have no such want; on the contrary, so far from being advantageous, these presents only serve to take away their appetite at meals, and to make them dainty and gluttonous. The orphans, and those whose parents are too poor to send them any thing, are exactly those who are the strongest and healthiest.

The director is almost always present at meals, to be sure of the goodness of the food, and to prevent any irregularity in the serving up.

Sick pupils are sent to the infirmary, and are attended by the physician or surgeon of the establishment.

6. MASTERS.

There are six masters attached to this establishment in which they live, besides the director, who instructs in religion, in the principles of education, of training, of the art of teaching, and of the methods of study.

7. NUMBER OF PUPILS.

The number of pupils is fixed by the regulation at from seventy to eighty, and is now seventy-eight, of whom seventy-two live in the establishment; the other six have obtained a license to remain with their parents in order to lessen the expense of their maintenance.

This number is determined not only by the building, but also by the wants of the province. Brandenburg contains about 1500 masterships of primary schools, in town and country. Supposing that out of a hundred places two become vacant every year, there will be at least thirty masters required for this province; but these places for the

most part pay so badly, that they are compelled to be content with but moderately qualified masters, who, perhaps, have not been educated at a Normal School, and who sometimes follow some trade or handicraft. If, then, the Normal School contains seventy-eight pupils who form three classes, one of which quits annually, it will furnish each year twenty-six candidates, which about meets the wants of the country.

8. WHAT IS REQUIRED OF APPLICANTS FOR ADMISSION.

Once a year, at Michaelmas, twenty-six pupils are admitted. Of these are required—

1. Good health and freedom from all bodily infirmity. (Obstacles to admission would be, exceeding smallness of stature, short-sightedness, or a delicate chest;)
2. The age of seventeen complete;
3. The evangelical religion;
4. A moral and religious spirit, and a conduct hitherto blameless;
5. A good disposition and talents, among which are a good voice and a musical ear;
6. To be prepared for the studies of the Normal School by the culture of the heart and mind; to have received a good religious education (which shall include a knowledge of the Bible and biblical history;) to be able to read; to know the grammar of the German language, of composition, arithmetic, the principles of singing, the piano forte and violin.

A written request for admission must be sent to the director, by June at the latest, accompanied with—

1. A certificate of birth and baptism;
2. A school certificate, and one of good conduct;
3. A police certificate, stating the condition of the young man or his father, or else a written declaration from the father or guardian, stating the time within which he can and will pay the annual sum fixed by law; i. e. 48 thaler (6l. 16s.)

The director enters the petitioners on a list, and in the month of June or July invites them, by letter, to present themselves at the examination which takes place in July or August.

The examination is conducted partly in writing, and partly *viva voce*.

As a means of ascertaining the acquirements of the candidates, and of judging of their memory, their style, and their moral dispositions, an anecdote or parable is related in a clear and detailed manner, summing up and repeating the principal points, after which they produce it in writing, with observations and reflections.

The oral examination usually includes only religion, reading, grammar, logical exercises, and arithmetic.

They are also examined in singing, the piano forte and the violin.

After the examination, the talents and merits of the respective candidates are conscientiously weighed and compared, in a conference of the masters. The choice being made, it is submitted to the sanction of the royal school board, with a detailed report of the result of the examination.

At the end of some weeks the candidates are informed of the decision; their admission is announced, or the reasons which prevent it stated; with either advice to give up their project entirely, or suggestions relative to their further preparation.

The admitted candidate is bound to bring, besides his clothes and books, among which must be the Bible and the prayer-book used in the

order that the teacher, and particularly the master of the primary school, may make his pupils virtuous and enlightened men, it is necessary he should be so himself. Thus, that the education of a Normal School, essentially practical, may completely succeed, the young candidate must possess nobleness and purity of character in the highest possible degree, the love of the true and the beautiful, an active and penetrating mind, the utmost precision and clearness in narration and style.

Such above all things are the qualities we require of young men. If they have reached this state of moral and intellectual advancement by the study of history, geography, mathematics, &c., and if they have acquired additional knowledge on these various branches, we can not but give them applause; but, we frankly repeat, we dispense with all these acquirements, provided they possess that *formal instruction* of which we have just spoken, since it is very easy for them to obtain in the Normal School that *material instruction* in which they are deficient.

It is nevertheless necessary to have some preliminary notions, seeing that the courses at the Normal School are often a continuation of foregone studies, and that certain branches could not be there treated in their whole extent, if they were wholly unknown to the young men when they entered. We have already mentioned the branches they should be most particularly prepared in; but this subject being of the greatest interest, we shall conclude this chapter with some suggestions on the plan to be followed. ✓

I. *Religion*. To awaken and fortify the religious spirit and the moral sentiments. For this purpose the histories and parables of the Bible are very useful. Frequent reading and accurate explanation of the Bible are necessary. The pupils should be able to explain the articles of faith, and the most important duties, as laid down in the catechism. Many sentences, whole chapters and parables from the Holy Scriptures, hymns and verses, should be known by heart; they should be able to give answers on the most interesting points of the history of the church and the Reformation.

II. As to *general history*, there is no need of its being circumstantially or profoundly known; but the young men should be able to refer with exactness to those historical facts which may be profitably used to form the heart, to exercise and rectify the judgment, to infuse a taste for all that is grand and noble, true and beautiful.

III. *Geometry* (the study of forms) combined with *elementary drawing*, the one as a basis for instruction in writing and drawing, and as a preparation for the mathematics; the other to exercise the hand, the eye and the taste.

IV. *Writing*. The copies by Henrich and Henning only ought to be used, which, after long practice, give and preserve a beautiful hand, even when writing fast and much.

V. *Logical Exercises*. These ought to tend to produce in young minds clearness and accuracy of ideas, justness of judgment, and, by consequence, precision and facility in oral and written explanations.

VI. *Reading*. When once the pupil can read fluently, he must be taught to give emphasis to his reading, and to feel what he reads. He should be habituated to recite, and even gradually to analyze the phrases and periods he has just read, to change the order, and express the same idea in different words,—to put, for example, poetry into prose, &c. Thus these exercises serve at the same time to teach him to think, and to speak. We advise also that he be made to declaim pieces he has learnt by heart.

VII. *German language and composition.* Language should be regarded and treated on the one hand as a means of *formal instruction*,—as practical logic; and on the other as an indispensable object of *material instruction*.

VIII. *Arithmetic.* This does not include either methods of abstruse calculation or practical arithmetic. Nothing more is required of the pupil than to use figures without difficulty, and to calculate in his head.

IX. *Singing, piano forte, violin.* The formation of the voice and ear. Skill and firmness in producing sounds. Exercises in elementary singing. Psalmody.

For the piano forte and violin, as much dexterity as can be expected, and a good fingering for the former instrument.

If these suggestions have the effect of inducing a conscientious master to train well even a few young candidates, they will have attained their object.

The enumeration of a great number of works from which assistance may be derived, at least facilitates the choice.

9. OUTWARD CONDITION OF THE PUPILS; AND THE NATURE OF THEIR CONNECTION WITH THE NORMAL SCHOOL.

If the young men have no relations at Potsdam who can answer for their good conduct and application, they are all, without exception, bound to live in the Normal School, and to take their food there, paying to the director the sum of twelve thaler (12. 16s.) per quarter.

Each pupil costs the establishment 100 thaler a year. In paying, therefore, the yearly sum of forty-eight thaler, required by law, he defrays only half his expenses. A bursar is entitled to lodging, firing, board, candles, and instruction. A half bursar pays only twenty-four thaler a year. He has then only to buy his clothes, to pay for his washing, his books, paper, pens, ink, and whatever is wanted for music and drawing.

With respect to lodging, they are distributed into five large rooms, with stoves, appropriated to the pupils; and they live and work, to the number of eight, twelve, or sixteen, in one of these rooms, which is furnished with tables, chairs, drawers, book-cases, bureaus, and piano fortes. Their beds and chests are put in two dormitories. Each sitting-room, each bed-room, has its inspector, chosen from among the pupils, who is responsible for its order. It is the duty of one of the pupils belonging to the chamber to arrange and dust the furniture every day. Neglect in the fulfillment of his office is punished by the continuance of it.

So long as the pupils remain at the Normal School, and behave with propriety, they are exempt from military service.

All the pupils are bound to pursue the course of the Normal School for three years; their acquirements and instruction would be incomplete if they did not conform to this regulation.

10. EDUCATION OF THE PUPILS BY MEANS OF DISCIPLINE AND OF INSTRUCTION.

✓ In the education of the masters of primary schools the wants of the people must be consulted.

A religious and moral education is the first want of a people. Without this, every other education is not only without real utility, but in some respects dangerous. If, on the contrary, religious education has taken firm root, intellectual education will have complete success, and ought on no account to be withheld from the people, since God has

endowed them with all the faculties for acquiring it, and since the cultivation of all the powers of man, secures to him the means of reaching perfection, and, through that, supreme happiness.

To sustain and confirm the religious and moral spirit of our pupils, we adopt various means. We take particular care that they go to church every Sunday: they are not compelled to attend exclusively the parish church of the Normal School; but on the Monday they are required to name the church they went to, and to give an account of the sermon. Every Sunday, at six o'clock in the morning, one of the oldest pupils reads, in turn, a sermon, in the presence of all the pupils and one master. At the beginning and end they sing a verse of a psalm, accompanied on the organ. A prayer, about ten or fifteen minutes long, is offered up every morning and night, by one of the masters. They begin with singing one or two verses; then follows a religious address, or the reading of a chapter from the Bible, and, in conclusion, another verse.

To obtain a moral influence over the pupils, we consider their individual position, their wants, and their conduct. Much aid in this respect is derived from the weekly conferences of the masters, and particularly from the quarterly report (*Censur*) of the pupils, or judgment on the application, progress, and conduct of each. This is written in a particular book, called the report-book (*Censurbuch*,) and forms the basis of the certificates delivered to the pupils on their leaving the establishment; as well as of private advice given at the time.

The means of correction adopted, are, warnings, exhortations, reprimands; at first privately, then at the conference of the masters; lastly, before all the pupils. If these means do not suffice, recourse is had to confinement, to withdrawing the *stipendia* or exhibitions, and in the last resort, to expulsion. But we endeavor, as much as possible, to prevent these punishments, by keeping up a friendly intercourse with the pupils, by distinguishing the meritorious, by striving to arouse a noble emulation, and to stir up in their hearts the desire of gaining esteem and respect by irreproachable conduct.

It is on the interest given to the lessons that especially depends the application of study out of class. Certain hours of the day are consecrated to private study, and each master by turns takes upon himself to see that quiet is maintained in the rooms, and that all are properly occupied.

At the end of each month, the last lesson, whatever the branch of instruction, is a recapitulation, in the form of an examination, on the subjects treated of in the course of the month.

As to the branches of knowledge taught, and the course of study, the following is the fundamental plan:

In the first year *formal instruction* predominates: in the second, *material instruction*; in the third, *practical instruction*.* The pupils having then about ten lessons a week to give in the annexed school, (lessons for which they must be well prepared,) follow fewer courses in the school.

Our principal aim, in each kind of instruction, is to induce the young men to think and judge for themselves. We are opposed to all mechanical study and servile transcripts. The masters of our primary schools must possess intelligence themselves, in order to be able to awaken it

* *Formal instruction* consists of studies calculated to open the mind, and to inculcate on the pupils good methods in every branch, and the feeling of what is the true vocation of a primary teacher. *Material instruction*, or more positive instruction, occupies the second year, in which the pupils go through the special studies of every solid kind, much of which they may never be called upon to teach. *Practical instruction*, or instruction in the art of teaching, occupies the third year.

in their pupils; otherwise, the state would doubtless prefer the less expensive schools of Bell and Lancaster.

We always begin with the elements, because we are compelled to admit, at least at present, pupils whose studies have been neglected; and because we wish to organize the instruction in every branch, so as to afford the pupils a model and guide in the lessons which they will one day be called upon to give.

With respect to *material* instruction, we regard much more the solidity, than the extent, of the acquirements. This not only accords with the intentions of the higher authorities, but reason itself declares that solidity of knowledge alone can enable a master to teach with efficacy, and carry forward his own studies with success. Thus, young men of delicate health are sometimes exempted from certain branches of study, such as the mathematics, thorough bass, and natural philosophy.

Gardening is taught in a piece of ground before the Nauen gate; and swimming, in the swimming-school established before the Berlin gate, during the proper season, from seven to nine in the evening.

Practical instruction we consider of the greatest importance.

All the studies and all the knowledge of our pupils would be fruitless, and the Normal School would not fulfil the design of its institution, if the young teachers were to quit the establishment without having already methodically applied what they had learned, and without knowing by experience what they have to do, and how to set about it.

To obtain this result, it is not sufficient that the younger men should see the course gone through under skillful masters, or that they should themselves occasionally give lessons to their school-fellows; they must have taught the children in the annexed school for a long time, under the direction of the masters of the Normal School. It is only by familiarizing themselves with the plan of instruction for each particular branch, and by teaching each for a certain time themselves, that they can acquire the habit of treating it with method.

11. ANNEXED SCHOOL.

The annexed school was founded in 1825, and received gratuitously from 160 to 170 boys. The higher authorities, in granting considerable funds for the establishment of this school, have been especially impelled by the benevolent desire of securing to the great mass of poor children in this town the means of instruction, and of relieving the town from the charge of their education.

The town authorities agreed, on their part, to pay the establishment one thaler and five silber-groschen (3s. 6d.) a year for each child. On this condition we supply the children gratuitously with the books, slates, &c. which they want.

The annexed school is a primary school, which is divided into four classes, but reckons only three degrees; the second and third classes are separated from each other only for the good of the pupils, and for the purpose of affording more practice to the young masters.

The first class, with the two above it, forms a good and complete elementary school; while the highest presents a class of a burgher school, where the most advanced pupils of the Normal School, who will probably be one day employed in the town schools, give instruction to the cleverest boys of the annexed school.

The most advanced class of the students of the Normal School to be employed in the school for practice, is divided into five *coetus*, or divisions, each composed of five or six pupils. Each division teaches two subjects only during two months and a half, and then passes on to two

other subjects; so that each has practical exercise in all the matters taught, in succession.

As far as possible, all the classes of the school for practice attend to the same subject at the same hour. The master of the Normal School, who has prepared the young masters beforehand, is present during the lesson. He listens, observes, and guides them during the lessons, and afterward communicates his observations and his opinion of the manner in which the lesson was given. Each class has a journal for each branch of instruction, in which what has been taught is entered after the lesson. As far as possible, the young master who is to give the next lesson, witnesses that of his predecessor. By this means, and particularly through the special direction of the whole practical instruction by a master of the Normal School, the connection and gradation of the lessons is completely secured.

It is requisite that every pupil of the Normal School should teach all the branches in the lowest class in succession; for the master of a primary school, however learned he may be, is ignorant of the most indispensable part of his calling, if he can not teach the elements.

12. DEPARTURE FROM THE NORMAL SCHOOL; EXAMINATIONS; CERTIFICATE AND APPOINTMENT.

The pupils quit the Normal School after having pursued the course for three years; for the lengthening of their stay would be an obstacle to the reception of new pupils.

But they must first go through an examination in writing and *viva voce*, as decreed by the ordinance of the minister of public instruction and ecclesiastical and medical affairs, of which we give an abstract:

"1. All the pupils of the primary Normal Schools in the kingdom shall go through an examination on leaving.

2. The examinations shall be conducted by all the masters of the Normal School, on all the subjects taught in the house, in the presence and under the direction of one or more commissioners delegated by the provincial school board.

3. Every pupil, before leaving, shall give a probationary lesson, to show to what degree he possesses the art of teaching.

4. After the examination is over, and exact accounts of the pupils leaving are given by the director and all the masters, a certificate shall be delivered to each pupil, signed by the director, the masters and the commissioners.

5. This certificate shall specify the knowledge and talents of the pupil; it shall state whether he possesses the art of teaching, and whether his moral character renders him fit for the office of primary schoolmaster. It shall include, besides, a general opinion of his character and attainments, expressed by one of the terms, 'excellent,' 'good,' 'passable,' and answering to the numbers 1, 2, 3.

6. This certificate only gives the pupil a provisional power of receiving an appointment for three years. After that time he must undergo a new examination at the Normal School. But any pupil who, on leaving the establishment, obtained number 1, and has, in the course of the three first years, been teacher in a public school, shall not have to pass another examination. No others can take a situation, except provisionally.

7. These new examinations shall not take place at the same time as those of the pupils who are leaving; but, like those, always in the presence and under the direction of the commissioners of the school board.

8. In the first examinations the principal object is, to ascertain if the pupils have well understood the lessons of the Normal School, and learned to apply them; in the last, the only object of inquiry is the practical skill of the candidate.

9. The result of this new examination shall likewise be expressed in a certificate, appended to the first, and care shall be taken to specify therein the fitness of the candidate for the profession of schoolmaster."

For which reason, the pupils on their departure receive a certificate, the first page of which describes their talents, character and morality, and the two following contain an exact account of the result of the examination on all branches of study.

Those who have not obtained appointments in the interval between the two examinations, shall present this certificate to the superintendents and school-inspectors of the places where they live, and, on leaving that place, shall demand a certificate of conduct, which they shall produce at the time of the second examination. Those who have been in situations during the three first years, shall produce certificates from their immediate superiors.

All the pupils can not be appointed immediately on their leaving the school: but a great number of them are proposed by the director for vacant places, and are sought after by the royal government, by superintendents, magistrates, &c.; so that at the end of a year we may calculate that they are all established.

M. Cousin, in his "*Report on Public Instruction in Prussia*," after publishing the foregoing account, remarks:

"I can answer for the perfect fidelity of this description of the Normal School of Potsdam.

I saw this scheme in action. The spirit which dictated the arrangement and distribution of the tuition is excellent, and equally pervades all the details. The Normal course, which occupies three years, is composed, for the first year, of studies calculated to open the mind, and to inculcate on the pupils good methods in every branch, and the feeling of what is the true vocation of a primary teacher. This is what is called the *formal* instruction, in opposition to the *material* or more positive instruction of the second year, in which the pupils go through special studies of a very solid kind, and learn considerably more than they will generally be called upon to teach. The third year is entirely *practical*, and is devoted to learning the art of teaching. This is precisely the plan which I take credit to myself for having followed in the organization of the studies of the great central Normal School of Paris, for the training of masters for the royal and communal colleges. At Potsdam, likewise, the third year comprises the sum of the two preceding, and the pupils are already regarded as masters. In this view there is a primary school annexed to the Normal School, in which the students in their third year give lessons, under the superintendence of the masters of the Normal School. The children who attend this primary school pay, or rather the town pays for them, only four thaler (12s.) a year; there are 170. They are divided, according to their progress, into four classes, which are taught by the twenty or five and twenty students, or apprentice masters, in their third year, with all the ardor of youth and of a new vocation. I was present at several of these lessons, which were extremely well given. A master of the Normal School frequently attends one of the classes, and, when the lesson is finished, makes observations to the young masters, and gives them practical lessons, by which they can immediately profit.

As appears from the prospectus, the musical instruction is carried to a very high point. There are few students who have not a violin,

and many of them leave the school very good organists and piano forte players. Singing is particularly cultivated. The course of instruction embraces not only a little botany, mineralogy, physical science, natural history, and zoology, but exercises in psychology and logic, which tend to give the young men the philosophy of that portion of popular education intrusted to their care. I was present at several lessons; among others, one on history and chronology, in which, out of courtesy to me, the pupils were interrogated on the history of France, particularly during the reigns of Charles IX., and Henry III., and Henry IV.,—a period of which Protestantism is so important a feature. The young men answered extremely well, and seemed perfectly familiar with the dates and leading facts. I say nothing of the gymnastic courses, as Prussia is the classic land of those exercises.

What struck me the most was the courses, called in Germany courses of *Methodik* and *Didaktik*, as also those designated by the name of *Pädagogik*: the two former intended to teach the art of tuition, the latter the more difficult art of moral education. These courses are more particularly calculated for the acting masters, who come back to perfect themselves at the Normal School; for which reason they are not entered in the table, or prospectus, which exhibits only the regular studies of the school. These courses are almost always given by the director, who also generally gives the religious instruction, which here comes in its proper place,—that is, first.

I ought to add that all the students of the school at Potsdam had a cheerful happy air, and that their manners were very good. If they brought any rusticity to the school, they had entirely lost it. I quitted the establishment highly satisfied with the students, full of esteem for the director, and of respect for a country in which the education of the people has reached such a pitch of prosperity."

PRIMARY NORMAL SCHOOL, AT BRUHL.

THE Normal School at Bruhl may be regarded as a type of the establishment for teachers of the Catholic faith, as that at Potsdam is of the Protestant institutions. The following account is abridged from an annual Report of its principal, Mr. Schweitzer, a Catholic clergyman.

"The town of Bruhl stands in a beautiful plain on the left bank of the Rhine, two leagues from Köln, three from Bonn, and a short league from the river. It is surrounded by fertile fields and picturesque villages. Directly before it majestically rises the ancient Colonia, with its numerous towers and steeples, and its colossal cathedral. It bounds the view on that side: on the right, the *Siebengebirge** traces its gigantic outlines on the blue distance, and on that side presents to the eye a picture of grandeur and repose. From some neighboring heights the lover of natural beauty looks down with admiration on the plains which lie outspread before him, and the silvery luster of the majestic Rhine, which, in its ample windings, rolls peacefully along, as if it delighted to linger in these smiling regions, while two long chains of hills seem to hold this magnificent plain in their embrace. One of these chains stretches along the left bank of the Rhine, to the Eifel Mountains, and is for that reason called the *Vorgebirge*—(fore or introductory range): at the foot of this chain is Bruhl. The summit is clothed with the forest of Vill, and the undulating sides are dotted with country-houses and pretty villages, the houses of which are half hidden among fruit-trees. At the blossoming season these villages present the most delightful aspect, and help to compose a picture of enchanting variety. It is not without reason, then, that Bruhl was the favorite residence of the Electoral Archbishops of Köln, and in former times this little town was far more important than it now is. At the present day Bruhl consists of only 278 houses, among which are many poor mud cottages, and contains only from fourteen to fifteen hundred inhabitants. Since it ceased to be the residence of the Electors, its inhabitants nearly all live by agriculture, and by a small trade. There are only two remarkable buildings,—the palace, which is abandoned, and the monastery. This latter building is occupied by the establishment under my care.

"The monastery was formerly the nursery of the order of Franciscan monks for the whole province of Köln. After the suppression of the order on the left bank of the Rhine, in 1807, Napoleon gave the monastery and its dependencies to the town of Bruhl, which, in 1812, granted them to Messrs. Schug and Schumacher for the establishment of a secondary and commercial school, whose existence closed in 1822. At the end of that year, the town ceded these buildings to the government, for the establishment of the primary normal school which now occupies them.

1. BUILDINGS.

"The house is built in a grand style, with three stories, and in a quadrangular form. The entrance is to the north, and leads by a small fore court, on the one side into the convent, on the other into the

* The cluster of seven mountains nearly opposite to Bonn.

church, which is handsome, light, and lofty. The high altar, of artificial marble, and the organ, are much admired. On the south side are two wings, which give the buildings a handsome and palace-like appearance. From the very entrance, the cloisters are wide, with lofty vaulted roofs, cheerful and well lighted. They run quite round the building, as do the corridors over them on the first and second stories. On the ground floor we have four rooms or halls for study, and a large and very light dining-hall, which serves also for our public meetings, for study and for prayer. Beside it, are two school-rooms, and two rooms for the steward, with kitchen, offices and servants' hall in the basement story, where the porter has also his kitchen and two rooms. The establishment has a pump, abundantly supplied with fine water, near the kitchen; a rivulet which runs under the two wings is of great importance for purposes of cleanliness.

"The director occupies the eastern side of the building on the first floor; the inspector, the left wing and a part of the southern side; the steward has the rest of that side; the right wing and the western side are inhabited by an ancient father and brother of the Franciscan order,—regarded as the last remnant of a once flourishing body, now extinct—and by the master of the school for practice. There are no rooms to the north, only corridors adjoining the church.

"The assistant masters inhabit the upper story, in which are also five hospital rooms to the south, and two large dormitories for the students to the east and west of the main building. A granary or loft, in good repair, runs over the whole of the building, and affords both steward and masters convenient stowage for their stock of grain of all kinds.

"Both masters and pupils have ample reason to be satisfied with the rooms for study and for dwelling. The masters' apartments are not handsome, it is true; other schools have better: with a little cleaning and decoration they might, however, be made very comfortable. The students' dormitories are cheerful, and better fitted up than any I have seen in any normal school; their appearance is very neat and agreeable, with the clean beds all covered alike, which can be done only where they are furnished by the establishment. This house has only one inconvenience,—violent currents of air; but these might, I think, be remedied.

"The outside of the building is as agreeable as the inside is convenient; it is situated on the prettiest side of the town, and has no communication with any other building except the palace, with which it is connected by a covered way, and by the old orangery. It has a magnificent view over a delightful country, a large kitchen-garden, a commodious court, and two flower-gardens.

"The building is of stone, and consequently very substantial; its aspect is indeed a little hoary now, but a new coat of plaster would soon give it a cheerful appearance. The roof is in good condition, and if once the building underwent a thorough repair, the whole might be kept up at a very small expense. During the past year no great repairs have been done.

2. NUMBER OF STUDENTS.

"The number of students is fixed at a hundred; at this moment there are ninety-two. The object of the establishment is to train schoolmasters for the Catholic parishes of the four regencies of Coblenz, Köln, Aachen, and Dusseldorf. Its position with relation to the government is, in principle, to receive the pupils from its hands, and to render them back accomplished for their task. In the other normal schools the rule is, that the candidates for admission be examined by the schoolmasters, and by them declared fit or unfit to be either entered

or immediately admitted; but here it is the custom for them to be examined in the department they come from, without any intervention of the school, and afterward admitted by the director on the nomination of the government. On the other hand, the parting examination rests with the school, under the condition of a special commissioner being present. The pupil declared fit for nomination is not subject to be re-examined by the government authorities. According to its regulations, the school is not only authorized, but obliged, at the end of the first year, to send away the pupils who are judged incapable of attaining the requisite excellence. At the time of the last parting examination, the school had been obliged to exercise this power in the case of eight pupils, which reduced their number to ninety-two.

3. HEALTH.

"The health of the students was not so good in 1824 as in the preceding year; as sufficiently appears from the bill for medical attendance for the two years.

"In 1823 this amounted to 66 thaler (9l. 18s.), in 1824 to 177 thaler (26l. 11s.) But we must not forget that the number of pupils in the latter year, as compared with the former, was as three to two. There have indeed been no contagious diseases, and few of a serious character, but frequent inflammatory and catarrhal fevers, some intermittent and one nervous fever. Inflammatory ophthalmia, attacks on the chest, and palpitations of the heart have not been rare. The physician has paid the pupils great attention, indeed I might almost say too much; and I have agreed with him that he shall not order them medicines, except in cases where diet, rest, perspiration, and domestic remedies are insufficient. In order to prevent the young men from abusing the facility of applying to a physician, I have ordered that no one shall, for the future, consult him without my permission. Infectious cutaneous diseases are avoided by having the pupils examined by the physician on their entrance, and again a week after. If any well-founded suspicions arise, separation takes place as a measure of precaution; if the appearances of a contagious disease are certain, the pupil is sent home till perfectly cured.

4. ORDER, DISCIPLINE, AND MORALITY.

"Without rigid attention to order, we could not hope for the smallest success. In an establishment composed of various elements, like this normal school, where young men who differ in language (dialect), manners, and education are gathered together, there must be rigorous obedience to rule. In domestic life, the head of the family is the rule; and in a large establishment, unquestionably those who govern are strictly bound to furnish an example to all under them. They are that spring of the great machine which cannot cease to move without stopping the whole. But it is also necessary that the establishment should have its precise rules, its written code of laws. The governors, it is true, fill the place of the law whenever it is silent; but all, without distinction, ought to know accurately what they *must* do, and what they *may* do. For this reason, the undersigned cannot share the opinion of some very estimable teachers who think it not necessary, nor even expedient, that there be written laws for an establishment like the primary normal school; nay, that their promulgation may operate only as an incitement to break them. Laws seem to me to grow out of the very nature of the institution. Gather together a number of young men without laying down any rule for them; they themselves will soon feel the necessity of making laws for the government of their intercourse with each other, and will choose one of their body as guardian of these laws. It is, then, natural, useful, and fitting that the man-

agers and masters should make laws for the school confided to them. If it be true that laws create the temptation to break them, that is a reason why laws for all human society ought to be abolished. Fixed laws give to an institution a steady course, protect the weaker against caprice and tyranny, prevent mistakes and precipitation, and, what is more important for the future, they show in a clear and striking manner the necessity of laws for the commonwealth, and train youth to a reasonable and willing obedience to them. The opinion I offer here springs from my general conviction of the utility of positive written laws, which my own experience has greatly strengthened. For in those infractions of order and discipline which have occasionally happened, I have contented myself with punishing the fault by reading the infringed law to the culprit, in a calm but severe manner, either in private or before all the pupils assembled; and this punishment has never failed of its effect.

"After this digression, which I have thought it expedient to insert here, I return to the order of the house. It is our duty to make the utmost possible use of the daylight, as being more healthful, more cheerful, and more perfect than lamp-light, and costing nothing. In our situation, it would be unpardonable to turn night into day. I make it a great point, too, that the young men should get the habit of rising early, so that in the evening they may lay aside all anxiety and all labor, and give themselves up to the enjoyment of tranquil and refreshing sleep. In summer, therefore, we rise at four, and even earlier when the days are at the longest; in winter at six, in spring and autumn at five. In summer, I and my pupils go to bed at nine or half past, in spring and winter at ten. The pupils ring the *revette* by turns; a quarter of an hour after, the bell rings again, and all assemble in the dining-hall, where the morning prayer is said; then they all follow me to the church, where I perform the service of the holy mass. One of the students assists in the service; the others sing the responses; this religious act, for which we use the prayer-book and psalter of Bishop Von Hommer, is sometimes mingled with singing, but rarely, because singing very early in the morning is said to be injurious to the voice and chest. All is terminated in an hour; and the pupils, after having thus sanctified the first hour of morning, return to the house, make their beds, breakfast, and then prepare for lessons, which begin at seven or at eight, according to the season. In establishing this rule, I had some fears, at first, that rising so early and going directly into a cold church in the depth of winter, might be injurious to their health; but I am always there before them, and I have never suffered. It may be said that I am more warmly clothed than the young men; but then they are young, their blood is warmer than mine, and that restores the balance. Moreover, it cannot but be advantageous to them to harden themselves, while habits of indulgence and delicacy would be extremely unfavorable to them in their profession. On the Sundays and festivals of the church, I say mass to the students at half past eight in the morning. They sing a German mass for four voices, or simple chants and hymns; and, on high festivals, Latin mass. During the last year, the pupils of the first class have several times executed some easy masses extremely well. But, generally speaking, I am not perfectly satisfied with our church music; not that our masters and pupils do not do their best, but we have not a suitable supply of church music. The singing in Catholic churches is subject to a particular condition: it must be connected with the acts of the mass; it must form a whole, distinct, and yet in harmony with the mass, and moreover, must be adapted to each of the epochs of the ecclesiastical year. Now we have very little church music fit for the people. What there is, is in the hands of a few individuals, who do not choose to part with it. There is doubt-

less an abundance of sacred music suited to every occasion, but it is all in the most elevated style; and to what good end should the studies of the pupils be pushed so far beyond what can be of use to them in their future sphere of action? Music of the highest order never can nor ought to become the property of the people. Music ought not to be cultivated as a mere gratification of a sense; it ought to help to ennoble and refine the heart, and to form the moral taste.

"It does not signify so much how they sing, as what they sing. In primary normal schools music ought not, any more than reading, to be the principal object; it must be regarded and treated as a means toward a higher end, which is, education and moral culture. It is therefore with reason that the primary normal schools are required to diffuse a nobler and more worthy kind of popular sacred music; this is, as regards music, their proper office. A good composer, who would devote himself to this object, might acquire immortal honor. It is to be wished that the higher authorities, particularly of the church, would encourage composers who show a genius for sacred music, to fill this chasm. In these remarks I have in view, it is true, only the Catholic church. It is quite otherwise with the Protestant, which possesses a great store of psalms; there is only to choose what are appropriate to the sermon. This greatly facilitates the task of the Protestant normal schools. In the Catholic worship, on the contrary, the sermon is only a subordinate part of a higher whole, with which the singing must harmonize, adapting itself to the different important moments, and hence the scarcity of simple counterpoint fit for the purpose. To attain the proposed end, we ought to have, not only a good organist, but also an able composer, which it is not easy to find. I return to the order of the day.

"As the day begins with prayer, so it ends with it. A quarter of an hour or half an hour before going to bed, all the pupils assemble, at the sound of the bell, for evening devotions. A short portion of the holy scripture is read, and after enlarging more or less on a text, and recommending it to imitation, I conclude by a prayer. During the past year I preached a homiletical discourse on the lesson of the day, before mass every Sunday morning; but as it becomes difficult for me to speak fasting, I now reserve it till evening. It has also been decided, that as a means of keeping alive religious and moral feelings, the pupils should confess and communicate once a month, unless particular reasons render it expedient to prolong the interval to six weeks, or, at furthest, two months. The rest of the day is employed according to the scheme of lessons and the order enjoined by the minister. The pupils are not allowed to go out, except on the weekly afternoon holiday; and this is sufficient for their health, because in all their hours of recreation they can take exercise in a garden of two acres which belongs to the establishment. Nevertheless, on fine days I occasionally give them leave to make expeditions into the country, when I think their health will be benefited by it; making it an express condition that they shall take no pipes.

"It is good to correct faults; better still to prevent them. Abundance of arguments have been adduced in support of the principle that we must let children have their will, in order that their will may become vigorous, and wait till the time when the reason expands to give it a lofty direction. But this is letting the tares overtop the wheat before we attempt to root them out. Experience proves that the good seed springs up more vigorously and thrives better when the soil has been cleared of weeds. Discipline ought, therefore, to precede and to accompany the instruction of young men, as docility and modesty that of

children. Doubtless external reverence and reserve are but the beginning of wisdom; man must be brought to think spontaneously and without external impulse, of the duties he lies under, so that it may become his inclination to fulfill whatever he has clearly recognized as a duty, to consult nothing but conscience, and to set himself above the praise and the blame of men. This is true and uncontested; nevertheless, the flesh is always weak, even though the spirit be willing; and there are few of those elect for whom approbation and censure, remonstrances and encouragements, hope and fear, are not necessary helps; and for that reason, such helps are used for great and small, in private houses as well as in schools, in church as well as in state, and will never fail, if wisely used, to have a salutary effect. A hard ascetical constraint and discipline are as far from my taste as from my principles; but experience demands rigorous order in great schools, especially at their outset. When order has once been thoroughly established, when the will of each has learned to bend to the unity of the collective body, the early severity may be relaxed, and give place to kindness and indulgence. As long as I can recollect, I have observed that the education of children is best in houses where this principle is observed. To let children grow perverse and wayward in their infancy through weak tenderness and indulgence, and then to reprove and chastise them with harshness when their habits are formed, cannot be other than a false system. For these reasons we always begin by reading the rules and disciplinary laws of the house, so that the pupils may distinctly know what they have to do; we then take care that these laws are strictly enforced. The masters, on their side, are careful to show the most punctual obedience to all their duties. We afterward read portions of the rules, according to circumstances, and to the demand for any particular part; thus the discipline is strengthened and facilitated. The highest punishment is expulsion; and last year we were obliged to resort to this twice. In all cases we try to proportion the punishment to the fault, so as to conduce to the amendment of the culprit and the good of all. For instance, if one of the pupils lies in bed from indolence, he is deprived of his portion of meat at dinner, and for four days, a week, or a fortnight, as it may be, is obliged to declare his presence when we meet in the morning. Being kept at home on holidays, ringing the bell, fetching water, &c., are the only corporal punishments for faults of indolence and infractions of order. Faults of impatience or carelessness, of insincerity or mischievousness, of coarseness or any sort of incivility, offenses against decency or good manners, are punished by notes in the inspection-book, which the culprits themselves are obliged to sign. As to the conduct of the students when out of the house, the authorities and inhabitants of the whole neighborhood unanimously bear witness that the presence of these young men is in no way perceived. It is not difficult to speak to their hearts, and by expostulation suited to their age and station, to touch them even to tears.

"Of this I could cite several instances, did I not fear prolonging this Report. I will, however, give one. Last year the students of the highest class were dissatisfied with the steward, and presented a petition very numerously signed, in which they enumerated their causes of complaint, and asked to have him removed. I gave the petition to him, that he might answer the charges; and after he had made his defense, I suffered accusers and accused to plead their cause, at the time of one of the religious lessons. The steward was not irreproachable; his fault was, indeed, evident enough: on the other hand, the complaint was exaggerated, invidious, inexact, and inconsiderate; for several had signed without reading; others had signed because such or such a point seemed to them just; others again had shown themselves extremely

active in collecting signatures, and had reproached those who refused to sign. The affair being clearly and circumstantially stated, the steward had his share of the reprimand, and was deeply affected by it; others were moved to tears; and the offenders, when the unbecoming, inconsiderate, and even criminal points of their conduct were distinctly explained to them, acknowledged their injustice, and promised never to act in the like manner again.

"Order and discipline, instruction and prayer, are thus regarded and employed as so many means, general and particular, for cultivating the morality of the pupils; and the undersigned, during the short time he has had the care of the institution, has had the satisfaction of seeing many who entered it with bad and distressing habits, leave it metamorphosed and renewed. Sedateness and modesty have been substituted for giddiness; the spirit of temperance for craving after sensual enjoyments; and those who came to seek but ordinary bread, have acquired a taste for purer and higher food. It is hardly possible that among so many, a vicious one should not occasionally creep in; and last year, among the new-comers, was a cunning and accomplished thief, whose depredations filled the establishment with dissatisfaction and alarm. It was difficult to find him out, but falsehood and perversity betray themselves in the end. Heavy suspicions were accumulated during the year on the head of the criminal; and though there were not positive proofs, he could not so escape our vigilance as not to leave us in possession of a moral certainty against him. He was expelled at the examination of last year. Nevertheless, as there was no legal proof, his name was not stigmatized by publicity, and the higher authorities will readily excuse my not mentioning it here, and will be satisfied with the assurance that no misfortune of the kind has since occurred.

5. INSTRUCTION.

The business of the primary normal school is to form schoolmasters. It must therefore furnish its pupils with the sum of knowledge which the state has declared indispensably necessary to the intellectual wants of the lower classes of the people, of whom they are to be the teachers, and must afterward fit them to fulfill their important vocation with zeal and with a religious will and earnestness.

No more than grapes can be gathered from thorns, or figs from thistles, can any thing good be hoped from schoolmasters who are regardless of religion and of morality. For this reason, religious instruction is placed at the head of all other parts of education: its object is to implant in the normal schools such a moral and religious spirit as ought to pervade the popular schools. The course of religious instruction has undergone no change from that stated in the report of last year, except that the several classes have been united for the Biblical part. During the present year we propose to treat the concordance of the Gospels, the history of the Apostles, and some of the Epistles. The course adopted is this:—The series of the concordance is established and dictated by the master; the passages and discourses are explained, and, if thought expedient, learnt by heart by the pupils. For the catechising, or religious and moral instruction, properly so called, the classes are separated. The great catechism of Overberg is taken as a ground-work; and we treat first of faith, then of morals, so that the latter may be intimately connected with the former, or to speak better, that morality may flow from faith as from its source. I regard religion as a disposition or affection of the soul, which unites man, in all his actions, with God; and he alone is truly religious who possesses this disposition, and strives by every means to cherish it. In this view of the subject all morality is religious, because it raises man to God, and teaches him to live in God. I must confess, that in religious instruction

I do not confine myself to any particular method; I try by meditation to bring the thing clearly before my own mind, and then to expound it intelligibly, in fitting language, with gravity and calmness, with unction and earnestness, because I am convinced that a clear exposition obliges the pupils to meditate, and excites interest and animation.

As for the historical part, I have made choice of a short exposition of the history of the Christian church, with an introduction on the constitution of the Jewish church. I think it impossible to learn any thing of universal history, that can be useful or instructive to the students, in less than a hundred lessons. It signifies little whether a village schoolmaster knows the history of India, China, or Greece; but he ought to know something of the history of the church, because it is, in many points, nearly connected with that of religion. I must confess that, in the measure of time allowed us, I cannot make universal history very interesting or profitable to the pupils: but it is otherwise with ecclesiastical history.

✓ I introduce the theory of education and tuition by experimental psychology. This course of study is of infinite use, in teaching the science of education, and of tuition, as likewise in teaching morals and religion; but I regard the school for practice, and the method there pursued, as the best course of pedagogical instruction. I have come to the conviction that, generally speaking, it is necessary to recommend to the pupils of the normal schools, and to all young schoolmasters, a firm and decided plan, leaving it to them to modify it as time and experience dictate. It is with them as with a traveler going to a place he has never been at before: it is best to show him the high road, that he may not lose himself; when he is familiar with that, he may try cross-roads, if he thinks they will abridge his journey. The masters of the school agree in my views on this point, and endeavor to act up to them. The following are their courses of instruction in their several departments, furnished by themselves.

*Language:** *First class, or class of the first year.*—In the first half year we begin with the simplest elements, and gradually go through all the parts of speech, but without their subdivisions. In the second half year we go through the subdivisions in like manner; so that, in the first year, a thorough knowledge is acquired of the simple and compound elements, as well as of the divisions and subdivisions of speech. The course of instruction is partly synthetic, and partly analytic; that is to say, what has been learned in the first manner, is made thoroughly clear in the second, by the analysis of a passage from some author. *Second class, or class of the second year.*—This class, proceeding in a similar way, goes through the most complicated periods. In the second half year the pupils are familiarized with the most important principles of logic and of etymology.

Arithmetic: Second class.†—In the first half year are studied the rule of three, single and compound interest, and discount; in the second, the extraction of the square and cube roots, as far as equations of the first and second degree. The result of this course is a complete familiarity with all the branches of common arithmetic. These two departments of instruction, language and arithmetic, are taught according to the views of the inspector.

Geometrys Second class.—In the first half year they get through what relates to rectilinear figures and the circle; in the second, the theory of the transmutation of figures is added; and after that, the most important principles of geometry and the measurement of solids. The books of instruction are those of F. Schmid and Von Turck.

* M. Wagner. † Another master takes the arithmetic for the first class or first year.

Drawing: First class.—In the first half year drawing is carried as far as the knowledge of the most important laws of perspective, so as to place objects, not too complex, according to the laws of perspective. In the second half year they study light and shade. *Second class.*—During the first half year the attention is directed to the relief and shading of works of art, such as houses, churches, vases, &c. In the second half, the pupils copy good drawings of landscapes, flowers, &c., with a view to familiarize them with the style of the best masters. The method adopted is that of F. Schmid.

Reading: First class.—Beginning by the enunciation of some simple propositions, which are decomposed into words; the words are reduced to syllables, and these to their simple sound. This course has been adopted with the pupils, that they may themselves use it with the younger children, and thus acquire a familiar acquaintance with it. It is taught according to the views of the inspector. *Second class.*—In the first class the principal object is reading with ease; in the second, reading with expression. The chief means of instruction consist in the master's reading aloud frequently, because it is considered that this plan is more unfailling and more easy than any rules. Since, however great the application on the part of both master and pupil, the art of reading is at all times difficult to acquire, this branch of instruction occupies a whole year.

Singing: First class.—In the first half year they begin with easy exercises in time and melody; the next step is to easy pieces for four voices. The second half year is devoted to more difficult exercises of the same kind; so that, by the end of the year, the pupils have acquired a tolerable facility in reading.

Natural Philosophy: Second class.—During the first half year the attention is directed to the general and particular properties of bodies; to those of the elements, water, air, and fire; then to the theory of sounds, the velocity of winds, the equilibrium of fluids, and aqueous meteors. In the second half year comes the theory of light, electricity, the lever, the inclined plane, luminous meteors, optics, &c. The principal object is to render the pupils attentive to the most striking phenomena of nature, and to accustom them to reflect upon her laws and secrets. The method adopted here is that of the inspector.

During half of last year my* lessons embraced the following points:

Mental Arithmetic.—1, The knowledge of numbers with reference to their value and form; 2, addition; 3, subtraction; 4, subtraction and addition combined; 5, multiplication; 6, multiplication combined with the preceding rule; 7, division; 8, varied combinations of the four fundamental rules. Each rule was accompanied by its application, and by examples drawn from common life. My principal aim was to exercise the pupils in applying the rules to practice. I have endeavored also to draw their attention to the theory, and especially to the mode of using different rules in the solution of the same problem; with this view, I have always alternated the oral and written exercises.

Arithmetic on the Slate.—Calculation on the slate is based upon mental arithmetic, inasmuch that the latter may be considered as a preparation for the former. When the four first exercises in mental arithmetic are gone through, the pupils begin to use the slate. I have labored not only to give them practical dexterity, but also solid knowledge, and with this aim have accustomed them to try various ways of working the questions.

Elements of Geometry.—I have followed the work of Harnisch, and his theory of space drawn from the theory of crystals, and employed by him as a basis to the mathematics.

* Mr. Richter.

NATURAL HISTORY: Botany.—The principal parts of a plant are first pointed out and named; then each of these parts are examined separately:—1, the root, its form and direction; 2, the stem, its internal construction, its figure and its covering; 3, the buds, their place upon the stalk; 4, the leaves, their variety according to their situation, their mode of insertion, their figure, their place; 5, the flower-stalks; 6, the flowers according to their species, the manner in which they are fixed, their composition; the calyx, corolla; stamina, pistil, the fruit, seed-vessel, and sex of the plants. All this has been shown to the pupils, either in the plants themselves; or in drawings which I have traced on the slate. I interrupted the botany till we could take it up again after Easter, and began

Mineralogy.—I have pursued the same course here. The pupils have first been familiarized with the properties which distinguish minerals one from another, as their colors, the arrangement of parts, the external form, regular and irregular, or crystalline form; the polish, texture, transparency, vein, hardness, alteration of color, effervescence in acids; all these properties have been observed by the pupils in the minerals of our collection. To this succeeded the classification of minerals, from which the pupils have learned the names and uses of the most important.

Singing.—Having devoted last year, with my singing pupils, to time, tune, and acoustics, I have, during the past six months, combined the three branches of the art of singing which I had before taught separately, and have practiced them chiefly on sacred vocal music, such as a psalm of Schnabel's, a chorus from Handel's Messiah, a mass of Hasselinger, and another of Schliedermeyer, a chorus from Haydn's Creation, two songs by Von Weber, &c.

Thorough-Base.*—The lessons I have given in this science have been according to Hering's practical introduction, or to my own ideas. The following course has been adopted: 1, the theory of intervals; 2, the theory of harmonic thirds, *a.* if they comprise a scale, *b.* if they belong to the whole system; 3, the theory of the chord of the seventh, *a.* if it belongs to a scale, *b.* if it belongs to the whole system of chords; 4, modulation, *a.* in a free style, *b.* in a free style, with particular reference to the organ; 5, written exercises in parts for four voices.

Geography.—We have finished Germany and begun Europe: the following course has been adopted. First we made the pupils acquainted, as exactly as possible, with the Rhenish provinces—our own peculiar country; then with Prussia, then with the rest of Germany. This was done in the following manner: 1, the boundaries; 2, the mountains; 3, the rivers; 4, the natural divisions according to the rivers; 5, the towns. We then considered Germany in its political divisions, paying attention to the position and natural limits of the countries. All the exercises on this subject were done with skeleton maps. If time permit (though only one year with two lessons a week are allotted to this department), Europe will be followed by a general review of the earth.

Writing.—In the writing I have followed exactly the system of Hening; by giving, 1, the easiest and simplest letters of the running alphabet to be copied, each letter separately, till the pupil can make them with ease; 2, words composed of such letters as they have practiced; 3, at the opening of the course, after Easter, will come the capital letters, in the same way; 4, English handwriting.† In practicing single letters, I have especially pointed out how one was formed out of another, and the letter they were practicing as making part of that which

* Mr. Rudisch.

† *i. e.* The Italian handwriting, as distinguished from the current German hand.—
TRANSL.

followed. Afterward copies, written, not engraved, are placed before the pupils, because these last, according to the opinion of good penmen, discourage the pupils.

Orthography.—1, The object and utility of orthography; 2, general rules of German orthography; 3, the use of capital letters; 4, the regular use of isolated letters; 5, the division, composition, and abbreviation of words. These rules are alternately put in practice in the dictations. The director, with the assistance of the masters, examines in each department every three months. Instrumental music, on the violin, piano-forte, and organ, is taught by Mr. Richter and Mr. Rudisch, with the assistance of two pupils.

6. SCHOOL FOR PRACTICE.

It is difficult, in a written description, to convey a just idea of a school, or of any large establishment for instruction. Nevertheless, I will endeavor to give a brief sketch of this institution, and of the manner in which the pupils are there occupied. The regulations fix from one to three in the afternoon for the lessons of practice. The children of the school for practice are divided into eight classes, and one of the pupils from the normal school presides over each of these divisions alternately, so that twenty-four are occupied from one to two, and twenty-four from two to three; and while the first twenty-four are teaching, the others listen, that they may be ready at any moment to take it up and continue the lesson. This can be done only where a fixed and complete mode of instruction is laid down.

The branches taught by the pupils are grammar, reading, composition, writing, drawing, arithmetic, mental exercises, singing, religion. Language is taught partly after Krause, and partly on the plan of the inspector, Mr. Wagner. Reading is closely connected with writing, according to the method of the inspector. The pupils of the higher classes have subjects of familiar compositions given them; at the same time, they are made to learn by heart short letters, narrations and descriptions, because this is deemed the best method of familiarizing children with the language, and enabling them to express themselves with ease in writing. When they have learned a piece by heart, they endeavor to write it without a fault, and with the proper punctuation; the comparison with the original and the correction are left to themselves, that the thing may be more deeply impressed upon their mind. Arithmetic is taught on the system of Schumacher and Jos. Schmid. In the lower classes great care is taken that the numbers are always correct, in order to avoid the inefficient and too artificial mental arithmetic of Pestalozzi, and to make arithmetic itself an exercise of language. Singing is taught by the two forwardest pupils of the school, who give two lessons in the morning, and drawing by the two most skillful draughtsmen. For exercises in language and mental activity, use is occasionally made of Krause's *Exercises for the Mind*, and Pestalozzi's *Mother's Book*. On religion the pupils give but one lesson a week, under the particular guidance of the director. The special superintendence of this school is confided to the inspector, Mr. Wagner, who, besides a daily visit during the lessons, subjects them to a slight examination every week, to keep up a persevering activity in the young men, and to know exactly what progress is made. The satisfaction of the parents at the pupils' mode of teaching is proved by the regular attendance at the school. I am well satisfied with the practical ability hitherto shown by the pupils.

7 MASTERS OF THE ESTABLISHMENT.

Two masters, besides the director, were last year annexed to the establishment—the inspector, Mr. Wagner, and Mr. Richter. The assist-

ant master, Mr. Rudisch, was added at the beginning of this year. These masters give their entire and undivided attention to the school; yet they are not sufficient for this great establishment; two pupils and the organist of the town assist in the department of instrumental music.

Although the general superintendence rests upon the director, yet, to relieve him, one of the masters in rotation has hitherto conducted the special inspection each week. But I see every day more clearly, that the whole inspection ought to devolve upon the director alone;—in a well-regulated house there should be but one head. The other masters also recognize this principle; and in the end the director will have the whole superintendence, and, in case of need, will transfer it to the inspector. But as the director and the inspector cannot be always with the pupils, and as it is nevertheless necessary that there should be some fixed person to refer to when disturbances or complaints occur, the established custom will be continued of appointing the student who is deemed the best fitted as superintendent of his fellow-students. This plan may, besides, have a very useful effect in the education both of the young superintendent and of his school-fellows.

COURSE OF INSTRUCTION						
PURSUED IN THE TWO CLASSES AT THE NORMAL SEMINARY IN EISLEBEN, PRUSSIA, IN THE SUMMER HALF YEAR OF 1839.						
HOURS.	CLASSES.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
7 to 8 .	First .	Religious instruction,	Religious instruction, Profane history,	Art of teaching, Logic	Religious instruction, Profane history,	Religious instruction, Logic or sacred history.
	Second .	Religious instruction,	Profane history,	Logic	Profane history,	Religious instruction, Logic or sacred history.
8 to 9 .	First .	Profane history,	Logic,	Geography,	Profane history,	Geography.
	Second .	Arithmetic,	Thorough bass and organ,	Geometry,	Grammar,	Geometry.
9 to 10	First .	Reading,	Organ,	Thorough bass	Art of teaching, Writing,	Reading, Religious instruction,
	Second .	Thorough bass and organ,	Religious instruction,	Drawing.	Arithmetic, Thorough bass and organ,	Thorough bass and organ.
10 to 11	First .	Arithmetic,	Grammar, Singing,	Violin, Drawing,	Arithmetic, Thorough bass and organ,	Organ. Writing.
	Second .	Grammar,	Singing,	Drawing,	Arithmetic, Thorough bass and organ,	Organ. Writing.
1 to 2	First .	Art of teaching,	Natural Philosophy, Reading,	. . .	Examination, Natural philosophy,	. . .
	Second .	Natural Philosophy,	Reading,	. . .	Natural philosophy,	. . .
2 to 3	First .	Geometry,	Drawing, Geography,	. . .	Geometry, Composition,	. . .
	Second .	Composition,	Geography,	. . .	Composition,	. . .
3 to 4	First .	Thorough bass	Drawing, Violin,	. . .	Violin, . . .	Writing, Violin,
	Second .	. . .	Violin,	. . .	. . .	. . .
4 to 5	First .	Organ,	. . .	. . .	Organ,	. . .

NOTE.—Three hours of singing, and one hour of instruction in the art of teaching, are also weekly given at indeterminate times.

SEMINARY FOR TEACHERS*

AT WEISSENFELS,

IN PRUSSIA.

THIS seminary, for the education of teachers for the elementary schools, is one of four belonging to the province of Saxony,† and was last organized in 1822. It combines within its premises, or in the neighborhood, so as to be subject to the control of the same director, the following establishments: 1. The normal school, or seminary for teachers, a government institution. 2. A preparatory school, subsidiary to the former, and established by the enterprise of its teachers. 3. A seminary school, or burgher school, of four hundred pupils, already described. 4. An elementary school for poor children, of two hundred pupils. 5. A school for the deaf and dumb, of twenty-five pupils, established in 1828, and supported by the government. The last three mentioned schools afford practice to the students of the seminary.

The government of these establishments is confided to a director,‡ who is responsible immediately to the provincial school-board in Magdeburg. He has the personal charge of the seminary in which he gives instruction, and of which he superintends the domestic economy, discipline, and police. He is assisted in the seminary by three teachers, who meet him once a week in conference, to discuss the progress and conduct of the pupils, the plans of instruction, and other matters relating to the school. There are also seven assistant teachers, five for the seminary school, and two for the deaf and dumb institution, who also assist in the seminary itself. Once a month there is a general meeting of the teachers of all the schools just enumerated, for similar purposes.

Applicants for admission are required to produce certificates of baptism, of moral conduct, and of health,§ besides an engagement on the part of their parents or guardians to pay an annual sum of fifty thalers (thirty-seven dollars) for maintenance. These papers must be forwarded to the director a fortnight before the day of examination. The candidates are examined at a stated time of the year (after Easter), in presence of all the teachers of the school, and their attainments must prove satisfactory in Bible and church history, the Lutheran Catechism, reading, writing, German grammar, especially the orthography of the language, the ground-rules of arithmetic (mental and written), geography and history, and natural history and philosophy, of the grade of the highest class of a burgher school. They must also be able to play, at sight, easy pieces of music upon the violin. The usual age of admission is eighteen; and the lowest at which they are admissible, seventeen. On entrance, they are entitled to free lodging and instruction, and, if their conduct and progress are satisfactory, in general, receive a yearly allowance of twenty-five dollars, which is equivalent, nearly, to the cost of their maintenance. Their clothing and school-books are provided by the pupils. The modes of preparation judged most appropriate by the authorities of the seminary are, the attendance on a burgher school, with private lessons from a competent teach-

* From Bache's Education in Europe.

† At Magdeburg, Halberstadt, Erfurt, and Weissenfels.

‡ The Rev. Dr. Harnisch, to whom I am indebted for a kind welcome to his institution, and a MS. account of its different schools.

§ The directions issued by the provincial authorities are, that they shall have a strong chest and sound lungs, not to be too near-sighted, nor deaf, nor infirm. The physician's certificate must state whether they have had the measles, &c.

er, or entrance into the preparatory establishment at Weissenfels. A gymnasium is considered by no means a proper place for the preparation of pupils, its courses, discipline, and mode of life having a different tendency from that required by the future teacher of a common school.

The admission of new pupils takes place with some ceremony, in presence of the teachers and pupils. The director gives a charge, in which he makes them acquainted with the rules of the school, chiefly those relating to moral conduct, to obedience to the authorities, punctuality, regular attendance at study, school, church, and, in general, on the appointed exercises, due exertion, neatness in their habits, and exactness in the payment of dues to the tradesmen with whom they may deal. They bind themselves to serve for three years after leaving the school, in whatever situation may be assigned them by the regency of Merseburg, or to pay the cost of their education and maintenance. During their stay at the seminary, they are exempted from military service, except for six weeks. In fact, this service usually takes place at leaving the school, and before entering upon their new career. The number of pupils, on the average, is sixty.

The courses of instruction are, morals and religion, German, arithmetic and geometry, cosmology, pedagogy, terraculture, hygiene, theory and practice of music, drawing, and writing. Cosmology is a comprehensive term for geography, an outline of history and biography, the elements of natural history and natural philosophy, all that relates to the world (earth) and its inhabitants. Pedagogy includes both the science and art of teaching. The courses just enumerated are divided among the masters, according to the supposed ability of each in the particular branches, the whole instruction being given by the four teachers. The director, as is customary in these schools, takes the religious instruction, and the science and art of teaching, as his especial province, and adds lectures on the theory of farming and gardening (terraculture), and of health.

The duration of the course of studies has been reduced from three years to two, on account, as is alleged, of the necessity for a more abundant supply of teachers. There are, probably, other reasons, such as the expense, and the fear of over-educating the pupils for their station, which have been influential in bringing about this reduction. There are two classes corresponding to the two years of study. The first year is devoted entirely to receiving instruction; and in the second, practice in teaching is combined with it. In the preparatory school there is likewise a course of two years, and the pupils are divided into two classes. This establishment is in a building near the seminary, which can accommodate forty pupils, and is under the special charge of one of the teachers.*

The outline of the studies in the two schools is as follows:

RELIGIOUS INSTRUCTION.

PREPARATORY SCHOOL.

II Class. Bible stories, which the pupils must be able to narrate with propriety. Christian doctrine. Portions of Scripture committed to memory. Four hours weekly.

I Class. Reading the Bible, especially the historical parts. Krummacher's Bible Catechism. Christian doctrine. Parables of the New Testament. Seven hours.

* The payments made by the pupils are, per annum, for instruction, nine dollars; for dinner, bread not included, thirteen dollars and fifty cents; lodging, three dollars; waiting and nursing in time of sickness, one dollar and seventy-five cents; use of library, fifty cents.

In the lectures on Christian doctrine, which the two classes of the normal school attend together, the director gives a portion of Scripture to be committed to memory, explains and illustrates it, and interrogates the pupils, who take notes of the lecture, which they subsequently write out.

NORMAL SCHOOL.

II Class. Reading the Bible, particularly the historical parts; writing catechetical exercises, adapted to children. Two hours.

I Class. Continuation of the second class course. Two hours.

I and II Class. Christian doctrine, from Luther's Catechism. Three hours. History of the different dispensations. Two hours. A course of two years.

The course of church history is taught, also, by the mixed method of lecture and interrogation, to both classes united.

GERMAN LANGUAGE.

PREPARATORY SCHOOL.

II Class. Exercises of speech in reading and delivery. Descriptions and essays on subjects drawn from common life. Grammar. Writing, as an exercise in calligraphy and orthography. Nine hours.

I Class. Reading, with explanations. Composition. Grammar revised. Writing, as in the second class. Nine hours.

NORMAL SCHOOL.

II Class. Reading, with explanations. Writing, as an exercise of calligraphy and orthography. Exercises of style. A composition once every month. Essays from history, geography, or natural history. Grammar revised. Eight hours.

I Class. Poetry, with readings. Calligraphy. Exercises of style. Grammar revised. National literature. Seven hours.

The first and second classes are united for a portion of instruction in this department, intended to rid them of provincialisms of speech, and to improve their hand-writing. Three hours.

MATHEMATICS.

PREPARATORY SCHOOL.

II Class. Arithmetic, including the Rule of Three. Three hours.

I Class. Arithmetic, revised and extended. Use of compass and ruler. Four hours.

NORMAL SCHOOL.

II Class. Geometry commenced. Four hours.

I Class. Revision of previous studies. Geometry, continued. Two hours.

The method of teaching mathematics is that of Pestalozzi; and director Harnisch has himself prepared a work on geometry for his pupils. The applications are made to follow the principles closely. As in the other courses, the greater part of the learning is done in the school-room, the books being used rather for reference than for preparation. In the lessons which I attended in this department, much skill was displayed by the instructors, and a very considerable degree of intelligence by the pupils. Considering it as the means of developing the reasoning powers, this method is very far superior to that in which the propositions are learned from books. To exemplify the method of Dr. Harnisch, I may state the following case of a recitation in geometry by the second class. The equality of two triangles, when the two sides and the angle contained between them in one are equal respectively to

the two sides and the contained angle in the other, had been shown by the teacher, and the demonstration repeated by the pupils, who were interrogated closely upon it. An application of the theorem was at once required, to determining the distance between two points, one of which is inaccessible. Two of the class found the solution immediately, and all were able to take part in the subsequent discussion of the problem.

COSMOLOGY (WELTKUNDE).

PREPARATORY SCHOOL.

II Class. Elements of botany and zoology. Excursions for practical instruction in the former. Four hours.

I Class. Geography and the drawing of maps. Elements of physics and technology. Biography. Three hours.

NORMAL SCHOOL.

II Class. Revision of the above studies. Three hours.

I and II Classes united. General views of the earth and its productions and inhabitants. One hour weekly for one year. Gardening and hygiene (Gesundheitskunde). Two hours weekly for two years.

The lectures in the normal school on these subjects are by the director. The means of illustration in physics are small, and the whole course is chiefly intended to show the future teachers how wide a range of knowledge may be opened to them by study. The natural history is illustrated, for the most part, by drawings. To render the seminarists more useful in their situation of country schoolmasters, which a large proportion of the pupils become, they have lectures on the principles of agriculture and gardening, and also practical lessons from the gardener, who has charge of the grounds. The pupils work during the appropriate season every day in turn, under the direction of the gardener. Good manuals, conveying correct but elementary instruction on these matters, are much wanted. They should, perhaps, be prepared by a teacher, but by no means allowed to go into use without revision by persons specially acquainted with the different branches of science thus grouped together. This revision would insure the accuracy which, though difficult to attain, is so necessary; the more so in conveying such elements, as there is no collateral knowledge to correct or modify error as to fact or theory.

SCIENCE AND ART OF TEACHING.

PREPARATORY SCHOOL.

The first class receive simple directions for keeping school, and lessons on teaching. They attend in turn the classes of the seminary schools two hours weekly, but take no part in teaching.

NORMAL SCHOOL.

II Class. Lessons on teaching, three hours. Visits to the schools, three hours.

I Class. Lessons on the art of teaching, three hours. Visits to the schools, five hours. Lessons on the instruction of the deaf and dumb, by the director of that department, one hour.

I and II Classes united. Science of teaching, two hours.

The director delivers the course on the science of teaching, which in these schools is considered of the highest importance, and also gives a portion of the lessons in the art of teaching to the first class.

The theoretical instruction in the science and art of teaching embraces two courses, each of a year; the first being devoted chiefly to education in general, the second to instruction and the arrangements

of the school.* The director remarks of this course, that the pupils learn by it to say a good deal upon these subjects, and sometimes believe that they can easily execute what they can so readily describe; an opinion of which practice can alone show the error, and which it is essential should be removed. The general theory of education is founded upon the constitution of man, and, under the head of instruction, the methods of teaching the various branches are described. The practice which must render this theory of real use is had in part in the schools. The pupils attend the free school, the burgher school, and the deaf and dumb school, at stated times. They go at first as listeners, next take part in the instruction, under direction of the assistant teachers, and lastly instruct the classes. In order that they may have models of teaching, not only in the assistants, but in the teachers of the seminary themselves, the latter give lessons occasionally in the different schools. Thus the director teaches one hour per week in the seminary school, the second teacher two hours, and the third and fourth teachers four hours. The lower class attend the several classes of the burgher school, except the highest girls' class, remaining, in general, one-fifth of the time in each class except the lowest, where they remain double this time, and visiting each class twice at intervals. The upper class attend also the girls' class, the deaf and dumb school, and the free school, remaining one-eighth of their time in each of the classes. Each member of the lower class keeps a journal of his visits to the schools, which is inspected by the second teacher. Each of the first class draws up a report of his occupation and observations in the schools, which is reviewed by the assistant teacher of the class to which it refers, and is then examined by the second teacher and by the director. The several assistant teachers make reports upon the qualifications of the seminarists who have given instruction in their classes. By these arrangements, a pupil who has the mental qualities essential to a teacher cannot fail to become well versed in the practice of his profession. Habits of observation are inculcated, which must be of great service to him in his practice, enabling him to adapt himself to the circumstances in which he is placed, and to profit by the experience of every day.

To exemplify the principles and methods, a small number of the children from the seminary school are brought into the class-room of the seminary, and are examined upon a given subject by some of the pupils. The class present and the director make their notes on these examinations, and the exercise terminates by an examination of the children by the director himself, as an exemplification of his views, and that they may not receive injury from being left in a half or ill-informed state on the subjects of the lesson. The children having retired, the different members of the class make their criticisms, which are accepted or shown to be erroneous by the director, a conference or discussion being kept up until the subject is exhausted. The character of each exercise is marked by the director, who is thus enabled to judge of the progress made by every member of the class, and to encourage or admonish privately, according to circumstances.

The lectures given by the head master of the school for the deaf and dumb are also accompanied by practice, a certain number of pupils being detained every day for that purpose. The basis of the method is the idea that it is possible to restore the deaf mute to society, by enabling him to understand spoken language from the motion of the lips,

* Harnisch's Manual of Common School Matters (*Handbuch des Volks-schulwesens*) is used as a text-book.

A more common division of the course is into pedagogics, or the principles of education and instruction. Methodics, or the art of teaching the system or methods of education, to which a third division is sometimes added, called didactics, which relates to the subjects of education, (*Schwarz Erziehung und Unterrichts lehre*).

and to speak intelligibly by mechanical rules. It is hoped ultimately, by training every schoolmaster in this method, that the mute may be instructed in schools with other children, and thus not be required to sunder ties of kindred during a long absence from home. The pupils of the deaf and dumb institution do not live in the establishment, but are boarded with tradesmen of the town of Weissenfels. The object is to induce the practice of the lessons out of school, the pupils being enjoined to avoid the use of signs. The first lesson is one in articulation. The principle of this instruction is now dominant in Germany, but up to this time the system has not been fairly tried by its results. The indomitable perseverance of the masters of the principal schools which I visited struck me with admiration; but I was not convinced that what they aimed at was practicable, at least to the extent which their principle asserts. The attempt deserves, however, the best encouragement.

DRAWING.

PREPARATORY SCHOOL.

The two classes united for geometrical and perspective drawing.

NORMAL SCHOOL.

The same course continued.

MUSIC.

PREPARATORY SCHOOL.

The two classes united for instruction in the elements of music. Choral singing. Instruction is given on the piano and organ to the pupils, divided into four sections. They are also taught the violin.

NORMAL SCHOOL.

The instruction, as just stated, is continued. Theory of music. Composition.

The violin is taught, as the means of leading the exercises in singing in the elementary schools. The piano serves as an introduction to the organ, a knowledge of which is important to the Prussian schoolmaster, as enabling him to act as organist in the church of the parish where his school may be situated. So high a value is placed upon an elementary knowledge in vocal music, that an ability to give instruction in it is indispensable to admission into the class of teachers. It is not, therefore, surprising that the pupils of the seminaries, in general, are proficient in music. I confess, however, that I was not prepared for the advance in the theory and practice to which many of the first class in this school had attained. In regard to the former, I was present at one of the exercises in composition, in which the teacher* read, and the pupils transcribed, three stanzas of poetry. This done, they were required to compose an air adapted to the words. In less than ten minutes, a fifth of the class were ready. The teacher took his station at a blackboard, on which the ledger lines were drawn, and one of the pupils whom he designated began to sing the words to the air which he had composed, the teacher writing the music meanwhile. This air was pronounced not to be original. A second was tried, which the teacher thought an imitation. A third and fourth he accepted, and wrote upon the board. They were criticised by both the class and teacher, set to parts by the former, and sung. The two classes were in the next hour united for choral singing, in which many are proficient, the teacher leading at the organ.

The course of drawing is limited in extent, the object being chiefly to give opportunities to those pupils who have a taste for drawing to

* Mr. Henschel.

cultivate it. In fact, as it tends to divert attention from more important matters, which the short time spent at the seminary requires entire devotion to, it is not much encouraged.

The four teachers attached to the normal school have charge of specific departments of labor, as well as of particular implements of instruction. The director has the general superintendence of the instruction, discipline, household arrangements, and finance, and is librarian of their small collection. The second teacher has charge of one of the schools, of the musical exercises, books, and instruments; a third, of the students when assembled, especially in the school-house, and of the drawings, copy-slips for writing, and maps. The fourth superintends the pupils while in the dwelling-house, and also at meals. These teachers are aided in their duties by younger ones attached to the seminary, under the title of assistant teachers. The dining-hall, or the recitation-rooms, serve as places of study, according as the pupils are in the school-house or in the dwelling, the two buildings being separated by a portion of the grounds. The chapel, which is a neat room connected with the school-house, serves for the music-room, as well as for the religious exercises.

The order of the day in the normal school will serve to show how constantly these young men are employed in preparing for the duties of their arduous profession, and yet they appeared to me always cheerful in the performance of their self-imposed task. In winter, the pupils rise at five, and, after washing and dressing, have a brief religious exercise, and study until breakfast, which is at seven o'clock. Until eight there is recreation. From eight until twelve they are in school, engaged in recitation, listening to lectures, or teaching. From twelve until one they have dinner and recreation. From one until five they are again in school. From five until seven or half past seven, in summer, there is recreation, or excursions are made with a teacher, and then study until nine. In winter, there is recreation until six, from six to eight study, and from eight to nine musical exercises, one-third playing on the violin, another on the organ or piano, and another singing. At half past nine in winter, and ten in summer, the pupils retire. There are prayers morning and evening. On Wednesday and Saturday they have half of the day for recreation, and in summer make excursions to collect plants or minerals. A place for gymnastic exercises is provided, and used during the hours of recreation.

The moral education of these young men is closely attended to. They not only receive direct religious instruction, but the best examples are constantly before them. The chief reward for proficiency or good conduct is the approbation of the teachers; the principal punishment, short of dismissal, their disapprobation. The director has, also, the influence, resulting from his power, to give pecuniary assistance to the meritorious while in the school, and to secure them good places at leaving it. The greatest harmony reigns throughout the establishment. On the evenings of Saturday, there are frequently parties in turn among the teachers, to which the pupils are invited, and where there is usually music. Those who have acquaintances in the town are encouraged to visit their families, but the places of visiting must be known to the director.

Physical education is most essential where young men, at the time of life of these seminarists, are sedulously engaged in intellectual pursuits, and necessarily so much confined to the house. They, therefore, have gymnastic exercises or work in the fields or gardens, or walk during those periods of the day and parts of the week allowed for recreation. Care is taken that, unless indisposed, they do not remain

in the house at those times, when the weather permits them to be in the open air. There is an infirmary for the sick, in which one of the pupils in turn acts as nurse, and a physician is called in when necessary.

The school year is divided into three terms, the first from the beginning of June until August, the second from September to Christmas, and the third from January to May. The holidays are four weeks in August, two at Christmas, and one at Easter. During the first two named, the pupils go home to their friends. Christmas is celebrated in the school, and at the close of the first and second terms there are private examinations, the results of which are communicated to the students. At the close of the third term, the examination for passing from the second to the first class is held, and none are promoted from one class to another unless fully proficient in the courses of the past year. At the end of the second year, they are examined upon the whole range of study, and in composition and orthography. Those who pass satisfactorily receive a diploma, and find no difficulty in obtaining employment as teachers. Some of the most promising are frequently retained in the schools of the institution as assistant teachers, under the appointment of the director. The additional experience thus gained is of importance in a professional, and ultimately in a pecuniary point of view.

Every pupil, on leaving the school with a diploma, makes a drawing, or copies a piece of music or of writing, which he leaves as a memento.

The pupils of all the normal schools are bound by law to serve in such situations as may be assigned to them for three years, or to pay certain sums in lieu of this service.

The domestic economy is superintended by the director, who has a housekeeper under his orders. Dinner is provided at a common table, but each person furnishes himself with breakfast and supper. The diet is of the plainest kind, but there is meat for dinner every day in the week except two.* The police of the establishment is attended to by the pupils themselves. The members of the second class, in turn, have charge of the police of the school-rooms, dormitories, of the lamps, of ringing the bell, &c.; or these duties are executed by those who have fallen under censure. The first class superintend the fires and out-of-door work, have charge of the cellar, store-room, lavatory, &c. There are three dormitories, under the general superintendence of one of the teachers, aided by pupils selected for the purpose. The bed and bedding are furnished by the pupils at entrance. The lodging of these youths is, like their fare and clothing, of the plainest sort—a plainness which puts in strong relief the richness of the moral and intellectual culture afforded by the institution.*

* The dinner costs seven dollars and fifty cents per annum, or about two cents and a half per day. If a pupil receives no stipend from the institution, he is charged but half this sum.

* The yearly cost of this institution is but about twenty-eight hundred and forty dollars. The director receives a salary of six hundred dollars, which enables him to live very comfortably, and to maintain his proper station, on a par with the burgher authorities, the clergyman, district judge, &c.

SEMINARY
FOR
TEACHERS OF THE CITY SCHOOLS,*
AT BERLIN, IN PRUSSIA.

This is one of the more recently erected seminaries, and its objects are declared to be—first, to educate teachers for the city schools; second, to enable teachers to advance in their vocation, by providing them with lectures, and with a library; and third, to enable candidates for the ministry to become somewhat acquainted with the art of teaching, as they are required, subsequently, to act as inspectors of the schools. The first of these is the main object of the institution. The teachers to be furnished are, in general, of the grade required for the burgher schools. This, with its location in the city, renders the general plan of this school different from that already described. The care taken in the selection of the directors of the normal schools prevents the necessity for minute regulations, and does what no regulation can—namely, infuses the proper spirit. Hence, there will always be found differences in the minute details of these institutions, which may not, however, be essential.

The director of this seminary† is also the head of the school of practice attached to it, and already described. There are, besides him, eight teachers for both the school and seminary. The pupils of the latter are about fifty in number.

The pupils generally live out of the seminary, there being accommodations for but sixteen or eighteen within the buildings. It is an important question whether the method of boarding the pupils in or out of the house shall be adopted in these institutions, and I believe that it has been rightly solved, both at Weissenfels and here, adopting in the former school the method of collecting the pupils, and in the latter, of allowing them to dwell apart.

The conditions for admission are nearly those, as to certificates, age, and qualification, of the Weissenfels school, taking as a standard of qualification the attainments of pupils from the preparatory department. Thus, eighteen years is the general age of admission, and the applicants must present to the school-board of the province certificates of baptism, of having attended the first communion, of having attended school, of moral conduct, of good health, and that their parents or guardians will support them while at the seminary. The candidates are expected to be prepared for examination on the principal parts of the Bible and the chief truths of Christianity, and to be acquainted with some of the principal church songs; to express themselves correctly in words and in writing, and to have a good knowledge of the etymology of the German language; to understand the ground rules of arithmetic, proportions, and fractions, and the elements of form in geometry; to possess a competent knowledge of geography and history; to know the use of mathematical instruments, and to have an elementary knowledge of music. The school does not professedly maintain any pupil while receiving instruction, but assists some of those of the second year who are meritorious, and makes a further

* From Bache's Education in Europe.

† Dr. Diesterweg.

advance to those of the third year who have shown themselves worthy of their calling.†

The courses are of three years' duration, of which the first is entirely occupied with revising and extending the attainments of the pupil; the second is, in part, devoted to teaching, but under the inspection of the director; and the third is mainly filled up with teaching in the school attached to the seminary, or others of the city. This arrangement is intended, first, to secure a due amount of scholarship on the part of the pupils; and next, to make practical teachers of them. The first essays in their art are made under close supervision; and subsequently, the independent teaching affords them opportunities for comparing the theoretical principles which are inculcated in the lectures at the seminary with their daily observation; and the communication of their remarks in meetings with the director gives them the advantage of his experience in guiding their observation.

The scope of the instruction here does not differ essentially from that at Weissenfels, the subjects being reproduced in a different form. The following table gives the names of the branches, with the time occupied in each of the classes, the third class being the lowest. The course of each class is a year in duration.

The hours of duty are from seven in the morning until noon, and from two in the afternoon until four for the second and third classes, with few exceptions. The first class receive their instruction from half past five until half past seven in the evening, except on Wednesday and Saturday. Wednesday is a half-holiday for the lower classes, as well as Saturday.

The religious instruction is given by a clergyman. The physical education is left much to the discretion of the young men, at least in case of those who live out of the seminary. The school is deficient,

TABLE OF THE DISTRIBUTION OF TIME AMONG THE DIFFERENT EMPLOYMENTS AT THE BERLIN SEMINARY.

Subjects of study, &c.	HOURS PER WEEK.		
	First Class.	Second Class.	Third Class.
Pedagogy	2		
Practice	1	4	
Religious Instruction	1	2	3
Theory of Music		1	1
Vocal Music	1	3	5
German Language		2	6
Reading		2	2
Arithmetic		3	4
Geometry		2	2
Geography		1	2
History		1	2
Zoology		2	2
Mineralogy		2	2
Physics		2	2
Drawing	2	2	2
Writing		1	2
Playing the Violin		3	3

† This may amount to sixty dollars yearly. The boarders at the school pay but three dollars and thirty-seven cents per quarter for their lodging. An entrance fee of twelve dollars is paid, which exempts the pupil from further charges for instruction.

as the one already described, in the means of illustrating the courses of natural philosophy and natural history, but the pupils may have access to the natural history collections of the university.

The method of instruction, as in the other school, is mainly by lecture, with interrogations. The inductive system is followed in the mathematical branches. The works of the director on these subjects enjoy a high reputation, and are in use in many of the schools. The exercise called "practice," in the duty of the first class, is that which I have already described, where the pupil gives instruction under the eye of his class-mates and of the director, and this instruction is made the matter of subsequent criticism. Here the seminarists themselves act as pupils, receiving supposed lessons from one of their class; while at Weissenfels, pupils from the seminary class are called in. This latter plan appears to me to have great advantages over the one adopted here, which, however, is used, I believe, only in the case of the first class, who receive lessons at times when the schools are not in session.

SEMINARY SCHOOL OF BERLIN.

THE following account of the City Burgher School attached to the Teachers' Seminary, is taken, with a few omissions, from Bache's *Report on Education in Europe*.

This is a burgher or middle school, founded in 1832, and attached to the Teachers' Seminary of Berlin,* taking its name from this connection. The school is for boys only, and, like other higher burgher schools, it serves to prepare for the third class of a gymnasium, as well as for entrance into active life. The same teachers give instruction in this school and in the seminary, being assisted here by the pupils of the seminary, to whom this serves as a school of practice. There are four regular teachers, besides the director, and also masters for drawing and singing.

The pupils are admitted as early as five and six years of age. The time of year for general admission is Easter. There are six classes in the school, the lower four of which each retain the pupil, if industrious and intelligent, a year, and the upper two, each two years. The whole course thus lasts eight years. Fifteen is, however, the usual age at which those who do not pass to the gymnasium leave the school. The average number of pupils in each class is thirty.†

Every month there is a private examination, in presence of all the teachers, at which the parents may attend. Every three months the pupil receives a note of progress and conduct, to be handed to his parents. Formerly a printed circular was sent, containing information in the form of an abstract from the account kept of recitations and conduct. It has been found, however, much more effectual to give a written statement of the character of the pupil, derived from the school journal, inasmuch as it insures more certainly the attention of parents. At Easter, a public examination is held, and those who have made a proper proficiency in their studies are passed to a higher class.

Arrangements exist by which those pupils whose parents desire it, may study under the superintendence of a teacher,‡ during the time

* Of which Dr. Deisterweg is director.

† The school fees for the four lower classes are three dollars and seventy-five cents per quarter, and for the two higher classes four dollars and fifty cents per quarter, besides a charge of one dollar twelve and a half cents for fuel during the winter.

‡ The fee for private study is four dollars and fifty cents per quarter.

considered necessary for the preparation of the lessons of their class. The following division of the studies of the school is made by the director.

1. RELIGIOUS INSTRUCTION.—Bible history. History of the Church and of the Reformation. Protestant Catechism.

2. LANGUAGES.—(a) German. Fluency in reading, and readiness in answering questions. Capability of writing an exercise upon an ordinary subject. Grammar of the language. (b) Latin. Orthography, etymology, and the elements of syntax. Translation of an easy Latin author (Cornelius Nepos) into German, or of an easy German author into Latin. (c) French. Knowledge of the Grammar. Facility in the translation of easy authors, and in writing compositions.

3. SCIENCES.—(a) Arithmetic. Mental and written. Positive and negative quantities. Involution and evolution. (b) Geometry. Plane geometry, with practical applications. (c) Natural History. Knowledge of the most important minerals and plants of the neighborhood. General outline of zoology and anthropology. (d) Geography, physical and mathematical. (e) History. Outlines of universal history. History of the country.

4. MECHANICAL ACQUISITIONS.—(a) Reading. (b) A good handwriting. (c) Draughts of models, furniture, &c. (d) Singing.

It will be found, subsequently, that I have taken reading out of this class, and placed it beside the German language, to which it is subsidiary, and where it is classed in the preceding school.

In regard to the methods of carrying out this course, the following rules are laid down, and after carefully visiting the school, I can testify that they are fully observed. Indeed, this is one of the most interesting establishments which I saw, from the liveliness and activity which prevails in its classes.

The principle of induction is used, as far as practicable, in all branches; thus, in the earlier exercises, an object is presented to the pupil, who is led to notice its peculiarities, and to express his conceptions of them. He passes from objects which are known, and even familiar, to the unknown. Unknown objects are illustrated, if possible, by models, and the names of the parts are taught, and their uses or properties examined. The pupil proceeds first from particulars to generals. Subsequently, the order is reversed. He is made to understand whatever he is required to remember; to find out for himself, if possible, rather than to be taught directly.

Historical and similar subjects are taught by lecture, mingled with questions. The pupil is led to express himself readily and correctly; the teacher speaks no more, therefore, than is absolutely necessary for explanation, or to induce suitable answers. Self-exertion, on the part of the pupil, is constantly encouraged. He is taught to observe whatever is interesting. Imitation of what is seen, and repetition of what is heard, lead to original thought. This, however, is to be expected only from pupils of talent, and hence the teacher must be satisfied to allow some to learn what others have found out. The common mistakes of overburdening the mind with positive knowledge, and of too much system in teaching, are to be avoided, as both are injurious to mental development. The teacher must be able to make his subject interesting, and, therefore, should know how to communicate it without a book, and to elicit the knowledge of his pupil by proper questions. It is the mental activity of the pupil which will determine the measure of his success in after life; and hence this activity, rather than positive knowledge, should be looked to as the object of the instruction at school.

In regard to this last-named principle, although I consider it applicable, in a great degree, in elementary education, yet it appears to me that exception must be made of the cases of pupils who intend to enter active life on leaving the school, and to whom, therefore, the knowledge which they will have immediate occasion to use, should be imparted, to render their education effective. In general, where the mind may be cultivated by different studies, choice should be made of those

most likely to be applied by the individual in his future career, especially if his education is necessarily to terminate before he can have time to master the complete circle.

RELIGIOUS INSTRUCTION.

- Class VI. Four hours per week. Narration by the teacher of stories from the Old Testament, in the words of the Bible, repeated by the pupils. Easy verses learned by heart.
- Class V. Four hours. Stories from the gospels, except the latter portion of the Life of Christ. Church songs and Bible verses learned.
- Class IV. Three hours. The Old Testament in a more connected form. The moral of the history is impressed upon the children. The Ten Commandments and church songs committed to memory.
- Class III. Two hours. The life and doctrines of Christ, to the period of his imprisonment. Church history. Four weeks are set apart for learning the geography of Palestine.
- Class II. Two hours. The Protestant catechism committed to memory and explained. Church songs and verses committed.
- Class I. Two hours. A compendium of the history of the Christian Church, particularly after the apostolic age. History of the Reformation. Review of the Bible. Committing to memory psalms and hymns, continued.

GERMAN LANGUAGE.

- Class VI. Four hours. Exercises of speech. Stories narrated to the children and repeated by them. After learning to write, these stories are written upon the slate.
- Class V. Four hours. Exercises in orthography. Etymology begun.
- Class IV. Four hours. Exercises in orthography and style. Every week a short composition is written on some subject which has been narrated.
- Class III. Grammar continued.
- Class II. Four hours. Original compositions, which are corrected during the recitations. Syntax commenced.
- Class I. Three hours. Composition on historical subjects. Essays written at home, and corrected in the class-room. Syntax continued.

LATIN LANGUAGE.

- Class IV. Three hours. Declensions of nouns, adjectives, and pronouns learned. Examples learned by heart, and others written as an exercise at home. Auxiliary verbs conjugated.
- Class III. Four hours. Comparison of adjectives. Regular verbs conjugated.
- Class II. Four hours. Irregular verbs. Syntax begun. Translation from Latin into German.
- Class I. Six hours. Grammar continued. Written exercises at home and in the class. Every four weeks an extempore exercise is written, which the teachers correct out of school hours. Cornelius Nepos read and construed.

FRENCH LANGUAGE.

- Class III. Three hours. Exercises in reading. Elements of grammar. Words learned by heart. Easy exercises written at home and in school hours.
- Class II. Four hours. Regular and irregular verbs learned. Syntax. Translations from French into German. Words learned by rote.
- Class I. Four hours. Written exercises of increased difficulty. Tables dictated and learned by heart. Voltaire's Charles XII. read.

ARITHMETIC.

- Class VI. Four hours. Practical arithmetic. The fundamental operations taught with numbers from one to one hundred; first mentally, then with blocks, and afterward with figures. Exercises prepared at home twice a week.
- Class V. Four hours. The four ground rules continued, with numbers as high as one thousand. Exercises in reading and writing large numbers. Mental arithmetic especially practiced. Addition and subtraction of abstract numbers.
- Class IV. Four hours. Addition and subtraction revised. Multiplication and division of abstract numbers. Weights and measures explained.
- Class III. Four hours. The four ground rules, with fractions.
- Class II. Three hours. Revision of the above. Rule of three.
- Class I. Three hours. In the first year practical arithmetic finished. Proportions and decimal fractions. Elements of algebra. Mental algebra.

GEOMETRY.

- Class IV. Two hours. The essential preparatory exercises in form, in connection with drawing. Rudiments explained.
- Class III. Two hours. Practice in the position of points, drawing of lines, angles, plane figures, representations of solids.
- Class II. Two hours. Elements of geometry proper, the point, line, angles, triangles, measures of straight lines, surfaces, and contents.
- Class I. Two hours. Plane geometry completed, with practical exercises. Every alternate six months lessons in physics are given.

NATURAL HISTORY.

- Class II. Two hours. In the summer term, study of certain classes of plants. In the winter term, of animals. The subject is illustrated by drawings.
- Class I. Two hours. Systematic botany during the winter term, and zoology and mineralogy during the winter.

GEOGRAPHY.

- Class III. Two hours. Knowledge of home. Berlin and its environs. Regency of Potsdam. Province of Brandenburg. Necessary technical terms explained, as horizontal, vertical, &c.
- Class II. Two hours. Geography of Prussia and Germany.
- Class I. Two hours. General geography, particularly Europe and America. Asia more generally. Africa and Australia very briefly.

HISTORY.

- Class II. Two hours. View of universal history, biographical rather than chronological.
- Class I. Two hours. First year universal history completed. Second year the history of Germany, and particularly of Prussia. The most important inventions and discoveries are noticed in connection with the history of these countries.

READING.

- Class VI. Seven hours. Reading by the phonic (lautir) method. Analysis of words in regard to division into syllables and sounds.
- Class V. Seven hours. Mechanical reading continued, but with reference to the meaning of the words. The pupils are examined upon words, sentences, and paragraphs.
- Class IV. Four hours. Explanatory reading continued. Accentuation. No piece is allowed to be read without its being understood.
- Class III. Two hours. Rhythmical reading begun. Interesting portions of the matter read, narrated by the pupils in their own words.
- Class II. Two hours. Rhythmical reading continued.
- Class I. Two hours. Reading some of the German classics. Analysis of the subject read.

WRITING.

- Class VI. Five hours. Introductory exercises of drawing upon the slate. Copying the small letters from the blackboard. Writing on paper. Capital letters. Written exercises at home twice a week.
- Class V. Five hours. Writing of German characters continued. Roman letters begun. Copying from a book at home, with special reference to orthography.
- Class IV. Four hours. Writing in German and Roman characters continued. Two hours copying from copy-slips. Two hours writing from dictation.
- Class III. Three hours. Exercises of Class IV. continued. Pupils who write well are allowed to write without lines. Writing without copies, according to progress.
- Class II. Two hours. Exercises continued. Most of the pupils write without lines, or by directing points merely.
- Class I. The written exercises in other departments are examined, to ascertain the character of the handwriting. No special lessons are given.

DRAWING.

- Class IV. Two hours. Drawing straight lines in various directions and of various lengths. Making definite angles. Drawing triangles, squares, and other rectilinear figures.
- Class III. Two hours. Drawing of circles and ovals.
- Class II. Two hours. Drawing of bodies bounded by planes and straight lines in perspective. Drawing of curves.
- Class I. Drawing from natural objects, from plaster casts, and models.

SINGING.

- Class IV. Two hours suffice to learn fifteen or twenty songs, of one or two verses, by note, and some ten choral songs.
- Class III. Two hours. Songs with two parts continued. Chorals with one voice.
- Class II. Two hours. Songs with two or three voices continued.
- Class I. Two hours. Songs and chorals with three or four parts.

Once during the morning there is an interval for recreation in the court-yard of the school, and the pupils are directed in their exercises of marching and counter-marching, and the like, by one of the teachers.

The course marked out in the foregoing programme, as far as it extends, seems to me well adapted to educate the moral and intellec-

tual facilities, as well as the senses; to give mental vigor, while it furnishes information useful to the pupil in after life.

There are peculiarities in regard to the religious instruction, even as intended for Protestants, which may be remarked in the fifth and third classes, the object of which I do not understand. In other respects, when sectarian instruction may be given, as in this school, where all the pupils are of one denomination, the course appears to be good. The manner of communicating the instruction by conversation and lectures, renders it very effective. There are in all the classes, taken together, twenty-two hours per week devoted to religious instruction here, and eighteen in the other, but the programme does not show a gain in the amount of knowledge communicated.

The course in the mother tongue is fully explained in the programme, and is well adapted to produce fluency and accuracy of expression in conversation and writing. Both this and the foregoing course extend, as they should, through all the classes.

The Latin language is introduced with a view to preparation for a gymnasium, in the nomenclature of natural history, the business of the chemist and druggist, and perhaps, to use the language of an accomplished teacher in one of the higher town schools, "because such always has been the custom." I would give the preference to the course of this school over that of the other, considering the time of twenty-seven hours devoted to it more appropriate than of thirty, as in the other.

The French, besides, combining with the German and Latin to give the due proportion of intellectual culture from language, is introductory to the courses in the real schools, which are parallel with the gymnasia, and prepare for the polytechnic or other special schools, as the latter do for the university. It is practically useful, too, to the shopkeeper and tradesman of the continent of Europe, and was, probably, formerly more so than at present. The Latin language is begun in the fourth class, or at about eight years of age, and the French language in the third class, but neither occupy more than three hours a week, until a year afterward. These languages occupy forty-seven hours per week, during the entire period through which they are taught.

Nothing can be better than the foundation laid for arithmetic. The pupils are engaged a year in practical arithmetic before they are introduced to a knowledge of abstract numbers. Habits of thought are given by simple exercises in mental arithmetic. The eye is enlisted to aid the mind by computing with cubes, according to the method in the schools of Holland. Written arithmetic relieves the mental exertion, aids the memory, and trains the hand. The course is then carried on, combining mental and written arithmetic, and reaching algebra, which is also, in part, taught mentally.

The course of geometry begins with ideas of form, in connection with drawing, according to Pestalozzi's method, which it follows in general. It is thus a powerful means of stimulating the mind, and, though the time occupied is greater than if the subject were taught in the ordinary way, the results are much more satisfactory. If there is latent mathematical talent in a pupil, his powers of invention cannot fail to be drawn out by this method.

Natural history is not left to incidental instruction, to be derived from the reading-book, but is directly taught in the last two years. I had not the opportunity of judging of the fruits of this instruction in the seminary school itself, but the pupils of the seminary were pursuing the subject with zeal. In comparing this course with that of the other school, I think it preferable, except in the omission, at the be-

ginning, of an account of the domestic animals. There will be, I doubt not, great improvements in teaching this branch at a future day. At present, the plan is hardly formed, and the collections for illustration, where they exist at all, are, in general, quite small. There is, besides, a tendency to make the course too strictly scientific.

The system of instruction in geography is begun in the third class, or at nine years of age, with a description of home. History, which in its elements is combined with geography, takes a separate place in the second class. The practice of giving biographical sketches instead of mere chronological details, cannot be too much commended. The pupil learns with interest the events of the lives of men who have made an impression upon the age in which they lived; these events form an outline which is easily fixed in the mind, and may subsequently be filled up in detail. Again, the discussions of inventions and discoveries in art or science afford relief from the descriptions of battles and revolutions, and serve to show the influence of genius exerted in civil life.

The phonic method of teaching to read, wants only the use of words having a meaning, as in Mr. Wood's system, to be nearly perfect. No reading is allowed, however, without understanding not only the words, but their connection, and the ideas conveyed by the sentences. The habit of thus giving paraphrases of subjects, leads to facility of expression, and by combining this with copying from good models, a correct style is formed. The course of reading of the highest class, includes selections from the German classics. Introductory exercises in drawing precede the instruction in writing; these might, I have no doubt, be much further extended with advantage.* A good handwriting is produced by the succession of exercises described in the programme. The course of drawing, which is commenced as a distinct branch in the fourth class, is intended to enable the pupil to sketch correctly, and with facility, such objects of furniture, machinery, &c., as he may have occasion to represent in his occupations in after life. The addition of two hours of drawing in the fifth class, would seem to me not to overburden the class with work, while it would add materially to their proficiency in this useful branch.

Singing is successfully taught, and by note. It is considered an indispensable branch of instruction, and all my convictions are in its favor, whether as a means of developing moral sentiment, or of physical education. Singing by ear might, however, very well begin in the lower classes, and for this purpose the number of hours of instruction per week might be increased from twenty-four to twenty-six in the lowest, and twenty-eight in the fifth class.

The time allotted to the different studies will appear better by the annexed table. In regard to the ages of the pupils, inserted in the heading of the columns, it is to be understood that they are those of intelligent and industrious boys entering at six years, and going regularly through the classes. The subjects of instruction are placed in the first column, the number of hours per week occupied by the several classes in the following ones, and the total number of hours devoted to each subject, while in the school, in the last column. In forming this total, the number of hours occupied by the four lower classes, the course in each of which is of one year, is reckoned once; and the number of hours of the two upper classes, each course occupying two years, is doubled.

* As has been done for the elements of an English hand, by our countryman, Mr. Rembrandt Peale, in his admirable system of graphics. The forms of the German letters would require a different system.

Table of distribution of time in the Royal Seminary School of Berlin.

SUBJECTS OF INSTRUCTION.	NUMBER OF HOURS PER WEEK.						Totals.
	First Class. 12 yrs. 13 yrs.	Second Class. 10 yrs. 11 yrs.	Third Class. 9 years of age.	Fourth Class. 8 years of age.	Fifth Class. 7 years of age.	Sixth Class. 6 years of age.	
Religious Instruction.....	2	2	3	3	4	4	22
German Language.....	3	3	4	4	4	3	27
Reading.....	2	2	3	5	8	7	31
Latin Language.....	6	4	4	3			27
French Language.....	4	4	4				20
Arithmetic.....	3	3	3	4	4*	5	28
Geometry.....	2	2	2				10
Natural History.....	2	2					8
Geography.....	2	2	2				10
History.....	2	2					8
Writing.....		2	3	3	4	5	19
Drawing.....	2	2	2	2			12
Singing.....	2	2	2	2			12
	32	32	32	26	24	24	

From this table it appears that language occupies one hundred and five hours, estimating the time devoted to reading with that for German, Latin, and French, science sixty-four hours, and the mechanical branches, including writing, drawing, and singing, forty-three. It would be erroneous, however, to suppose that the results are in these proportions. The least consideration will show that the progress in different branches in the same school cannot be estimated by the time devoted to them; the intrinsic difficulties of acquisition, the different periods of the course at which they are introduced, and various other causes, prevent comparisons of this sort.

* This includes preparatory geometrical exercises.

NORMAL SCHOOLS

FOR

FEMALE TEACHERS IN PRUSSIA

THE school system of Prussia, as well as the European system of public instruction generally, is defective in its provision for female education beyond the lowest grades of schools. While boys are highly instructed in language, the elements of science, and the principles of the useful arts, in public schools of a higher grade, the girls, except those of the wealthy and aristocratic classes, are entirely neglected. This has had the effect to open a chasm, broad and deep, between the intelligence and intellectual capabilities of the two sexes—has weakened the power and influence of woman on society—has narrowed the circle of a mother's teaching at home, and shut her out from the wide and appropriate field of employment as a teacher in every grade of public and private schools. The most valuable contribution now making by our American, and especially our New England experience, to the advancement of public education, is the demonstration of the wisdom of giving to every girl, rich or poor, and whatever may be her destination in life, an education which shall correspond, in amount and adaptation, to that given to boys in the same school—and particularly, to such as show the requisite tact, taste, and character, an appropriate training for the employment of teaching. Our experience has shown not only the capacity of woman, but her superiority to the male sex, in the whole work of domestic and primary instruction,—not only as principal teachers of infant and the lowest class of elementary schools, but as assistants in schools of every grade in which girls are taught, and as principal teachers, with special assistance in certain studies, in country schools generally. Their more gentle and refined manners, purer morals, stronger instinctive love for the society of children, and greater tact in their management, their talent for conversational teaching, and quickness in apprehending the difficulties which embarrass a young mind, and their powers, when properly developed, and sustained by enlightened public sentiment, of governing even the most wild and stubborn dispositions by mild and moral influences—are now generally acknowledged by our most experienced educators. Let this great fact be once practically and generally recognized in the administration of public schools in Europe, and let provision be made for the training of female teachers on a

thorough and liberal scale, as is now done for young men, and a change will pass over the whole face of society.

Until within ten years no attempt was made to train females for the employment of teaching, except in certain convents of the Catholic church, where the self-denying life which the rules of their establishment require, and the excellent education there given, are an admirable preparation for the important duties which many of the sisters are called upon to perform as teachers in schools for the poor, as well as for boarding-schools connected with their religious houses.

In 1840, for the first time, a seminary for female teachers, governesses, or rather a seminary course, was established at Marienweider, in the province of Prussia, in connection with a high school for young ladies, instituted by Alberti. The course is for two years. Candidates must be sixteen years of age, must be confirmed, and pass a satisfactory examination in the branches taught in common schools. Instruction is given in French, English, and Italian languages, as well as in the German literature and language, arithmetic, history, geography, natural sciences, music, history of art and esthetics, including drawing, sketching, &c., as well as in the theory and practice of teaching. The charge for tuition and residence can not exceed four thalers a month, and this is reduced according to the circumstances and continuance at the seminary of the pupils. In 1847, there were twenty-two pupils.

In 1841, a class of female teachers was instituted in connection with the celebrated "Diaconissen Anstalt," at Kaiserwerth, erected by Mr. Fleidner. The course for elementary schools occupied two years. In addition to the studies pursued at Marienweider, instruction is given in domestic economy and household work. Practice in teaching is had in the orphan and hospital schools, and the elementary school of the great establishment. In 1848, there were eighty-five pupils, forty-four of whom were destined for infant and industrial schools.

The "school for deaconesses," at Kaiserswerth, on the Rhine, was instituted by Rev. Thomas Fleidner, the pastor of its small Protestant parish, who seems to be acting in a sphere of Christian benevolence with the spirit of Franké. The main object of the institution was to train females of the right spirit—females who are willing to consecrate a portion of their lives in humility and love to the service of their fellow-creatures, for Christ's sake—to the practical duties of the sick room. The original plan has been extended so as to embrace a Normal department for training young

women of the same spirit for teachers of infant schools, as well as for an asylum for erring. It is conceived in the spirit, and to some extent, formed on the model of some of the orders of sisters of charity, in the Catholic church. It presents a new application of the principle, and illustrates in a beautiful manner the importance, of Normal or professional training in every department of life which involve art and method. The following account of a visit to the institution is abridged from a communication in *Lowes' Edinburgh Magazine*, for 1846.

"Kaiserswerth is the name of a small village on the east bank of the Rhine, about an hour from Dusseldorf. The village is clean and orderly, but very ancient in its houses, and still more so in the aspect of its church and manse. This circumstance the more fixes the attention of the traveler on a new street running at right angles to the old one. All the buildings in it are peculiar, and piece on but awkwardly with the old manse, whence they spring, and which is occupied by the "School for Deaconesses." The Rev. Thomas Fleidner is pastor of this small parish, and has found full occupation for his benevolent energy in the institution of which he is the founder.

We unwittingly made our visit of investigation on the great anniversary; a day for school examinations, for inspecting the hospitals, and for setting apart, for the exercise of their functions, wheresoever they may be called, such deaconesses as have satisfactorily passed through their period of training. The whole place was therefore in its best attire. Windows bright, walls newly colored, and every here and there, where an arch or a peg to hang a wreath upon could be found, active and tasteful hands had transferred the garden's autumnal treasures of flowers to the various chambers of the dwellings. In a room on one side of the street, the floor was covered with beds for the repose of visiting schoolmistresses and deaconesses who had returned to enjoy the day with their former associates; while, on the other, the hall with its table of many covers, and the savor of good food from the kitchen, indicated that the mother was on that day to entertain her children. In short, it was a gala day—the day of all the year when many acquisitions are brought to light, and for which many a studious preparation is made. As all were engaged in the examination of the orphan-school, we had leisure, while waiting, to observe the characteristic furniture of the manse parlor, where, according to the fashion of the country, the pale sand cracked under our feet. There hangs a portrait of Mrs. Fleidner, the honored and most useful coadjutor of her husband. She has been a fitting mother of that institution, of which he is the father. Having given out all her strength to it, she was in her prime translated from the land of labor and anxiety to the land of eternal rest.

Near her is placed, in meet companionship, a portrait of our Mrs. Fry, whose experienced eye took in at once, with much delight, the utility of the whole institution. On the same wall appears a portrait of Mr. Fleidner's mother, a venerable widow of a former pastor, whose lovely Christian bearing we had occasion to respect and admire, having made her acquaintance in a distant city. She had reared a large family for the church, and suffered many hardships while her country was the scene of French warfare, being long separated from her husband, uncertain of his safety, and moving from place to place with her young children, at times at a loss for lodging and all necessary provision.

Opposite to these portraits are engravings of some of the Protestant Reformers, among whom appear Luther and Calvin; and in a corner a

cupboard with a glass door, furnished with books for sale, chiefly such as are employed in the schools or report their condition. Also the noble set of Scripture prints which was prepared for the institution, but which is now to be found in many seminaries for the benevolent instruction of the young in Germany and Prussia.

Presently an amiable and gentlemanly man, who apologized for his imperfect English, came and guided us to the school-room, in which an intelligent teacher was calling forth the attainments of his pupils. The audience consisting of Mr. Fleidner's co-presbyters, the physician, a few personal friends, the teachers who were that day visitors to the school where they had themselves been trained, and as many of the deaconesses as could be spared from their regular avocations.

The orphans under examination are many of them the children of pastors and schoolmasters. They looked more vigorous and hearty than most children of their age do in Germany, and are receiving good, sound education, which will fit them to help both themselves and others in future life.

We were led from the school-room to the dormitories, and found each containing six small beds, and one larger. The deaconess, who occupies the larger bed, is regarded as the mother of these six children, and fills that office as to washing, clothing, medicating, and instructing them, just as a real mother ought to do. Each bed has a drawer which draws out at its foot, containing all the little tenant's property, and on the opposing wall is hung a tin basin, jug, and tooth-brush for the use of each. The deaconess soon feels an attachment to the orphans spring up in her bosom, while she also feels responsibility about their neat and healthy appearance, proper demeanor, and attainments of all kinds.

We next saw the delinquents' shelter, and two women in charge, one an older, sensible, firm-looking person, whose post is probably never changed, and another younger, her pupil. They showed us with some satisfaction the needle-work they had taught to a set of lowering-browed, unpromising-looking females, who, like their peers in Scotland, gratify their curiosity by side-peeps, but never look you fairly in the face. From the educational system of Prussia, it rarely occurs that reading requires to be taught to adults. The senior deaconess spoke mildly and sensibly of some intractable, two or three runaways, some reconciled to friends, some restored to society, and acquitting themselves well in service. In short, it was a fac-simile of poor humanity, and the uncertain results of benevolent effort at home. These women sleep in small apartments, which fill one side of a long gallery—each contains a bed, a stool, and a box, and in the midst of them is the room for the deaconess, who is, by means of her open door, enabled to observe all movements, and prevent all communications on the subject of past transgressions. The delinquents are shut into their night-rooms.

In the infant-school department, we did not observe any thing differing from what is to be seen in the best schools of the same style elsewhere, unless we might mention an extensive frame of pigeon-holes, each numbered to indicate the proprietor, and occupied by pieces of bread. In this Normal School have been trained teachers who are now engaged in managing the infant population in many parts of Prussia and Germany.

We crossed the little street, and entered, on the opposite side, the hospital, a handsome building entirely of recent erection, in a pretty extensive and neatly laid-out garden, where we observed some patients of all ages—the children at play or carried in the arms of their tender-looking nurse—the adults resting on benches in the sun, for the day was cool, or moving feebly as their reduced strength enabled them.

Our guide, whom we here discovered to be chaplain to the hospital, led us first into the apothecary's room, where we saw two sensible, energetic-looking women compounding medicines after the prescription of the physician. They are licensed by the government, serving a regular time to the acquisition of this important branch of knowledge, and are always on the spot to watch the effect of their administrations. The place is fitted up like a druggist's shop at home. We forgot to inquire if the counter, within whose railed-off quarter the chief apothecary stood, is rendered necessary by the shop being frequented by the villagers, which seems probable. The other deaconess was working at a mortar. From this place we passed to the kitchen, and saw the huge apparatus necessary for feeding such a family, and the extra supply required on that festal day, when their family was greatly increased. The plans for keeping food in that warm country, the cleanliness and beautiful order of the larder and laundries, indeed of every corner, was quite remarkable, and the ventilation so perfect, that even when we ascended to wards occupied by persons in bed, or resting on the long benches, who looked very ill, the atmosphere was tolerably fresh and agreeable. Our conductors dropped here and there a good word to the sick as we passed. In the male wards a part of the attendance seems to be done by men, but each has its quota of deaconesses who have their own charge and responsibility. In one chamber we found five women who had joined the establishment a few days before, who were engaged in learning the useful art of cutting out clothing, under two instructors. There was something touching in the ward of sick children, where we saw many eyes beaming tenderness, and many hearts exercising all the maternal instincts, albeit not mothers. Some who were very sick formed for the time the sole charge of one deaconess, while three or four might be intrusted to the care of another. In addition to minute watchfulness over the body, there is, as they can bear it, an endeavor to occupy the memory with suitable hymns and passages of Scripture, and to engage their minds on subjects that lead them to glorify God by honoring and loving Him in the days of their youth. The chaplain was acquainted with each face, and its owner's little history, and tried to draw out a little repetition of their small store of Scripture learning. One could not but remark the useful discipline which such employment must be for the young women who are engaged in it, or fail to observe the loving patience with which one or two met the feverish fractiousness of their nurslings.

The office of these 'sisters of charity,' which elevates them above the common sick nurse, and engages them in concerns that touch on eternity, is that of reading the Scriptures to the sick and aged, and dropping a word of consolation into the languid ear, while they minister to the bodily wants. This they are authorized and expected to do, so that, instead of doing it by stealth, as a pious sick nurse may do in our hospitals; or, instead of railing on the poor sufferer who cries out in concern for his soul's health, as an impious one has sometimes been known to do, they breathe balm while they turn the pillow, and speak of the way of reconciliation while they endeavor of lull pain. They are by the bed in the midnight hour, and can seize the moment of coolness and clearness to speak to the afflicted—a moment which neither chaplain, nor medical man, nor friendly visitor, may be so happy as to hit upon; and, while they are forbidden to be preachers, their living actions, their Christian bearing, and their faithful advices, are calculated to drop like balm on the wounded spirit, and have, in many cases, accomplished good which we may justly call incalculable, for its consequences are eternal.

After examining the excellent arrangement of the sick wards, we found ourselves in the chapel. It is placed at the lower extremity of the long range of buildings, and so crosses the end of four wards, two on the first, and two on the second story, the door of entrance to the chapel being placed in the center. Each ward has a folding-door of glass in the side of the place of worship, by opening which the Word of God can sound along even to the remoter beds. On communion occasions, the pastor is accustomed to convey the elements into these wards, so that many a fainting soul is thus refreshed, which, in any other circumstances, would be denied the privileges of the house of God. There are, on one side of the chapel, seats where the feeble can recline, and some with muslin curtains, behind which the unhappy or unsightly can find shelter. In this small, but sacred, place of worship, at three o'clock on that afternoon, October 5th, were the deaconesses, whose term of training was satisfactorily come to a close, questioned before the congregation with respect to their willingness to devote themselves to the work of mercy for the next five years, and having assented to the engagement proposed to them, they were solemnly set apart by prayer. They are now prepared to go to whatever city or country, to whatever hospital, or Normal Institution, or private family they may be called, the taste and capacity of the individual of course being consulted; for it must be carefully explained that there is nothing like a monastic vow of 'obedience to the church' in this affair, and that the engagement is formed subject to being set aside by the claims of nearer domestic duties, if such should arise. Some deaconesses have been called away to assist their own families, some have been lost to the Institution by entering on the conjugal relation. In truth, unfortunately for their vocation, they are rather too popular, as making excellent wives. But while one regards this circumstance with regret as respects the scheme, it is delightful to contemplate the sister of charity transformed into the rearer of her own children in the fear of the Lord.

In conversing with Mr. Fleidner, before taking leave, on the utility of forming such an institution in Scotland, he suggested, as a fundamental and absolute necessity, that it be ascertained that all who are admitted to the school are persons renewed in the spirit of their minds, and willing, under the guidance of the Holy Spirit, to devote themselves in humility and love to the service of their fellow-creatures for Christ's sake.

The two Prussian provinces of the Rhineland and Westphalia are united for its support, and it is under the superintendence of the Protestant Provincial Synod. Above one hundred deaconesses are now at work in different parts of Germany. Sixty are occupied in seventeen hospitals and orphan-houses at Berlin, Dresden, Frankfort, Worms, Cologne, Elberfeld, &c. Several are engaged for large congregations which have no hospital, and about twenty are sent out at the request of private families to nurse their sick members, &c. Five are now at work in the German hospital at Dalston, near London: one of them is matron of the establishment. It can readily be apprehended how uniformity of language, ideas, methods of preparing food, &c., will render these acceptable nurses to their sick countrymen.

In this country we lack a little of the German simplicity, and are so nice about distinctions of rank, and what belongs to our supposed station in society, that it may excite strong displeasure if we say that there are many single women in Scotland, of the excellent of the earth, who are not so useful in the church as they might be; that the reason of this is their want of proper guidance in selecting their work, and of support in its prosecution, and that the deaconess' status in society, and the style of character and bearing expected from her, is exactly what is wanted to confer the necessary energy and steadiness.

At Kaiserswerth, there are scholars not only of the middle classes, but several of the higher ranks of life. The king of Prussia, having taken a lively view of the utility of the Institution, is now forming a large model hospital at Berlin—a baroness, trained under Mr. Fleidner, is its destined matron; and twelve well-trained deaconesses are without delay to be called into active employment there.

The principle on which the deaconess is required to act is that of willingness to be a servant of Christ alone; to devote herself to the service, without the worldly stimulus of pecuniary emolument, and without over solicitude about worldly comforts; to do the work of charity and self-denial, out of gratitude to her Savior.

Her wants are all supplied by the Institution, respectably, but without superfluity; while the salary paid annually for her services by the family, parish, or hospital, by which she is employed, is paid to Kaiserswerth. From the fund thus accumulated, the supplies of the deaconesses are derived, and those of them who have suffered in health, in consequence of their services, are by it entirely sustained.

The deaconess, with her healthful, beaming, loving countenance, distinguished from her neighbors only by her dark print gown, a white habit-shirt, and cap, (a bit of head-gear that one often misses painfully, even on grey-headed German matrons,) looks all animation, attention, and lively collectedness of spirit.

There is at Kaiserswerth the simplicity of real life in this working-day-world, as exhibited by persons whose actions are under the influence of grateful love to their Lord and Redeemer, and to their fellow-pilgrims."

In 1846, a Seminary for female teachers was established in connection with a new Institution for young ladies, in Friedrichstadt, Berlin. The course extends through two years, and includes the branches and practical exercises before specified. In all teachers intended for governesses, particular attention is paid to music, drawing, and the Italian and French languages, as well as to the literature of the German.

In 1847, a regulation was adopted for the examination of female teachers in the province of Bradenburg. The examination is conducted by a committee consisting of one member from the school-board of the province, and the directors and two teachers of the new seminary in Friedrichstadt. It is confined, unless the applicant desires a certificate for a higher school, to the branches taught in the primary schools. It is conducted by written answers to a few questions in each branch to be made out without books, and without conference with each other; in conversation on the same subjects and pedagogical points; and in giving trial lessons in teaching. A record is taken of the examination, and if the result is satisfactory, a certificate is issued by the school-board of the Province. If the pupils of the seminary in Friedrichstadt can pass a similar examination before leaving the institution, they are not subjected to any farther examination.

PREPARATORY SCHOOLS

FOR NORMAL SEMINARIES.

THERE is much diversity of opinion among the directors of seminaries as to the best preparatory course for those who propose to become Normal pupils, after they leave the primary schools, and before they are of age, or have the requisite knowledge to enter the seminary. To meet the want of some preparation, there has grown up a class of institutions, devoted, in whole or in part, to this specific work. In some instances, these institutions exist in connection with the seminary, as a sort of high school; in others, they are located in large towns, apart from the seminaries; and in other cases, they are nothing more than private classes under clergymen, or retired teachers. In the province of Brandenburg, in 1847, there were thirteen preparatory institutions, besides twenty-two clergymen, or teachers, occupied with preparing pupils for teachers' seminaries.

In the seminary at Königsberg the preparatory school is the ancient orphan house (*orphanotrophy*) established by Frederick III., Duke of Prussia, the day on which he declared his dukedom to be a kingdom, and himself king, under the name of Frederick the First. At Brenslau, and at several other places, the preparatory school is a charity school for poor scholars, but receives pupils, rich or poor, who wish to become teachers.

Dr. Harnisch, in his treatise on the common schools of Prussia, objects to these preparatory schools, and prefers that the young candidate, after leaving school, should serve a sort of apprenticeship to an older teacher, be engaged a portion of the day in household work, assisting in every form of labor, high and low, which his master or guardian may have to perform, for the purpose of developing his practical talent, giving him a knowledge of life, of men and things—that sort of “round about” common sense, which nothing but actual contact with practical life will give. This the director deems of more importance than the additional book-learning which the candidate would have acquired in a regularly-conducted school, even though his studies are shaped to his future profession.

The experience of the ablest directors in Germany demonstrates the importance of receiving into these institutions

only pupils who have the right spirit, and who have reached an age, and had that discipline of life, which can decide the calling of the individual. Otherwise the Normal course may turn out valuable thinkers, men of learning and ability, with a large fund of practical knowledge of good methods, and yet deficient in that creative spirit, and that love of the details of the profession, which make the superior teacher.

SAXONY.

THE constitution of Saxony, although monarchical, is based upon representative institutions. The members of the lower chamber are elected by freeholders, and almost every head of a family is a freeholder.

Saxony was one of the earliest of the German states to convert the parochial schools of the old ecclesiastical organization into public schools, and to provide for the special training of teachers to the duties of their profession. In the cession of a large portion of her territory to Prussia in 1816, several of her best teachers' seminaries, and higher literary institutions, were transferred to that power, and with them went several of her most devoted and distinguished educators, and among them the celebrated School Councilor Dinter.

The present school law was given in 1836, and since that time more has been done in Saxony for the improvement of common schools than in any other German state. Particular attention has been paid to the regular attendance of children at school; to the supervision of both public and private schools, and to the qualification and compensation of teachers.

A number of common schools, corresponding to the wants of the people, is insured by a division of the kingdom into school circuits (*schul-bezirke*), and all the children residing in each circuit must attend the school there established. No boy can be apprenticed until after the age at which he may lawfully leave school. Congregations of different religious persuasions are allowed to establish schools in their circuit, and if no other school exists than one so established, all the children of the circuit are bound to attend it; they are not, however, required to take part in the religious instruction.

Every school circuit must furnish a school-house, and a dwelling for the teacher. The schools are supported from funds of the church, from the interest on donations to the school fund, from fines levied on parents who neglect to send their children to school, from a payment made to the school fund in purchases of property, from collections, from the fees paid by the pupils, and from direct taxation. These funds are chargeable with the master's salary, with the furniture of the school, books and slates for poor children, prizes, insurance, and incidental expenses.

Primary schools in Saxony, as in Prussia, are of two grades. In the lower, or elementary school, pupils must receive instruction, by law, in:—1. Religion. 2. Exercises of speech and reading. 3. Caligraphy and orthography, with written exercises on subjects relating to the affairs of common life. 4. Mental and written arithmetic. 5. Singing. 6. The most important portions of natural history, geography, and history, especially those of the country. The details of the school plan are left to the teacher and local school inspector.

In the higher grade, or lower burgher school, the amount taught in these branches is increased, and exercises of style, geometry, and drawing, are added.

The books used in the Protestant schools are, the Bible, Luther's Catechism, the hymn book, and three reading books, the selection of which is made by the local school inspector. In the Roman Catholic schools, the selection of books is left to the ecclesiastical authorities.

The regular time for attendance is six hours on three days in the week, and four on two other days, making twenty-six hours per week. The vacations are regulated by the church festivals, and last about a week at a time. Children above ten years of age, in the country, are exempted, during harvest time, from attendance at school.

The punishments are chiefly addressed to the moral sentiments, but corporeal chastisement, in extreme cases, is allowed. The code of discipline is required to be placed in a conspicuous situation in the schoolroom.

Every child must attend school for eight years, (from the age of six to fourteen,) and there is attached to each school a person whose duty it is to ascertain the causes of the absences of pupils, and who is entitled to a small fee from the parents for each call he makes upon them. According to statistics in the "German School Gazette," every child of a suitable age and of sound capacity was in some school, public or private, for a portion of the year 1846.

The kingdom is divided into four circles, in each of which there is a school board, which has charge of all primary schools, and teachers' seminaries, and regulates all appointments of teachers, and all pecuniary allowances—subordinate only to the Minister of Public Instruction.

Next in authority is a district board of inspectors, having charge of a certain number of schools—subordinate to the school board of the circle. The district board consists of a superintendent, the highest ecclesiastical and civil author-

ity in the district, and a representative of the patrons of each school. The superintendent is the district inspector; who must counsel with the board, visit all schools, and report on the fidelity and capacity of each teacher.

The lowest authority is a committee for each school circuit, composed of four persons, one of whom must be a clergyman, who must assemble on fixed days to consult together for the interests of the schools, must hold semi-annual examinations in the presence of the district inspector, and report annually on the condition of the classes.

No person can be licensed who has not attained twenty-one years of age, passed one examination as a candidate, served two years as an assistant, and passed a second examination of a higher grade; as, by the law of 1825, he must have graduated at a teachers' seminary. There are now nine of these institutions, besides a seminary for classical teachers, which was established in Leipsic in 1784, by Beck, and in which Hermann and Klotz subsequently gave instruction, for twelve students in philology, meeting twice a week. The annual graduates of these Normal Schools are now sufficient to supply all vacancies which occur in the schools. The state appropriates 14,050 thalers, (about \$12,000,) annually to the support of these seminaries.

The prescribed course of instruction occupies four years, and no one can now receive a certificate of qualification as a teacher without having gone through this course, or showing an amount of attainment and practical skill which shall be deemed its equivalent.

The seminaries were located as follows in 1848:

Two at Dresden,	{ The Royal, with 7 teachers and 71 pupils.				
	{ The Fletcher, " 6 " " 21 "				
One at Feiberg,	" 4 " " 73 "				
One at Zittlau,	" 2 " " 13 "				
One at Bredissin,	" 6 " " 42 "				
One at Plauen,	" 5 " " 45 "				
One at Grimma,	" 6 " " 70 "				
One at Annaberg,	" 3 " " 12 "				
One at Waldenberg,	" 2 " " 15 "				

The Royal Seminary at Dresden was founded in 1785, by Elector Augustus IV., and formerly possessed the celebrated Dinter as one of its directors. It was intended for fifty pupils, with a staff of four officers, including the directors. All the pupils, except those whose parents live in Dresden, board and lodge in the institution with the officers. Calinisch, one of the highest educational authorities in Germany, is vice-director. Connected with the seminary are six common schools, of the city, in which the pupils of the seminary acquire practice.

The Fletcher Seminary was founded by Baron Fletcher in 1825, and has its own administration, although it is aided by the government. Provision is made in the institution for twenty pupils, who, for the annual charge of about \$30, receive board, lodging and instruction, and in the second and third year of their course, a still larger allowance is made, especially to the poor and deserving. There is an institution for deaf mutes in the same building.

The government makes its appropriation in aid of local effort, and funds and graduates its payments according to the character and standing of the several teachers—providing that no teacher shall receive less than 130 thalers in the country, and 140 in the towns, besides a residence. In 1846, out of 2,142 teachers, only 315 received less than 130 thalers, (equivalent here to \$130,) and all but 687 were engaged not only through the year, but permanently, and had a residence.

The government has also established, on a foundation of 30,000 thalers, an institution, commenced in 1840, by Döhner, for superannuated teachers, and the widows and orphans of teachers. To secure the benefits of the fund, teachers of the first class, (teachers in gymnasia, real schools and seminaries,) pay at their admission 4 thalers, and annually from 4 to 8 thalers, according to their salary. Teachers of the second class, (of common schools,) pay 2 thalers, and yearly from 1 to 4 thalers, according to their salary. The state takes care of the funds, and makes up any deficiency of the revenue of the fund to meet the demand upon it, besides a contribution of 2,000 thalers toward the capital. The fund yields:—1. To the widows of teachers of the first class, yearly, 60 thalers. 2. To orphans of teachers of the same class, 12 thalers until they reach their eighteenth year. 3. To widows of teachers of the second class, 30 thalers, and to their children 8 thalers. Teachers are thus not only provided against want while living, but from anxiety for their families, when dead, or incapacitated for active exertion. The result of these wise provisions on the part of the government, is seen in the improved and improving condition of the schools, and the higher attainments, professional skill, and social standing and influence of the teachers.

With a population of 1,809,023 in 1846, there was one university with 85 professors and 835 students; six academies of the Arts and Mining, with 43 professors and teachers, and 1,400 pupils; eleven gymnasia, with 131 teachers, and 1,590 pupils; six higher burgher and real schools, with

18 teachers, and 270 pupils; three special institutions for commerce and military affairs, with 43 teachers and 240 pupils; nine teachers' seminaries, with 41 teachers, and 362 pupils; seventeen higher schools of industry or technical schools, with 72 teachers and 779 pupils; sixty-nine lower technical schools, with — teachers, and 6,966 pupils; twenty-four schools for lace-making, with 37 teachers and 1,928 pupils; and 2,155 common schools, with 2,175 teachers and 278,022 pupils; besides one institution for the blind; one for deaf mutes; three orphan asylums; and a number of infant schools and private seminaries.

COURSE OF INSTRUCTION

PURSUED IN THE TWO CLASSES AT THE FLETCHER NORMAL SEMINARY IN DRESDEN.

The course is of four years' duration, fresh pupils being received and departing every two years. Those that come in the 15th half year would be placed in the second class of the following scheme, and at the end of the eighth half year in the first class. Those entering in the first half year would be in the second class till the 15th half year.

Subjects of Instruction.	1st Half year.	2d Half year.	3d Half year.	4th Half year.	5th Half year.	6th Half year.	7th Half year.	8th Half year.
	1st class. 2d class.	1st class. 2d class.	1st class. 2d class.	1st class. 2d class.	1st class. 2d class.	1st class. 2d class.	1st class. 2d class.	1st class. 2d class.
1. Biblical Knowledge	4 h.	4 h.	4 h.	4 h.	4 h.	4 h.	4 h.	4 h.
2. Biblical History	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
3. Bible Explanation	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
4. Catechism	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
5. Art of Questioning	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
6. Catechetical Exercises	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
7. Exercises in Thinking	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
8. Psychology and Art of Teaching.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
9. School Discipline	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
10. General History	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
11. German and Saxon History.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
12. Latin	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
13. Composition	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
14. Arithmetic	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
15. Geography	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
16. Natural Philosophy	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
17. Writing	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
18. Violin	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
19. Singing	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
20. History of the Church	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
21. Geometry	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
22. Grammar	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
23. Reading	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
24. Natural History	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
25. Drawing	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
26. Thorough Bass	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
27. Organ	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.
28. Piano	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.	2 h.

NOTE.—h. stands for the hours devoted to each subject of instruction during the week.

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WIRTEMBERG.

WIRTEMBERG was one of the earliest of the German states to establish a graduated system of public instruction, from the common school to the university, and has always shared largely in all the educational movements of Germany. The framework of the school system in operation in 1848, was substantially the same as it was in 1538, enlarged from time to time to meet the demands of the age for new institutions and a more liberal and practical instruction. With a population of 1,750,000 there were the following institutions, aided by the government, in 1847:

One University at Tübingen, with six faculties, seventy-one professors, and 800 students.

Nine Real Schools, with seventy teachers.

Six Gymnasias, each with ten professors and three assistants, (that at Stuttgart has twenty-six professors.)

Five Lycea, each with seven teachers.

Eighty-seven Latin Schools, in which eighty-six classical teachers, sixty-six real teachers, and forty-four assistants are employed.

One Protestant Theological Seminary at Tübingen, with fifteen teachers, and four preparatory theological schools in other parts, each having six teachers and thirty pupils.

One Catholic Theological Seminary.

One Polytechnic School, with twenty-one teachers and a course of instruction embracing four years, for engineers, architects, &c.

One Institute for Agriculture and Forestry at Hohenheim, the most complete agricultural establishment in Europe.

One Veterinary School, with five professors.

Two Orphan Houses, each having 278 orphans.

Seven Schools of Art and Drawing.

One Superior Seminary for Protestant girls, at Obenstenfeld, with eleven teachers.

One Superior Seminary for Catholic girls, at Stuttgart, with thirteen male teachers, and thirteen female teachers.

One Institute for Deaf Mutes and the Blind.

One thousand four hundred and fifty-five Protestant Common Schools.

Seven hundred and eighty-seven Catholic Schools.

Six Teachers' Seminaries.

These institutions, providing on a liberal scale for the educational wants of the whole community, are all in some way aided by the government, and subject to its supervision through the Home Department. Subordinate to this de-

partment is the Evangelical Consistory, having charge of the Protestant, and the Church Council, having charge of the Catholic seminaries, of the higher grade. Below these, for each of the four circles, or districts into which the kingdom is divided, there are Superintendents of each denomination, for the Real and Latin Schools; and School Inspectors for the Common Schools; and Directors of School Conferences, (Teachers' Institutes,) which are held four times in each year, for the improvement of the teachers, at different points.

Each *locality*, comprising thirty families, is compelled by law to have a primary school. Localities containing a population of less than thirty families, are compelled by law to unite with a neighboring locality in the establishment of a school. If the neighboring locality is at a distance of more than two and a half English miles, or the road thereto dangerous, then the Government Committee of Education can decree the establishment of a separate school even for fifteen families.

If in a community of different religious confessions the minority comprises sixty families, they may claim the establishment and support of a school of their own confession at the expense of the whole community. The expenses are paid by the whole community, without regard to religious confessions, and by each individual in proportion to the amount of taxes paid by him. In poor communities the government contributes in part toward the salary of the schoolmaster and repairs of the school.

The salaries of the schoolmaster are, in places containing 4000 inhabitants, 350 florins* and house-rent; in places containing less than 4000 and more than 2000 inhabitants, 300 florins, and house-rent. In a school where more than sixty scholars attend, 250 florins, and house-rent. In a school where less than sixty scholars attend, 200 florins, and house-rent.

Second schoolmasters receive a salary of 150 florins, and are allowed one room and fuel. An assistant schoolmaster (candidate) receives a salary of 120 florins. In a school where the number of scholars exceeds ninety, two schoolmasters are allowed; if more than 180 scholars, three schoolmasters; if more than 270 scholars, four schoolmasters; and so on in proportion.

The school hours are, in summer, four hours per day; in winter, six hours per day.

* A florin is thirty-eight cents.

The school is under the inspection of the clergyman of the confession to which the schoolmaster belongs, and under the control of the presbytery.

There is in each district a special school inspector, who is a clergyman. The visitation of the schools is made by the school inspector of the district, the clergyman, and the presbytery of the community. The attendance of every child at the primary school is compulsory, unless he frequents a superior school, or receives private instruction, such as he would obtain at the primary school. If parents forbid their children's attendance at the school, or do not allow their receiving private instruction, they subject themselves to a fine, and even imprisonment; and if afterward they should still refuse to allow the children to attend the school, then the police is requested to adopt such measures as will compel the children to visit the school. If a child, by reason of health or otherwise, is unable to attend the public school, then the parents or guardians are obliged to see that he receive private instruction, and, if unable to pay for it, the community is obliged to supply the means. Children who have not frequented the primary schools, are equally obliged to attend the public examinations.

The right of selecting a teacher for a vacant school belongs to the locality, but in many instances, the locality has ceded this right to the authorities having the supervision of the seminaries. The professional training and improvement of teachers in public institutions are provided for by six Teachers' Seminaries, sixty Teachers' Associations or Conferences, and twelve annual courses of one or two weeks duration, similar to our Teachers' Institutes, held at twelve different places in the kingdom.

The candidates for the post of schoolmaster are not permitted to enter the seminary before they have reached seventeen years of age; nor does their education for that most responsible situation, nor the proofs of their capability for it, begin at their entrance into the Normal School. Long before that period they must give notice of their intention to devote themselves to such pursuits, and must undergo a previous preparation of two years ere they are allowed to enter the seminary.

The course lasts two years, tuition is free, and the poor receive assistance as to board.

The Seminary at Esslingen, under Director Denzel, is one of the oldest and most celebrated seminaries in Europe. It was founded in 1757, and with only sixty pupils, it has a di-

rector, two chief masters, and three assistants. The director is the author of the most complete treatise on education in any language. It is entitled the "*Introduction to the Science and Art of Education and Instruction for Masters of Primary Schools.*" Six volumes, Stuttgart, 1839. The author thus explains the reason of his undertaking the work in his preface to the last edition :

"When, three and twenty years ago, I entered upon my present occupation, great exertions were already in progress for the improvement of the elementary schools of Germany. Much had been accomplished in particular states, and much active discussion was going on with respect to the methods pursued, and the best means of raising the qualifications of the schoolmaster. But the times required something more than had yet been done for the popular schools. It came more and more to be understood that the school was not merely a place of instruction, but of education; that the common and necessary acquirements of the arts of reading, writing, and ciphering were not to be the sole or the principal objects of its care, but rather the unfolding and strengthening of the mental and bodily powers of the child conformably with nature and circumstances. When this began to be held to be the province of the elementary school, a new era broke upon it. Viewed in this its new and loftier position, it assumed a totally different aspect, and all relating to it required to be dealt with in a more serious and scientific manner. This salutary change of view respecting the real character and destiny of the elementary school, though long in progress, became at length universal, chiefly through the genius and exertions of Pestalozzi, whose principles, even where only partially adopted, facilitated and infused a new spirit into the processes of teaching."

He proceeds to state that, being called at that period to the duty of training schoolmasters, and therefore desiring to find some manual or treatise which embraced the entire subject, according to the enlarged views then entertained of it, he was unable to meet with any that satisfied his wishes. Those that he found, either merely embodied the old views or contained fragments only of the new. After many fruitless attempts to compose out of those fragments something that would serve as a groundwork for his course of teaching, he found himself compelled to form a treatise for himself; which has grown, with the experience of twenty years, into the valuable "Introduction," now widely known by his name. The following is the summary of his introductory course of instruction to teachers :

PART I.

- Chap. 1. Man as an organized, sentient, and intellectual being.
 2. Constitution and qualities of the body and mind.
 - *1. Of the body.
 - *2. Of the mind and its principal faculties.
 - A. The feelings.
 - B. The understanding.
 - C. The will.
 - Union of the highest powers in a Christian faith.
 - Varieties of natural constitution and disposition, and their causes.
 3. On the liability of the faculties and disposition of childhood to take a wrong direction.

4. On the natural course of development in childhood, boyhood, and youth.
 - *1. On the gradual development of the mental powers.
5. Man in his social state.
6. Man as an immortal being.

PART II.

1. On education in general.
2. On the training of the body.
3. On the training of the mind.
 - *1. On the regulation of the feelings.
 - *2. On the strengthening of the understanding.
 - Observation and attention.
 - Imagination.
 - Memory.
 - Judgment.
 - *3. On the regulation of the will.
 - The moral sense.
 - Force of habit.
 - The love of what is right.
 - Obedience.
 - Perseverance.
 - Order and punctuality.
 - *4. Religion—The best means of fixing religious impressions on the mind of a child.
4. On educating boys and girls together.
5. On rewards and punishments.
6. On elementary instruction.
 - *1. Subjects—On the proper periods for commencing each.
 - *2. Method—The synthetic.
 - Requisites of good teaching.
 - Apparatus, &c.

In his second volume, the author enlarges on some of the principles laid down in the first, and on the spirit and object of the primary school, the best modes of organization and management, &c. The third and remaining volumes form a School Manual of four complete "courses," for children between the respective ages of six and eight, eight and ten, ten and twelve, twelve and fourteen. The subjects treated of at length, for the guidance of teachers, are object lessons, instruction in reading, writing, and ciphering, religious instruction, grammar and etymology, geography, elements of geometry, singing, elements of natural philosophy and natural history, composition, &c. General expositions of the principles to be kept in view, and the ends to be aimed at, are given, together with specimens of the lessons in detail, and the substance of a useful course under each head.

NORMAL SCHOOLS

IN

HESSE-CASSEL, AND NASSAU.

The Electorate of Hesse-Cassel, with a population of 750,000 inhabitants, has three seminaries for teachers, viz.: at Fulda, Homberg and Schluchtern.

The course of instruction embraces three years, and each seminary receives sixty pupils, who are divided into two classes. The division of time and allotment of studies in one of the best of these seminaries in the summer of 1839, may be seen on the opposite page. (P. 147.)

NASSAU.

The Duchy of Nassau, with a population of 420,000, supports one Teachers' Seminary at Idstein, which in 1846 had 154 pupils. The course lasts five years, four of which are devoted to a regular course of instruction in a thorough review of the studies pursued in the elementary schools and the acquisition of studies which facilitate and illustrate the teaching of the former, and the fifth, exclusively to the principles and practice of education. Pupils are admitted at the age of fourteen years. The library of the institution is free to teachers in any part of the Duchy, and the books are forwarded and returned by the government post without charge. In 1836 the government expended 3,596 thalers toward the expenses of board and lodging of the pupils.

HANOVER.

The Kingdom of Hanover, with a population of 1,790,000, supports seven Teachers' Seminaries. One of these, established in 1848, is devoted to the education of Jewish teachers. The course embraces three years, and, in addition to the studies and exercises embraced in the seminaries for Protestant and Catholic teachers, includes the study of Hebrew, the Old Testament, and the commentaries of Hebrew scholars on the same. This is a practical religious toleration beyond any thing seen in the rest of Europe. One of the seminaries is designated as the Chief Seminary, and receives as pupils only those who have already taught school.

The practice of "boarding round," which constitutes one of the distinguishing marks of a bad state of public education, still prevails to some extent in Hanover. "I confess with shame," said a Director of a Teachers' Seminary in Hanover, to Professor Stephens, now of Girard College of Orphans, "that this relic of barbarism may still be seen in a few villages of the kingdom, but it must soon vanish before the light which a well-educated class of teachers is diffusing among the people." This "relic of barbarism," necessarily disappears, where the business of teaching becomes a profession, and the teacher becomes permanently employed in the same place.

MECKLENBURG SCHWERIN.

The Grand Duchy of Mecklenburg Schwerin, with a population of 515,000, supports two seminaries, viz.: at Ludwigslust, and Rostock. The last is in connection with the University, and embraces a course of three months for students of Theology, who wish to be appointed temporarily to situations as teachers.

COURSE OF INSTRUCTION PURSUED BY THE TWO CLASSES AT THE NORMAL SEMINARY AT SCHLUCHTERN, NESE CASEL.						
WEEK.	CLASSES.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
7 to 8 . . .	First . . .	Attend model school, Life of Christ,	Attend model school, Catechism, Life of Christ,	Attend model school, Catechism, Life of Christ,	Attend model school, Catechism, Life of Christ,	Attend model school, Catechism, Life of Christ,
8 to 9 . . .	Second . . .	Bible explanations, Arithmetic,	Arithmetic, Art of questioning,	Arithmetic, Art of questioning,	Arithmetic, Art of questioning,	Arithmetic, Art of questioning.
9 to 10 . . .	First . . .	Attend model school, or practise organ,	Attend model school, or practise organ,	Attend model school, or practise organ,	Attend model school, or practise organ,	Attend model school, or practise organ.
10 to 11 . . .	Second . . .	Composition, Natural philosophy,	Thorough base, Arithmetic,	Geography, Catechism,	Composition, Natural philosophy,	Geography, Catechism.
11 to 12 . . .	First . . .	Reading, } Singing,	Grammar, Violin,	Geometry, } Thorough base, } Writing,	Grammar, Violin,	Grammar, } Singing, } Writing.
1 to 2 . . .	Second . . .	Attend model school, or practise organ,	Attend model school, or practise organ,	Attend model school, or practise organ,	Attend model school, or practise organ,	Attend model school, or practise organ.
2 to 3 . . .	First . . .	Piano, Botany,	Drawing, Art of teaching writing,	Botany, Attend model school,	Drawing, Attend model school,	Botany, Attend model school.
3 to 4 . . .	Second . . .	Piano, Reading and explanation of German classics,	Piano, German history,	Biblical history, Geography,	Piano, Reading and explanation of German classics,	Piano, German history,
5 to 6 . . .	First . . .	Piano, Religious instruction,	Piano, Art of teaching.	Reading, } Botanical excursions,	Piano, Religious instruction,	Piano, Art of teaching,
6 to 7 . . .	Second . . .	Open air exercise,	Open air exercise,	Open air exercise,	Open air exercise,	Open air exercise.

BAVARIA.

BAVARIA is divided into eight provinces, 230 chief towns, 351 market towns, and 15,120 villages and parishes.

The administration of public instruction is committed to four bodies, as follows: 1. A local committee for each school, appointed by the committee for each province, after consultation with the district committee. 2. A district committee for each town and village. 3. A provincial commission for all of the schools of each province, one of whom only is paid, and he must be a councilor of state. 4. A chief or head commission of four persons residing at Munich, one of whom is paid, and two of whom must be laymen. At the head of this commission is the Minister of Worship and Public Instruction. The second, third and four committees are appointed by the king, who also appoints from time to time special inspectors. The effective management of the schools is with the provincial commission. The special inspectors appointed by the king, are selected from this board.

All parents must send their children to some school, public or private, from six to fourteen years of age, or be fined. The support of the schools is borne by parents (varying from seventy-five cents to \$1.50 per year in quarterly payments, for each child;) by a local and provincial tax, voted by each district and province; and by the state, which appropriates about \$300,000 annually, in aid of local and parental efforts. The rate paid by parents and by districts, is collected with the ordinary taxes.

The course of instruction is the same as in the primary schools of other states of Germany. Religious instruction is given to the children on stated days and hours. If a school is composed of scholars belonging to different sects, the religious instruction is given by the pastor of each sect.

Every school according to law must have a small nursery-garden under the care of the teacher, where the pupils may learn the mode of treating trees and plants. Out of 6065 German schools, it appears from the official reports that 5284 had such grounds attached.

By a regulation adopted in 1836, every teacher appointed to a public school, must have qualified himself at one of the Normal Schools. There are seven of these institutions now in operation, viz.: five for Catholic teachers, at Bamberg, Eichstadt, Speyer, Keiserslautern, and Lauingen; two for Protestant teachers, at Altdorf and Schwabach.

The oldest Seminary is at Bamberg. It was founded in 1777, as a Normal School, according to the meaning at that time conveyed by this designation,—that is, a model or pattern school, to which teachers resorted for observation, and a temporary course of lectures, and was raised into a seminary, composed of teachers, in 1791. The course of instruction in 1846, was as follows:

1. Religion,—explanation of the catechism, Bible History, and sacred songs.
2. German Language, speaking, reading, and writing.
3. Geography, including Natural History, and History.
4. Arithmetic.
5. Drawing and Geometry.
6. Penmanship, with constant exercises in composition.
7. Music, vocal and instrumental.
8. Pedagogics, general principles of education, methods of instruction, discipline, and administration of school affairs.

The number of pupils in 1844 was thirty-one, for whom there were three permanent teachers residing in the institution, and several teachers employed in special branches from the town. The pupils board in the Institution, and are charged a small fee for the privilege of instruction, including board, lodging, tuition, &c., which is, however, reduced from time to time, in consequence of diligence and proficiency. It does not exceed \$38 in any case. The course embraces two years. Out of study hours the pupils are under the special supervision of two of the instructors.

For the Protestant teachers there are two seminaries, one at Altdorf, and the other at Schwabach.

Jacobi, who was formerly inspector of the Seminary at Altdorf, and is now director of the new Protestant Seminary at Schwabach, published the following outline of a plan for a Seminary, in his Pedagogical Journey in 1847, and which, we may now conclude, he is aiming to realize in the institution now in his charge.

"For the location of a seminary I should choose a large town; for, however much may be said in favor of country towns, there are in large towns more means of culture and teaching; teachers and pupils are more easily provided with board; the institution is subjected to a more constant and intelligent inspection, and there is less exposure to a change of teachers, on account of the desirableness of a town residence to an educated man, and the facilities of education for sons and daughters.

I would have a large, healthy and attractive building, without any thing repulsive in or about it, and in it there should be accommodations for the Director, a housekeeper, and sixty pupils.

Each teacher should have his separate department: to one teacher should be assigned Religion, pedagogic and didactic; to another, German Language, literature and history; to a third, Realia, (natural science,) arithmetic, penmanship, and drawing; and to a fourth, the whole course of musical instruction and practice. Each teacher must not only be master of his branch, but must have a practical power and skill to form future teachers in his department, without being obliged to call in aid from any other teachers.

Every teacher should be adequately compensated, so as to give his whole time and soul to the institution, and he should rank with the professors in the gymnasia, and be subordinate only to the supervision of the highest governmental authority.

Every teacher should exhibit sincere piety, exemplary conduct, a glowing zeal in the cause of education, and an enthusiastic attachment to the institutions of his country; found always on the side of education, religion and his king, and above all, of his profession. The Director must be a good theologian and must be so thoroughly trained in every department of study pursued in the institution, as to be able to answer promptly the questions of the pupils; must be a good musician, and be a ready and gifted speaker, so as to be able to touch the heart in leading the devotions and public exercises of the institution. He must also be a man of business habits, and possess a tact in governing and moving others to his purposes. To such a director I would cheerfully commit the charge of the seminary, and to whom all other teachers must be subordinate, so far as the impulse and direction of the instruction and exercises are concerned.

I would be very cautious in introducing text books, which may afterward be followed exclusively by the pupils, when they become teachers. Every text book used in the school should be subjected to the sharpest competition and most rigid scrutiny, as to its principles and methods.

The regulations of the Seminary should be few and general, leaving the details of administration to the Director and a council of the teachers. It would be a matter of indifference to me, whether the pupils studied by themselves, or together, recited a particular study in the forenoon or afternoon, provided the best good of all was secured, and the great end of the institution realized in producing good men, sincere Christians, sound scholars, and faithful and able teachers.

From time to time, the Institution should be visited by the highest authorities of the church and state, but not by subordinate and local school officers."

Bavaria has a population of about 4,250,000. The Educational Institutions consist of

3 Universities, viz., at Munich, with	1,329 students
" Erlangen,	300 "
" Wursberg,	408 "
9 Lyceums, with	3,110 "
24 Gymnasiums,	85,681 "
32 Mechanics' Schools	7,495 "
70 Latin Schools	
3 Polytechnic Schools,	493 "
9 Normal Seminaries,	696 "
4,065 German, or Common Schools,	556,239 "

One Institution for the blind; one Institution for deaf mutes; one College or Higher Seminary for young ladies; one Academy of science; one School for artists.

GRAND DUCHY OF BADEN.

THERE are four Normal Schools, or seminaries for teachers, in the Grand Duchy of Baden, viz.: at Carlsruhe, Ettlingen, Meersburg, and Müllheim. Before giving a brief outline of the course of instruction pursued in the Normal School at Carlsruhe, we will give a condensed analysis of the plan upon which the primary schools of Baden are organized—drawn from the laws and ordinances now in force. The Grand Duchy is one of the most advanced constitutional states of Germany, and one the best provided with educational institutions.

With a population in 1844 of 400,000, there were—

Two Universities—one at Heidelberg, with 710 students.

“ at Freiburg, “ 485 “

Four Lyceums, or High Schools—a grade below the University.

Six Gymnasiums—devoted mainly to high classical instruction.

Six Pedagogiums, or Schools preparatory to the Lycea.

Fourteen Latin Schools—preparatory to the Gymnasium.

Eight Seminaries for young ladies.

Four Normal Schools—one at Carlsruhe, for Protestant teachers.
Catholic “

One Institution for the deaf mutes.

One Veterinary School.

One Polytechnical School, with 200 pupils.

One Trade School.

One Military Academy.

2121 Common Schools, each with different grades or classes.

SCHOOL AUTHORITIES AND INSPECTION.—These institutions are all under the general supervision of the State, from which they receive in some form aid annually. Their supervision is committed to the Department of the Interior, subordinate to which there exists an Education Department or Council, consisting of one member for each of the four districts or circles, into which the State is divided. In all regulations respecting religious instruction, the highest authorities of the Protestant and Catholic churches are consulted.

For the primary schools, there is a School Board, or committee for each of the four districts, which must be consulted by the local school authorities in the founding of a new school, or suppression of an old one, and respecting all changes in the appointment of teachers. The board has the appointment of a School Visitor for all the schools of the district, who holds his office six years, and is paid out of the State appropriation for educational purposes, and a School Inspector for the school or schools in each town and rural parish.

The lowest school authority consists of the Inspector as chairman, the mayor, or highest civil officer of the locality, the vestry of the parish among Protestants, the trustees of all ecclesiastical foundations

in Catholic communities, and the directors of synagogues in Jewish communities. These constitute a local or parochial school committee. In large towns, on special application, the State Education Department can appoint a special board to take charge of all the schools, and of any separate school for a particular religious denomination.

SCHOOL ATTENDANCE.—Children whose sixth year terminates between the 23d of April of one year and the 23d of April of the year following, are bound to commence their schooling with Easter of the second year. A year is allowed where infirmity or similar disabling causes are proved to the satisfaction of the school authorities.

The parish clergy, who keep the registers, have to furnish the school authorities with a list of all children whose schooling begins at the next following Easter. To this a list is added of all children not born in the place, and which has to be drawn up by the school authorities. These lists are to be handed to the schoolmasters; and one fortnight after the school is opened, the schoolmaster has to return to the authorities the names of such children as attend the school, as well as those of the absent children. The latter are to be forced through the police to attend school, except where their absence is excused or explained for reasons hereafter to be stated.

Children leave schools also at Easter. Boys on having completed their 14th year, and girls their 13th year, or expecting to complete it before 25th April of that year. If by that period children who have attained these ages are not sufficiently advanced in the objects of instruction specified, they may be kept one or two years longer. Every scholar obtains a certificate on his leaving school.

Children who have private instruction, or who attend higher institutions, for the purpose of obtaining better instruction, are free of the school, but require a certificate from the school inspectors. Private seminaries must be authorized by the upper school authorities. This authorization cannot be refused where the applicants are in every respect approved candidates as masters; but such establishments must make good the school money which they abstract from the regular schoolmaster.

Every week the schoolmaster is required to give to the school authorities a list of such children as have been absent without leave, or who, having absented themselves, did not satisfactorily account for their so doing, together with number of days' absence. This list is handed to the burgomaster, who forwards it to the parents of the children and imposes a fine, varying from 2 kreutzers ($\frac{1}{2}$ d.) to 12 kreutzers (8d.) for every day of non-attendance.

STUDIES IN PRIMARY SCHOOLS.—The studies in the elementary schools are—1. Religion. 2. German language. 3. Writing. 4. Arithmetic. 5. Singing. 6. General instruction on subjects of natural history, natural philosophy, geography, and geometry; also on points appertaining to health and to farming. 7. Where there are sufficient means, drawing is to be taught. The last-named subjects are to be treated in such a manner that the more essential first five points are not to suffer by the attention bestowed upon them.

INTERNAL ORGANIZATION OF PRIMARY SCHOOLS.—1. Schools that have but one teacher are to be divided into three classes, to be counted from the lowest as *first* upward.

In the summer half-year the third or highest class has two morning hours of schooling daily; the second class has also two morning hours, and the first or lowest class has two hours in the afternoon.

In the winter half-year the third or highest class has three morning hours of instruction daily. The second class the first afternoon hour

alone, and the second in conjunction with the first class or beginners. One of these classes is to be employed in writing, under the inspection of a proper monitor selected from the scholars, while the other class is taught by the teacher. On half-holidays (Wednesday and Saturday) the morning hours, three in summer and four in winter, are to be proportionally divided among the three classes.

2. When there are two teachers, the elder scholars are to be placed under one teacher and the younger half under the other. The school is then divided into four classes, each teacher taking two, and each class has instruction for three hours daily, both in summer and in winter, excepting on half-holidays, when each class has but one hour and a half in the morning.

If the number of pupils does not exceed 210, they may be divided into three classes, with the consent of the school authorities. If boys and girls are instructed simultaneously, the division indicated above, into higher and lower classes, each under a separate teacher.

Where there are three teachers, one is to instruct the beginners in the two first classes. Where the upper classes are composed both of boys and girls, the elder pupils are under one teacher and the younger ones under the other, or the sexes may be separated.

With four teachers, two distinct schools are formed, of four classes each, the arrangements being such as are already indicated.

These arrangements, being fixed by the Education Department, in conference with the parochial school authorities and the Inspector, may be modified to suit the exigencies and the means of larger towns or villages provided that nothing be so arranged as to interfere with the rules that no class is to exceed 70 in number; that each class is to have three hours' instruction daily, and the upper boys' class to have four in winter, with the exception of half-holidays, when the instruction is to be for them two hours, and for the others half hours.

In places where industrial schools for girls are established, no change in these arrangements is to be made in consequence. Changes made, in consequence of the aid of an assistant being required from the ill health of the master, or an increase in the number of children, are to be reported to the Inspector, who will report upon them when submitting the results of his inspection to the Education Department.

3. The advance of children from one class to another takes place after the examination, with the approval of the Inspector, and with due regard to the age and natural powers of the pupils. When the parents do not consent, a child can only be required to continue at school beyond the legal age on an authorization of the Education Department through the Inspector.

4. Care is to be taken that the pupils assemble punctually at the fixed hours, and they are clean in person and attire. They must also behave with propriety both on their way to and from school and while at school. The injunctions concerning their conduct are to be publicly read to the pupils at the beginning of every half-year, and are to be hung up in every school-room.

The pupils can be placed in their respective classes, according to their conduct and diligence, every week or month; but in the first classes oftener, if the teacher thinks it advisable.

Permission to absent themselves from a single lesson may be granted by the teachers; for more than one, the permission must be obtained from the school Inspector.

Punishments consist of reprimands, in giving a lower place in the class, in tasks after school hours, and, where obstinate persistence in

faults is observed, in blows with a cane on the hand in a manner that is not dangerous. The teacher only takes cognizance of faults committed in school, or on the way to and from school. Bad conduct at other times is only punished at school when the parents and guardians palpably neglect their duty.

5. The school-rooms should have ten feet in height, and be built on a scale of six square feet to a pupil.

PLAN OF INSTRUCTION.—The aim of the primary school is to cultivate the intellect of the child, and to form his understanding and religious principles, as well as to furnish him with the knowledge requisite for his station in life. Instruction must, therefore, be imparted in such a manner as shall improve the mind.

The pupil must have his attention sharpened, and his intellectual energies must be brought into activity. He must learn nothing mechanically. The memory must not be cultivated, except in connection with the understanding and the feelings. The formation of every idea is to be preceded by the requisite insight into its fundamental principle, whether exemplified by objects or figuratively. In all explanations the elementary principles must precede the complex views. What has been learnt must be made familiar by frequent application and illustration. The instruction given in the different classes must correspond with the plan here laid down.

Religious Instruction.—Care must be taken that the lesson in religion does not degenerate into a mechanical learning of sayings and of chapters from the Bible. The pupil's insight into all points must be clear and well grounded; his feelings must be roused, and his good propensities must be confirmed.

The nature of the instruction given in religion is to be regulated in detail by the highest authority in the various confessions; it is to be communicated through the catechism and school books approved by these authorities and sanctioned by the State. In this lesson the duties of the citizen are to be enforced.

The school is to open and close daily with a short prayer or hymn, and the children are to be kept to regular attendance at church, the subject of the last sermon being a matter for the catechist to examine them upon.

Grammatical Instruction.—Grammatical instruction must be connected with exercises in correct thinking, as well as the fittest mode of giving expression to thoughts. The consideration of the correctness of an idea must precede that of the mode of expressing it.

The organs of speech must be exercised until completely formed, and a due modulation of the voice must be cultivated. The writing lesson must teach neatness and a love of form.

Arithmetical Instruction.—Comprises the four rules, preceded by proper explanation of the properties and nature of figures, and simultaneously exercised, mentally and in writing. The mental calculation is to precede the written sum on all occasions. After practicing the rules in whole numbers, fractions, and with given simple or compound quantities in examples applicable in common life.

In the second class the construction of simple geometrical figures is to be taught both to boys and girls. In the highest class the use of the square and compass, and the mode of reducing to proportionate dimensions, is to be taught.

Musical Instruction.—The classes range as follows:—

First class.—Exercises of the ear and the voice. Simple solo airs.

Second class.—Duets and easy chorus singing.

Third class.—Chorus and ornamental singing.

General Instruction.—In natural history and philosophy, geography, history, sanitary points, and agriculture, will be imparted by the pieces selected in the reading-books, and can be enforced and illustrated by additional examples and reasoning on the part of the teacher.

Division of Time.—Half an hour daily must be devoted to religious instruction, but this time may be prolonged or abridged, according to the subject-matter treated of.

The study of the mother-tongue, combined with reading and writing, is to occupy a portion of six days in the week, in addition to copies to be written out of school hours. Arithmetic is to be taken four times, and singing twice in the week. Instruction in matters of general interest is to be given to the second class once and to the highest class three times in the week.

The plan of the school is to be arranged between the teachers and the Inspector for every half-year, and a draft of it must be laid before the school authorities once a year, together with the results of the inspection. When the children appear behindhand in particular points of instruction, more time must be appropriated to those in the following year.

If the scholars of one school be of different religious confessions, care is to be taken that they receive their religious instruction at the same hour. If the school belong exclusive to one confession, but is also attended by children of another confession, the instruction in religion must be fixed in the last hour of attendance, that such as do not participate in it may go home, or wherever such instruction may be provided for them.

COURSE OF INSTRUCTION PURSUED IN THE TWO CLASSES AT THE NORMAL SEMINARY, CARLSRUHE, IN THE SUMMER HALF YEAR OF 1899.							
HOURS.	CLASSES.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
7 to 8 . .	First . .	New Testament,	Old Testament,	Geometry,	New Testament,	Old Testament,	New Testament.
	Second . .	New Testament,	Old Testament,	Catechism,	New Testament,	New Testament,	New Testament.
8 to 9 . .	First . .	Singing,	Geography,	Organ,	Geography,	Singing,	Natural history.
	Second . .	Profane history,	Organ.	Singing,	Organ.	Geography,	Organ.
9 to 10 . .	First . .	Organ,	Composition,	Singing,	Singing,	Arithmetic,	Composition.
	Second . .	Arithmetic,	Singing,	Geography,	Singing,	Singing,	Organ.
10 to 11 . .	First . .	Grammar,	Grammar,	Singing,	Grammar,	Singing,	Grammar.
	Second . .	Singing,	Geometry,	Grammar,	Profane history,	Grammar,	Arithmetic.
11 to 12 . .	First . .	Singing and organ,	Organ,	Natural history,	Organ,	Organ,	Natural history.
	Second . .	Natural history,	Natural philosophy,	Singing,	Natural history,	Natural philosophy,	Natural Singing.
2 to 3 . .	First . .	Writing,	Agriculture,	. .	Writing,	Agriculture,	Organ.
	Second . .	Drawing,	Arithmetic,	. .	Drawing,	Arithmetic,	Art of teaching deaf and dumb.
3 to 4 . .	First . .	Drawing,	Geometry,	. .	Drawing,	Geometry,	Composition.
	Second . .	Writing,	Historical composition,	. .	Writing,	Composition,	. .
4 to 5 . .	First . .	Geometry,	Organ,	. .	Organ,	Geometry,	Singing.
	Second . .	Organ,	. .	. .	. .	. .	Singing.
5 to 6 . .	First . .	Piano and organ,	Historical composition,	. .	Piano and organ,	. .	. .
	Second . .	. .	Organ,	. .	Piano and organ,	Organ.	. .

AUSTRIA.

AUSTRIA has a system* of education which, from the village school to the university, is gratuitously open to all, and which in all its departments, is based on religion, and governed and molded by the State. Its universality is secured not by direct compulsion, as in Prussia, but by enactments which render a certificate of school attendance and educational proficiency necessary to exercise a trade, or be employed as a workman,† to engage in the service of the State in any capacity, or to be married. Besides this, it is made the interest of the wealthy landholders to contribute liberally for the education of their tenants and the poor, by throwing upon them the support of the pauper population.

All the institutions for education are under the supervision of a Board Council (the Hof-studien Commission) at Vienna, composed of laymen appointed by the crown, and at the head of which a Minister of Public Instruction was placed in 1848. It is the duty of this body to investigate all complaints against these institutions; suggest and prepare plans of improvement, and counsel the crown in all matters referred to them. Under them is a graduated system of superintendence, to be exercised jointly, by the civil and spiritual authorities in the various subdivisions of the empire. The bishop and his consistory, jointly with the landestelle, has charge of all the scholastic institutions of the diocese; the rural dean, jointly with the kretsamt, of those of a district; the parochial incumbent, and the civil commissary, those of a parish. This general arrangement has reference to the Catholic establishment; but the proper authorities of the Protestant, Greek, and Hebrew churches are substituted for those of the Catholic, for all that regards the members of their several communions.

There are six classes of schools subjected to the superintendence of the education-board; namely, the popular, the gymnasial, the philosophical, the medico-chirurgical, the juridical, and the theological. The four last of these form separately the objects of various special institutions; and, combined together, they constitute the four faculties of the universities.

The gymnasium is the school for classical learning, mathematics, and elementary philosophy.

The popular schools comprehend the establishments of various degrees, in which instruction is imparted of a more practical character, to those whose station in life does not fit them for the study of the learned languages. The lowest of these are the *volks-schulen*, or, as they are often termed, the *trivial* or the *German* schools, established, or intended to be established, in every district or parish of town or county, for the primary instruction in religion and morality, reading, writing, and accounts. In the larger places are also numerous *upper*

* The following account of the educational system of Austria is abridged mainly from Turnbull's *Austria*, published during the present year in London. Some of the statistics are from Hawkins's *Germany*.

† Turnbull mentions an instance of a large manufacturer in Bohemia, who was fined for employing a workman not provided with the requisite certificates of education.

schools, haupt-schulen, wherein a somewhat more extended education is given, for persons designed for the mechanical arts and other similar pursuits. These have an upper class called *Wiederholungs-schulen*, or Repetition Schools, who receive instruction in drawing, elementary geometry, and geography, and with it is combined a Normal School for teachers in the *volks-schulen*. In the larger towns are also commercial academies, termed *real-schulen*, in which are comprised two divisions of scholars: the one general, receiving instruction in accounts, geography, and history; the other special, having, in addition thereto, teachers in book-keeping and the principles of trade for mercantile pupils, in natural history and rural economy for those intended for agricultural life, in mathematics, chemistry, and principles of art for students in the higher arts, and in various foreign languages, especially English, French, and Italian, for those who may desire to receive such instruction. In the *volks-schulen* girls are taught, except in rare instances, in separate rooms from the boys; and for the superior instruction of females there are distinct establishments corresponding with the *haupt-schulen* and *real-schulen* of the boys, many of them managed and directed by certain communities of nuns, which are especially preserved for the purpose of education. Industrial schools of various kinds, and for both sexes, are also in some parts combined with these more general educational institutions; but the expenses attending such establishments prevent their being very numerous.

The establishments thus last described constitute the class of *popular* schools. The next above these are the *gymnasial*; of which there are one, or two, or several, in each district, according to the extent of its population. The pupils of the gymnasium are divided into several classes: the earlier ones are taught in religion, moral philosophy, elementary mathematics and physics, and Latin philology. To these subjects are added, for the more advanced classes—partly as perfect courses at the gymnasium, and partly as introductory to the higher instruction in the same branches at the lyceum or university—general history (and especially that of Austria), classical literature, Greek philology, æsthetics (namely, rhetoric, poetry, and a knowledge of the fine arts), and the history of philosophy. Above the gymnasium are the eight universities of Prague, Vienna, Padua, Pavia, Lemberg, Gratz, Olmutz, and Innsbruck; to which must be added the Hungarian university at Pesth. These are divided into two orders—those of Prague, Vienna, Padua, Pavia, and Pesth, are of the first, having chairs for all the four faculties of theology, law, medicine, and philosophy; the others have a smaller number—as, for instance, Gratz, which has but three, having no professorship of medicine, and Lemberg, which has only two. In further addition, according to circumstances and localities, professorships are established, either at the gymnasium, the lyceum, or the university, in the Italian and Oriental languages, in theoretical agriculture, astronomy, chemistry, mechanics, and other branches of practical science.

In most of the provincial capitals, where no university exists (in such towns, for instance, as Linz, Laybach, Klagenfurt, &c.), there is an institution, under the name of *Lyceum*, which answers the purpose of a minor university; wherein public courses of lectures are given in some or all of the four faculties, and in other branches of knowledge. The *degree* cannot, indeed, be taken at the lyceum in any of the faculties; but certificates may be there obtained, which are accepted in lieu of those of the universities, for a large number of cases where certificates are required, and for youths who require them not, the education of the lyceum, extending as it does to the highest Greek and Latin classics, and natural philosophy, answers every purpose of general ed-

ucation. Of these lyceums, there are, in the empire, twenty-three under Roman Catholic direction; besides eleven Protestant, Lutheran or Calvinist, and one Unitarian. For the instruction of the Hebrew subjects there are gymnasiums and other schools, wherein the same books are read as in the general establishments of the empire, except only that works of Jewish are substituted for those of Christian theology. In special branches of knowledge, the government establishments are very numerous: medical and surgical academies, clerical academies, polytechnic schools, military institutions in all branches, and a college for the Eastern languages, &c.

The popular schools are inspected and directed by the parochial incumbent, who, with a view to this duty, is bound to receive instruction, previous to his induction to a benefice, in the system of scholastic management, or, as it is termed in the language of the edicts, the *science of pedagogy*. He is required, at least twice a week, at certain fixed hours, to examine and catechise the pupils, and to impart to them religious instruction; the parish or district being obliged to provide him with a carriage for that purpose, when the schools to be visited are distant from his residence. He orders removals from lower to higher classes, and grants those certificates, without which no pupil can pass from the popular school to the gymnasium. He is bound to render, periodically, statistical and discriminating returns on the state of the schools, both to his spiritual superior and to the kreisamt; to urge on parents the great importance of education to their offspring; and to supply books to those who cannot afford to purchase them, and clothes (so far as the poor fund or private contribution may enable him to do so) to such as, for want of clothing, are prevented attending the schools. Where children of different creeds are intermixed in one school, religious instruction and catechization is confined to the last hour of the morning and afternoon attendance, during which hour the non-Romanists are dismissed, to receive instruction elsewhere from their respective pastors; but where the number of non-Romanists is sufficiently great to support a separate school, the minister of that persuasion, whatever it may be, is charged exclusively with the same duties as, in the general schools, are imposed on the parish priest. To ministers of all professions an equal recourse is, by the terms of the ordinances, allowed to the aid of the poor fund and of the grants from the kreisamt. If the schools be too distant or too numerous for the proper supervision of the local minister, a separate instructor is named by the bishop, or, if the school be Protestant, by the provincial superintendent; and, for the visitors of all denominations, the expense of a carriage is equally borne by the public. Except in the points above enumerated, the parochial minister has no power to act, but only to report; in all those connected with defects or deficiencies of the buildings, he, in conjunction with the civil commissary, reports to the kreisamt, and in those of merely scholastic nature, as well as in the conduct of the teachers, he addresses his remarks to the inspector of the district.

The teachers at all the popular schools are required to produce testimonials from the Normal School at which they have been instructed, and receive their appointment from the diocesan consistory, or from the provincial chief of any special religions for which they may be intended, but require in all cases the confirmation of the landestelle. They are provided with residences attached to the schools, together with fixed stipends during good health and good conduct, and are allowed superannuation pensions, which, if they shall have served for a period of ten years, are extended to their widows, and to their orphans under fourteen years of age.

Each district has an *aufseher*, or *inspector* (named by the bishop from among the parochial clergy holding benefices therein), who compiles detailed statements on every point connected with education, for his spiritual superior, and for the *kreisamt*. Once a year he makes a tour of personal inspection, examines the pupils, distributes rewards to the best scholars, and supervises alike both the ministry and the teachers; most especially enforcing the rule, that those books only shall be used, and those instructions only be given, which have been commanded by imperial edict. Above these district inspectors, each diocese has a higher officer, under the name of *oberaufseher*, or inspector-general, who is named by the crown, and is in most cases a member of the cathedral chapter. His supervision extends not to the *volks-schulen* only, but also to the *real* and the *haupt-schulen*; and for these purposes he is the *district-inspector* for the city of his residence, and the *inspector-general* for the whole diocese. He is the official referee, whose opinion the consistory are bound to demand in every exercise of their educational functions, and by whom they are in fact principally guided; since every matter wherein their sentiments may not agree with his, must be referred to the decision of the *landestelle*. He examines and certifies teachers for appointment by the consistory; receives quarterly statements in all details from his subordinate inspectors, and embodies them into general reports, for the *landestelle* and the crown; finally, as supervisor of spiritual instruction, he examines candidates for orders, and novices for monastic vows, and grants certain testimonials of proficiency which are indispensable for their admission.

To the *episcopal consistories*, headed by the bishop, is committed the general supervision of all the scholastic concerns of the diocese, the regulations of matters of discipline, the communication of instruction, and the investigation of delinquencies. It is a part of their functions to order the erection of schools, to appoint the teachers, to authorize the payment of pensions to teachers in sickness or in age, and to their widows and orphans, when entitled to them; but in these points, as in all others which involve any exercise of real authority, patronage, or influence, their acts are invalid without the confirmation of the *landestelle*. For the professors of non-Romanist creeds, these respective functions are discharged in their several gradations by officers of their own persuasion. The Protestant *seniors* and *superintendents* are the district-inspectors and the provincial inspectors-general for their respective communities; and the functions of the diocesan consistories are transferred to the central Calvinistic and Lutheran consistories at Vienna.

The schools of higher degree, the *Gymnasium*, the *Lyceum*, the *Theological Seminary*, and the *University*, are all, as well as the popular schools, more or less subjected to the supervision of the diocesan and his consistory; but these depend more immediately on the educational board at Vienna. Over each of them presides a director, who is charged with the general management, in point both of discipline and instruction, acting under the orders of the board, or the edicts of the emperor. The various professors and teachers are all either named or approved by the *landestelle*, or the educational board; the same discriminating precautions being adopted as at the popular schools, for the religious instruction of those who profess non-Romish creeds. In every station, and in the various branches of education, the pupils are subjected to half-yearly examinations by authorized visitors; and from the result of these examinations, as well as from the testimonials which each is bound to produce as to normal conduct, and also as to religious knowledge from the minister of his communion, the director forms the reports which are furnished to the government.

For the erection of *popular* schools, certain rules are laid down which insure their erection as occasion may require. Although no ordinances compel education, yet the inducements held out to desire it are so great, that for schools of this description there is a constantly increasing demand, partly arising from the people themselves, and partly instigated by the spiritual and civil authorities; and, indeed, so urgent have of late years been applications to this effect, that it has become a usual, although not universal practice, to require of the parishioners, or the inhabitants of the district petitioning, that they shall bind themselves by voluntary assessment to bear the whole or a portion of the attendant expenses. After the locality has been fixed by the aufseher and the kreisamt, it depends on the landestelle to issue the decree that the school be built; and, this being done, the law then provides for its gratuitous erection and completion. The lord of the soil is bound to grant the land and the materials; the inhabitants of the district to supply the labor; and the patron of the parochial benefice the internal fittings-up; all subsequent repairs, as well as the hiring of buildings for temporary accommodation, being a charge on these three parties jointly.

Notwithstanding, however, these ample provisions for general education, it will be readily conceived, that in a country where certain classes possess large pecuniary means and high aristocratic feelings, instruction cannot be absolutely confined to public institutions. In Vienna and other cities, many academic establishments of a superior order exist, endowed in the manner of our public schools; and in these, or in the schools of the monasteries before mentioned, wherein boarders are permitted to be received, or, finally, under private tutors in their own families, a large portion of the higher classes receive their education.

SCHOOLS FOR ELEMENTARY EDUCATION, IN AUSTRIA, IN 1888.

Countries.	Population in 1888.	Children from 5 to 15 years of age.	Primary Schools.		Repetition Schools.		Senses attending school.		Total Children at school.	Instructors.			Cost of Schools in Florins.
			No. of Primary Schools.	Children in actual attendance.	No. of Repetition Schools.	Children in actual attendance.	Boys.	Girls.		Ex-terns.	Lay.	Total.	
Lower Austria	1,400,000	187,105	1,101	154,179	1,019	88,900	118,891	98,488	212,879	1,127	2,213	2,889	241,007
Upper Austria	846,000	90,576	696	86,435	606	41,435	65,590	62,840	197,990	718	1,114	1,883	185,871
Bohemia	4,173,000	594,539	3,470	494,239	3,431	329,613	876,560	847,431	794,041	1,361	5,781	7,143	475,967
Moravia and Silesia	3,173,000	287,733	1,868	273,433	1,855	177,233	231,834	218,031	449,877	1,399	3,098	4,495	264,706
Galicia	4,793,000	514,808	1,868	47,278	591	50,023	67,045	50,235	97,800	905	2,027	2,943	124,327
Tyrol	839,000	106,439	1,616	107,667	1,191	44,673	50,497	73,454	154,190	1,539	2,155	3,794	101,456
Styria	976,000	101,990	694	76,869	567	35,108	50,513	30,187	111,976	647	967	1,614	89,936
Carniola	764,000	85,543	845	57,317	404	16,808	24,435	20,187	44,833	898	518	876	110,545
Illyrian coast	476,000	59,250	111	9,317	84	8,316	9,568	8,650	18,333	101	238	337	65,789
Lombardy and Venice	8,664,000	588,665	5,178	253,009	280	3,944	121,137	70,808	261,975	8,997	5,905	9,609	896,300
Transylvania	9,093,000	203,600	1,633	51,543	80	730	32,535	19,533	53,048	423	1,607	1,950	60,000
Military Frontier	1,193,000	126,674	1,113	64,550	776	20,908	56,803	29,150	85,453	863	1,968	2,193	120,598
Dalmatia	390,000	39,000	55	3,963	"	"	3,555	607	2,963	46	98	144	19,370
Total	32,652,000	2,896,441	19,586	1,674,798	10,764	664,197	1,314,460	1,094,535	2,388,965	12,183	96,843	40,095	2,795,791

TABLE II.—INSTITUTIONS OF SECONDARY AND SUPERIOR EDUCATION.

	No.	Pro- fessors.	Students.	Outlay.	Bursar- ships.	Endow- ments.
UNIVERSITIES.						
Vienna	1	71	4,718	165,671	256	21,583
Grätz	1	26	876	25,373	47	1,367
Innsbruck	1	24	317	25,053	52	3,593
Prague	1	63	3,241	66,864	55	3,065
Ollanütz	1	26	640	29,525	112	5,600
Lemberg	1	41	1,403	53,503	48	4,480
Pesth	1	.....	.....	.....	.....	.....
Pavia	1	60	1,316	80,831	24	4,300
Pavia	1	40	1,360	96,646	.....	.....
Total (without Hungary)....	9	353	13,871	545,545	594	43,788
LYCEA.						
Salzburg, with Theol., Philos., and Medicine	1	96	912	22,465	7	455
Linz " " " "	1	12	167	12,090	10	368
Laiibach " " " "	1	23	299	22,100	30	2,394
Klagenfurth " " " "	1	14	171	4,694	26	1,400
Klausenburg " " " "	1	14	230	8,819	.....	.....
In Hungary, 14*	5	83	1,179	71,149	88	4,590
SEMINARIES FOR DIVINES.						
Vienna (Protestant)	1	5	59	17,007	30	2,400
Redemptorists (for their order)	1	6	8	.....	.....	.....
Admont " " " "	1	6	8	.....	.....	.....
Mantorn " " " "	1	7	9	2,650	.....	.....
Tarnow {	2	8	156	4,193	.....	.....
Przemysl {	1	5	31	3,010	.....	.....
Lemberg {	1	9	30	4,765	.....	.....
Carlowitz (Greek Church)	1	7	46	15,198	.....	.....
Zara {	1	1	60	180	.....	.....
Hermannstadt (Greek)	1	1	60	180	.....	.....
In Hungary, 2†	10	54	409	46,933	30	2,400
COLLEGES OF PHILOSOPHY‡						
.....	25	166	3,192	197,469	38	2,140
SPECIAL INSTITUTIONS.....						
{ for boys	31	195	3,506	248,151	163	20,097
{ for girls	10	29	439	21,775	21	2,026
GYMNASIA§ (Grammar-Schools) { Catholic						
{ Protestant	116	899	25,458	505,350	446	20,515
.....	14	89	2,451	12,963	13	79
Total cost of the higher establishments for education, without including Hungary ..	198	1,378	35,038	915,398	681	53,850
.....	229	1,868	50,497	1,578,955	1,367	104,550
* 2 at Presburg; 2 Raab; 1 Agram, Debreczin, Eperies, Erlau, Grosswardeln, Kismark, Osnau, Oedenburg, Papa, Sarco-Patak.						
† At Kerestur and Torda.						
‡ At Krema, Kremsmunster, Götz, Trent, Budweis, Leitomischl, Pilsen, Brünn, Nikolsburg, Przemysl, Tarnopol, Czernowitz, Zara, Milan, Brescia, Cremona, Mantua, Bergamo, Como, Lodi, Venice, Verona, Udine, Vicenza.						
§ In Hungary, at Stein am Anger and Szegedyn, 2.						
|| Hungary has 67 Catholic and 13 Protestant Gymnasia.						
The Mining Academy at Schemnitz has 7 Professors, 233 Students: it costs 11,500 florins, and has 55 Bursarships endowed with 11,000 florins annually.						

TABLE III.—ACADEMIES AND BOARDING-SCHOOLS.

	No.	Professors.	Pupils.		Outlay in florins.	Scholars.				
			In the house.	Out of the house.		Receiving instruction gratis in the house.		Receiving stipends out of the house.		
						No.	Charge.	No.	Charge.	
For Boys:—										
For general education ..	98	727	6,652	8,153	1,143,286	2,539	florins. 524,292	41	florins. 5,958	
For Theology	51	189	3,238	1,219	634,172	2,317	460,388	385	21,149	
For Military Schools ..	40	181	3,457	.....	613,332	2,725	450,036	.....	.....
For Girls	101	612	4,126	586	625,286	2,549	355,204	10	1,310	
For both	17	99	1,537	3,026	295,166	1,445	167,652	2,373	77,331	
Total	307	1,808	19,004	7,984	3,311,342	11,575	1,957,572	2,759	105,748	

TABLE VI.—ACADEMIES OF SCIENCE, LITERATURE, AND THE FINE ARTS, IN 1886.

	No. of Es- tablish- ments.	Direct- ing.	Members.				Total.	Pupils.	Expen- diture.	Bursarships.	
			Ordinary.	Honorary.	Corres- ponding.	Contrib- uting.				No.	Endow- ment.
Academies of Science and Literature	18	12	1,824	520	607	1,488	3,070	276	59,757	21	3,622
Academies of Fine Arts	6	56	127	204	32	60	460	2,798	92,402	40	2,273
Agricultural Colleges and Unions	11	3	4,343	362	1,004	265	5,945	29	21,946	3	1,781
Museums, &c.	10	62	2,573	405	66	2,302	3,222	704	21,440	12	16
Total	45	133	8,867	1,491	1,709	4,115	12,697	3,807	195,545	76	7,692

SYSTEM

OF

NORMAL SCHOOLS IN AUSTRIA.

IN the school system of Austria, a Normal School is a *pat-tern* or *model* school, which is the primary signification of the word Normal. Of this class of schools there is one in the principal town in each province and also in the chief town of each circle. In these Normal Schools the older boys who have passed through the course of instruction in the elementary and superior schools, and show a peculiar desire or fitness for the business of teaching, are arranged in a class for special instruction in a course of pedagogy. The course embraces a review of the studies pursued in the elementary schools, lectures on the principles of education, and the art of teaching, and practice as assistants in the lower classes of the schools. The time occupied by the course of study and practice varies from six months to two years—being longer in the provincial head school, than in the head school of the circle. There are twenty hours devoted in each week to the course, which are distributed as follows:

Pedagogy,	3 hours.
Methods of Religious Instruction . . .	2 “
Higher Arithmetic	3 “
Writing and Drawing,	3 “
Exercises in Composition,	2 “
Geography,	1 “
Physical Education,	3 “
Vocal and Instrumental Music, . . .	3 “

No one is allowed to teach unless he has gone through a course of Normal School training, either in the head school of the province or the circle. This system of training teachers was first introduced by order of Maria Theresa, in 1771, under the personal supervision of Felbinger, who was invited from Silesia for this purpose. The experiment was commenced in the school connected with the convent of St. Stephen, in Vienna, and the teachers of the city and suburbs were assembled and instructed in the new methods of teaching pursued in Prussia. This school received, in 1772, the privilege of publishing all school books used in

schools on the crown lands of Austria, which was, in 1773, extended over the empire. The profits of this monopoly were set apart for the support of a Normal teacher in the head school (the best primary superior school) of each province.

The mode of training teachers does not satisfy the best educators of Austria. It gives a routine knowledge of methods, but does not secure that mastery of principles, or that formation of the pedagogical character, which a three years' course of instruction and practice in a regularly constituted Teachers' Seminary is so well calculated to give. The government has been frequently applied to for aid to erect one or more Teachers' Seminaries, on the plan of those in Prussia, but thus far without success.

Calinisch, in his statistics of the schools in Germany, in *Reden's Magazine* for 1848, thus sums up the professional training of teachers, in Austria: "The pedagogical course in the provincial Normal Schools, which embraces four classes, continues six months, and in those with three classes, three months. In the universities and theological seminaries, there are lectures on pedagogy, and the methods of questioning children, and in two large boarding schools, one in Vienna, and the other in Hernal, in the neighborhood of Vienna, there is a course of special instruction for those young females who are destined for governesses in private families. In 1842, an independent school or seminary for teachers was started in Salzburg, with a two years' course, and with eighteen pupils. There is a Normal head school in Prague for teachers of Jewish schools."

The Provincial Normal Head Schools are located as follows:—Vienna, Prague, Trieste, Salzburg, Inspruck, Graz, Görz, Klagenfurt, Laibach, Linz, Brúnn.

SWITZERLAND.

THE following general outline of the educational institutions of Switzerland, will be found to contain not only an interesting notice of the Normal Schools of that country, but also valuable hints respecting the compulsory attendance of children at school, and school inspection as well as the relations of education to pauperism. It is abridged from a recent work by Joseph Kay, published by J. Hatchard and Son, London, 1846, entitled "*The Education of the poor in England and Europe.*"

"Perhaps of all countries Switzerland offers the most instructive lesson to any one investigating educational systems and institutions. It is divided into twenty-two independent cantons, each of which manages its own internal policy after its own peculiar views; so that the educational systems of the several cantons differ very materially, whilst the federal government which unites all, brings all into intimate connection one with another, and facilitates improvement, as the institutions which are found to work best are gradually adopted by all the different governments. Each canton being acquainted with the systems pursued by the others, the traveler is enabled, not only to make his own observations on the various results, but is benefited also by the conversation of men accustomed to compare what is being done by their own government with what is being done by others, and to inquire into the means of perfecting their educational systems.

But the advantage to be derived from an investigation of the various efforts made by the different cantons, is still further increased by the fact of their great difference in religious belief. Thus, the population of the canton of Vaud, for example, is decidedly Presbyterian,—that of Lucerne is almost exclusively Roman Catholic, whilst those of Argovia and Berne are partly Protestant and partly Roman Catholic. Not only, therefore, does the traveler enjoy the advantage of studying the educational systems of countries professing different religious creeds, but the still greater one of witnessing the highly satisfactory solution of the various difficulties arising from differences of religious belief existing under the same government.

The great development of primary education in Switzerland, dates from 1832 or 1833, immediately after the overthrow of the old aristocratical oligarchies. No sooner did the cantonal governments become thoroughly popular, than the education of the people was commenced on a grand and liberal scale, and from that time to this, each year has witnessed a still further progress, until the educational operations of the several governments have become by far their most weighty and important duties.

Throughout all the cantons, with the exception of Geneva, Vallais, and three small mountainous cantons on the Lake of Lucerne, where

the population is too scanty and too scattered to allow of the erection of many schools, education is compulsory; that is, all parents are required by law to send their children to school from the age of six to the age of fourteen, and, in several cantons, to the age of sixteen. The schoolmasters in the several communes are furnished with lists of all the children in their districts, which are called over every morning on the assembling of school; the absentees are noted, and also the reasons, if any, for their absence; these lists are regularly examined by the inspectors, who fine the parents of the absentees for each day of absence.

In some of the manufacturing districts, the children are permitted to leave school and enter the mills at the age of eleven, if they have then obtained from the inspectors a certificate of being able to read and write; but they are obliged to attend a certain number of periodical lessons afterward, until they attain the age of fourteen or fifteen. In the canton of Argovia, however, which is one of the manufacturing districts of Switzerland, the children are not allowed to enter the mills until they attain the age of thirteen, and I was assured by several of the manufacturers of this canton, that they did not suffer any inconvenience from this regulation, although it had been warmly opposed at first by the commercial men.

It ought to be remembered, that these laws are enforced under the most democratic forms of government.

The people themselves require attendance at the schools, so conscious are they of the necessity of education to the encouragement of temperance, prudence, and order.

In the cantons of Berne, Vaud, Argovia, Zurich, Thurgovia, Lucerne, and Schaffhouse, where this law is put into force most stringently, it may be said with truth, that all the children between the ages of seven and fifteen are receiving a sound and religious education. This is a most charming result, and one which is destined to rapidly advance Switzerland, within the next eighty years, in the course of a high Christian civilization. One is astonished and delighted, in walking through the towns of the cantons I have mentioned, to miss those heart-rending scenes to be met with in every English town; I mean the crowds of filthy, half-clothed children, who may be seen in the back streets of any of our towns, groveling in the disgusting filth of the undrained pavements, listening to the lascivious songs of the tramping singers, witnessing scenes calculated to demoralize adults, and certain to leave their impress on the susceptible minds of the young, quarrelling, swearing, fighting, and in every way emulating the immorality of those who bred them. There is scarcely a town in England and Wales whose poorer streets, from eight in the morning until ten at night, are not full of these harrowing and disgusting scenes, which thus continually show us the real fountain-head of our demoralized pauperism.

In Switzerland nothing of the kind is to be seen. The children are regularly engaged in school, as their parents are in their daily occupations, and henceforward, instead of the town continuing to be, as in England, and as they have hitherto been in Switzerland, the hot-beds and nurseries of irreligion, immorality, and sedition, they will only afford still more favorable opportunities, than the country, of advancing the religious, moral, and social interests of the children of the poor. How any one can wonder at the degraded condition of our poor, after having walked through the back streets of any of our towns, is a thing I never could understand. For even where there are any schools in the town, there are scarcely ever any playgrounds annexed to them; so that in the hours of recreation the poor little children are turned out into the streets, to far more than forget all the moral and religious

counsel given in the school. It is strange that we do not understand how invaluable the refuge is, which a school and playground afford to the children of the poor, however indifferent the education given in the school.

This small country, beautified but impoverished by its Alpine ranges, containing a population* less than that of Middlesex, and less than one-half its capital, supports and carries on an educational system greater than that which our government maintains for the whole of England and Wales! Knowing that it is hopeless to attempt to raise the character of the education of a country without first raising the character and position of the schoolmaster, Switzerland has established, and at the present moment supports, thirteen Normal Schools for the instruction of the schoolmasters and schoolmistresses, whilst England and Wales rest satisfied with six! Eleven of these schools are permanent, and are held during the whole of the year; the remaining two sit only for about three months yearly, for the purpose of examining monitors recommended by the masters of the primary schools, and desirous of obtaining diplomas to enable them to act as schoolmasters. In the majority of these schools the members of the different religious sects are received with a willingness and with a Christian charity, which puts to shame our religious intolerance. Nor does this liberality proceed from any carelessness about the religious education of the people, for no master can obtain, from his canton's government, a diploma, to enable him to officiate as schoolmaster, without having first obtained from a clergyman of his own church a certificate of moral character and of competency to conduct the religious education in the school for which he is desined; but it proceeds rather from a recognition of this great truth, that the cause of religion must be deeply injured by neglecting the secular education of the people, and from a Christian resolution in all parties to concede somewhat, for the sake of insuring what must be the foundation of all social improvement, the advancement of the intelligence and morality of the people. M. Gauthy, a Presbyterian clergyman, and director of the Normal schools at Lausanne, M. Vehrli, director of the Normal school near Constance, the professors of the Normal school in Argovia, M. Schneider von Langnau, minister of public instruction in the canton of Berne, and M. Feltenberg, of Hofwyl, all assured me that they did not find the least inconvenience resulting from the instruction of different sects in the same schools. Those who differ in faith from the master of the school are allowed to absent themselves from the doctrinal lessons given in the school, and are required to attend one of their own clergy for the purpose of receiving from him their doctrinal instruction.

Even in Fribourg, a canton governed by Catholic priests, Protestants may be found mingled with the Catholics in the schools, and are allowed to absent themselves during the hours of religious lessons; and, in Argovia, a canton which has lately so distinguished itself by its opposition to the Jesuits of Lucerne, I found that several of the professors in the Normal school were Catholics, and that the utmost tolerance was manifested to all the Catholics attending the cantonal schools.

The Swiss governments perceived, that if the powerful sects in the several cantons were to refuse education to the Dissenters, only one part of the population would be educated. They perceived also, that secular education was necessary to the progress of religious education, and that they could secure neither without liberality; and therefore they resolved that all the children should be required to attend school, and that all the schools should be opened to the whole population.

* In 1846 the population of Switzerland was about 2,400,000

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The people themselves require attendance at the schools, so conscious are they of the necessity of education to the encouragement of temperance, prudence, and order.

In the cantons of Berne, Vaud, Argovia, Zurich, Thurgovia, Lucerne, and Schaffhouse, where this law is put into force most stringently, it may be said with truth, that all the children between the ages of seven and fifteen are receiving a sound and religious education. This is a most charming result, and one which is destined to rapidly advance Switzerland, within the next eighty years, in the course of a high Christian civilization. One is astonished and delighted, in walking through the towns of the cantons I have mentioned, to miss those heart-rending scenes to be met with in every English town; I mean the crowds of filthy, half-clothed children, who may be seen in the back streets of any of our towns, groveling in the disgusting filth of the undrained pavements, listening to the lascivious songs of the tramping singers, witnessing scenes calculated to demoralize adults, and certain to leave their impress on the susceptible minds of the young, quarreling, swearing, fighting, and in every way emulating the immorality of those who bred them. There is scarcely a town in England and Wales whose poorer streets, from eight in the morning until ten at night, are not full of these harrowing and disgusting scenes, which thus continually show us the real fountain-head of our demoralized pauperism.

In Switzerland nothing of the kind is to be seen. The children are regularly engaged in school, as their parents are in their daily occupations, and henceforward, instead of the town continuing to be, as in England, and as they have hitherto been in Switzerland, the hot-beds and nurseries of irreligion, immorality, and sedition, they will only afford still more favorable opportunities, than the country, of advancing the religious, moral, and social interests of the children of the poor. How any one can wonder at the degraded condition of our poor, after having walked through the back streets of any of our towns, is a thing I never could understand. For even where there are any schools in the town, there are scarcely ever any playgrounds annexed to them; so that in the hours of recreation the poor little children are turned out into the streets, to far more than forget all the moral and religious

counsel given in the school. It is strange that we do not understand how invaluable the refuge is, which a school and playground afford to the children of the poor, however indifferent the education given in the school.

This small country, beautified but impoverished by its Alpine ranges, containing a population* less than that of Middlesex, and less than one-half its capital, supports and carries on an educational system greater than that which our government maintains for the whole of England and Wales! Knowing that it is hopeless to attempt to raise the character of the education of a country without first raising the character and position of the schoolmaster, Switzerland has established, and at the present moment supports, thirteen Normal Schools for the instruction of the schoolmasters and schoolmistresses, whilst England and Wales rest satisfied with six! Eleven of these schools are permanent, and are held during the whole of the year; the remaining two sit only for about three months yearly, for the purpose of examining monitors recommended by the masters of the primary schools, and desirous of obtaining diplomas to enable them to act as schoolmasters. In the majority of these schools the members of the different religious sects are received with a willingness and with a Christian charity, which puts to shame our religious intolerance. Nor does this liberality proceed from any carelessness about the religious education of the people, for no master can obtain, from his canton's government, a diploma, to enable him to officiate as schoolmaster, without having first obtained from a clergyman of his own church a certificate of moral character and of competency to conduct the religious education in the school for which he is desined; but it proceeds rather from a recognition of this great truth, that the cause of religion must be deeply injured by neglecting the secular education of the people, and from a Christian resolution in all parties to concede somewhat, for the sake of insuring what must be the foundation of all social improvement, the advancement of the intelligence and morality of the people. M. Gauthey, a Presbyterian clergyman, and director of the Normal schools at Lausanne, M. Vehrli, director of the Normal school near Constance, the professors of the Normal school in Argovia, M. Schneider von Langnau, minister of public instruction in the canton of Berne, and M. Fellenberg, of Hofwyl, all assured me that they did not find the least inconvenience resulting from the instruction of different sects in the same schools. Those who differ in faith from the master of the school are allowed to absent themselves from the doctrinal lessons given in the school, and are required to attend one of their own clergy for the purpose of receiving from him their doctrinal instruction.

Even in Fribourg, a canton governed by Catholic priests, Protestants may be found mingled with the Catholics in the schools, and are allowed to absent themselves during the hours of religious lessons; and, in Argovia, a canton which has lately so distinguished itself by its opposition to the Jesuits of Lucerne, I found that several of the professors in the Normal school were Catholics, and that the utmost tolerance was manifested to all the Catholics attending the cantonal schools.

The Swiss governments perceived, that if the powerful sects in the several cantons were to refuse education to the Dissenters, only one part of the population would be educated. They perceived also, that secular education was necessary to the progress of religious education, and that they could secure neither without liberality; and therefore they resolved that all the children should be required to attend school, and that all the schools should be opened to the whole population.

* In 1846 the population of Switzerland was about 2,400,000

In the canton of Neuchâtel, they have no Normal school, but they choose their masters from the monitors of the primary schools, who are most carefully educated and trained by the masters of the primary schools for their future important situations. Notwithstanding their greatest exertions, however, to choose persons qualified for this most important post, I was assured by those interested in the progress of education in that canton, that they found the present system totally inadequate to the production of efficient masters, and that they felt that they must follow the example of the other cantons, and establish a permanent Normal school. In the cantons of Fribourg and Schaffhouse the Normal schools sit only during three months of the year, during which time they give lectures to those desiring to be school-masters, and examine the candidates before granting the diplomas. But so totally inefficient have they found this system, that Fribourg is about to establish a Normal school during the present year, and Schaffhouse has only been prevented from doing so by the want of sufficient funds.

I was assured by the priests in the one canton, and by the Protestant clergy in the other, that they were fully convinced that no efforts on their part could insure good masters, unless they were aided by a sufficiently long religious, intellectual, and domestic training, under the eye of experienced and trustworthy professors.

Four of the Normal schools of Switzerland contain each from eighty-five to one hundred pupil-teachers; the rest average from forty to eighty.

It may seem extraordinary to some that so small a country as Switzerland should require so many schools for teachers, but the explanation is very simple. Switzerland is a poor country, and although it gives the schoolmaster a very honorable station in society, and regards him as next in dignity to the priests and clergy, it is not able to pay him very well, so that in many cases there is no other inducement to a schoolmaster to remain long at his post, than the interest he feels in his profession. From this cause there is always a constant desertion from the ranks going on in some parts, and a consequent necessity for the preparation of a sufficient number to fill the vacant posts. If the masters were paid better, Switzerland would be able to dispense with two or three of its Normal schools.

I should like to enter upon a description of the different Normal schools of Switzerland, were not that rather beside the purpose of this report; but I cannot refrain from recording the unanimous opinion of the Swiss educators on two points connected with these schools. These are, the necessity of manual labor in connection with the instruction given in the schools, and the time which all are agreed upon as necessary to the perfecting of a schoolmaster's education. On the latter point, all with whom I conversed assured me, that their experience had taught them that three years were absolutely necessary for the education of a master; that wherever less time had been tried, it had always been found insufficient; and that in order that even three years should suffice, it was necessary that the young man entering the Normal school should have completed his education in the primary schools.

With respect to the necessity of manual labor in a Normal school, opinions were hardly less unanimous. To the Bernese Normal schools, as well as to that at Krutzlingen, conducted by Vehrli, the successor of Pestalozzi and Fellenberg, and to the Normal schools of Lucerne and Solleure, lands have been annexed, which are farmed and cultivated by the pupil-teachers. They are sufficiently extensive, in five of these schools, to employ all the young men in the Normal school at least two hours per diem in their cultivation. On these lands all the pupil-

teachers, accompanied by their professors, and clothed in coarse farmers' frocks, with thick wooden sandals, may be seen toiling most industriously about the middle of the day, cultivating all the vegetables for the use of the household, as well as some for the neighboring markets, and could any one be taken among them at that period of the day, he would imagine he saw before him a set of peasants at their daily labor, instead of the young aspirants to the much respected profession of schoolmaster.

Besides this labor in the fields, the young men are also required to clean their apartments, to take charge of their own chambers, prepare their own meals, besides keeping all the premises in good repair. Thus the life of the pupil-teacher in Switzerland, during the time he remains at school, is one of the most laborious nature. He is never allowed to lose sight of the manner of life of the class from which he was selected, and with which he is afterward required to associate. He is never allowed to forget that he is a peasant, so that he may not afterward feel any disgust in mingling with peasants. In this manner, they train their teachers in habits of thought and life admirably suited to the laborious character of the profession for which they are destined, and to the humble class who will be their companions in after life. The higher the instruction that is given to a pupil-teacher, the more difficult and the more important is it to cherish his sympathies for the humble and often degraded class among whom he will be called to live and exercise his important duties.

In fact, as all the Swiss educators said, the great difficulty in educating a teacher of the poor is to avoid, in advancing his intelligence and elevating his religious and moral character, raising his tastes and feelings so much above the class from which he has been selected, and with which he is called upon afterward to associate, as teacher, adviser, and friend, as to render him disgusted with his humble companions, and with the toilsome duties of his profession. In educating the teachers, therefore, far above the peasant class whom they are intended to instruct, the Swiss cantons, which I have mentioned, are very careful to continually habituate them to the simplicity and laborious character of the peasant's life, so that, when they leave the Normal schools, they find that they have changed from a situation of humble toil to one of comparative ease. They do not therefore become dissatisfied afterward with their laborious employments, but are accustomed even from their childhood to combine a high development of the intellect and a great elevation of the character with the simplicity and drudgery of a peasant's occupations.

Thus the Swiss schoolmasters live in their villages as the coadjutors of the clergy, associating with the laborers in their homes and at their firesides, whilst at the same time they exhibit to them the highly beneficial and instructive example of Christian-minded, learned and gentle peasants, living proofs of the benefits to be derived from possessing a properly educated mind.

I cannot deny myself the pleasure of giving Vehrli's opinion on this subject. He said, 'Your object in educating a schoolmaster ought to be, to prepare a teacher of the people, who, whilst he is considerably elevated in mental acquirements above those among whom he will be obliged to mingle, shall thoroughly sympathize with them by having been himself accustomed to hard manual labor. If you take pupil-teachers into your Normal schools, and content yourselves with merely cultivating their mental powers, you will find that, however carefully you tend their religious instruction, you have educated men who will soon, despite themselves, feel a disgust for the population with whom they must associate, and for the laborious duties which they will have

to perform; but if during the whole of their residence at the Normal school, you accustom them to hard and humble labor, when they leave, they will find themselves in higher and easier situations than when they were at school, they will sympathize with their poor associates, and feel contented and satisfied with their position.'

In Argovia they have so strongly felt the truth of the above remarks, that they have resolved to adopt M. Vehrli's suggestions, and to annex lands to their Normal school; and in the canton of Vaud, where no labor is required from the pupil-teacher, I was assured that they had constant reason to complain of the dissatisfaction expressed by the teachers for their profession after leaving the Normal school. Nor is it only by means of agricultural labor that Vehrli endeavors to prepare his pupils for the honorable but arduous duties of their future lives. Nearly all the domestic concerns of his household are conducted by the pupil-teachers, and all assistance that is not absolutely necessary is dispensed with. Vehrli assured me that by these means the expenses of maintaining his Normal school were greatly diminished, as they sent to market all the surplus of their agricultural produce, and employed the proceeds in defraying the ordinary expenditure of the school.

But whilst the Swiss cantons are thus careful to prepare the pupil-teachers for the practical duties of their lives, they do not neglect their intellectual instruction; as they are fully convinced that the instruction given in a village school by an ignorant man must not only be very meager in kind, but very unattractive in character. In order to attain a certain standard of instruction in the village school, the education of the master should be very much elevated above it; and in order to make the poor prize the village school, it is necessary that they should have a very high opinion of the character and learning of the teacher.

The education given by these masters in the parochial schools includes, 1. Religions instruction. 2. Reading. 3. Writing. 4. Linear drawing. 5. Orthography and grammar. 6. Arithmetic and book-keeping. 7. Singing. 8. The elements of geography, and practically of the geography of Switzerland. 9. The history of Switzerland. 10. The elements of natural philosophy, with its practical applications. 11. Exercises in composition. 12. Instruction in the rights and duties of a citizen.

In the Catholic cantons, however, the instruction is generally confined to religious lessons, reading, writing, and arithmetic.

No teacher is allowed to undertake the charge of a school until he has obtained from the council of his canton, whose duty it is to examine candidates, a diploma stating his capability of directing the education of a school. This diploma is only granted after a very severe examination, which the candidate must pass before he can become a schoolmaster. Besides this, he must have obtained a certificate of character from the director of the Normal school in which he was educated, and in many cases another from a clergyman of his own sect, stating his capability of conducting the religious education of a school. This latter point is always strictly inquired into, either by the council of inspection, which examines the candidates, or by a clergyman of the sect of which the candidate is a member. The character and abilities of the teachers are not considered in Switzerland as matters of small concern, but on the contrary, every precaution is taken to guard against the possibility of a man of low character or poor education obtaining such a post. It is happily understood in the Swiss cantons, that such a schoolmaster is much worse than none at all. The influence of such an one on the young is demoralizing in the extreme, and does infinite mischief, by creating in the minds of the children associations connect-

ing the name of school with unhappy thoughts, and thus often actually engendering a spirit of hostility, not only against education, but also against the holy precepts which were professedly taught at school.

I consider the very backward state of education in some of these cantons, compared to the great progress it has made in others, as a satisfactory proof of the necessity of adopting a centralization system in preference to one leaving the direction of education to provincial governments. I know there are many in our own country who blindly cry out against centralization, not reflecting that the central government, as being the richest and most powerful body, can most easily collect sufficient statistics on the comparative merits of different systems, and on the comparative results of different ways of teaching and managing a school, and that it affords a much greater security to the country than the best provincial governments can do,—that what is found to work best shall be speedily introduced throughout the country, and that education shall be universally spread, instead of being greatly developed in one part of the country, and altogether neglected in another.

Each canton in Switzerland is divided into a certain number of communes or parishes, and each of these communes is required by law to furnish sufficient school-room for the education of its children, and to provide a certain salary, the minimum of which is fixed by the cantonal government, and a house for each master it receives from the Normal school of the canton. These communal schools are, in the majority of cases, conducted by masters chosen from the most numerous religious sect in the commune, unless there are sufficient numbers of the different religious bodies to require more than one school, when one school is conducted by a master belonging to one sect, and the other by a master chosen from a different sect. The children of those parents, who differ in religion from the master of the school, are permitted to absent themselves from the doctrinal lessons, and are required to obtain instruction, in the religious doctrines of their own creed, from clergy of their own persuasion.

The inspection of the cantonal schools is conducted in the most satisfactory manner. Each canton has a board of inspectors, or council-general of instruction, which is presided over by the Minister of Public Instruction for the canton, and whose duty it is, to visit all the schools of the canton, once at least in the year, and to report on them individually to the government of the canton, as to the state of the schools themselves, as to the progress of the pupils, as to the character of the instruction given by the master, and as to the attendance of the children of the commune.

But besides the cantonal board of inspectors, there is also in each commune a board of inspectors, who are elected annually from among the clergy and educated men of the commune, and who visit the communal schools at least once each year, and report to the Minister of Public Instruction for the canton, on the individual progress of the children in the communal schools. The head inspector of the canton of Solleure showed me samples of the handwriting, composition, accounts, &c., of all the children in the canton. By these means each schoolmaster is encouraged in his exertions, as he feels that the eyes of his canton are upon him, and that he is regarded as a most important public functionary, to whom is committed a great and momentous trust, for the proper discharge of which it is but right his canton should receive constant assurance.

By these means the different communes or parishes are immediately interested in the progress of their schools, whilst the government is

insured against the possibility of a school being wholly neglected, as every school is sure of receiving one or two visits from the government inspectors, even if the parochial authorities should wholly neglect them, or should not pay them sufficient attention.

This is the true theory of a system of inspection. There ought always to be a system of local inspection, because local authorities are able, when active, to discover better than any stranger can possibly do, the peculiar wants and requirements of their localities, as well as the real character of their teachers, and because a system of local inspection provides a continual check upon the schoolmaster; but as persons, who have other and pressing duties upon their hands, and who are deeply engaged in business or in agricultural pursuits, are very likely to neglect at times, and often altogether, the important duty of attending to the schools of their neighborhood, and as schools, which receive no surveillance from persons qualified to judge of their particular merits or demerits, are always sure to degenerate, and are liable to become seriously demoralized; and as, moreover, it is deeply important that every government, for the sake of social order and also for the sake of the happiness and morality of its subjects, should have every security that the people are really educated and not demoralized by a sinful sham of education, it is necessary that in every well-governed state, where the government takes any interest in the improvement of the people, there should be a central inspection of all the schools of the country, which should be supported and directed by the government. If government has not the power of examining every school, it can have no security that the children are not being absolutely demoralized, and that the seeds of future rebellion and sedition are not being sown in the village schools. In many of the neglected schools of England and Wales at the present day, this is actually the case, and just because the schoolmasters, in many instances, are never visited and watched by any person capable of judging of the moral condition of their schools.

The development of the people's education in Switzerland and France is of far too recent a date to allow me to speak of its results. It is not in thirteen years that the habits, opinions, taste, and manners of a people can be changed. A change in a nation's character is not wrought in one generation; so that nothing can be more unfair than the language held by many persons on this subject. If any thing is said of French and Swiss education, the answer is, 'Look at its results.' 'The people of these two countries are the most disaffected and turbulent in Europe.' I repeat, that nothing can be more unfair than this reasoning. The real development of education dates in both countries from 1833, so that but few of the age of thirty in either country can have reaped any advantage from it, and of those below thirty, many can not have been able to attend any good school for more than two or three years, and many others not at all, whilst of those young men, who have enjoyed the advantages of attending a school directed by an able and efficient master, many must have received as much harm from the evil influence of demoralizing homes, as they have reaped benefit from the ennobling effect of the lessons and examples given them by a Christian and noble-minded schoolmaster. It is only when the corrupting influences of the old, ignorant, and demoralized generations have passed away, when the parents themselves have begun to estimate the advantages to be reaped from education, when the lessons of the teachers are backed by the lessons and examples of the parents, that the effects of education will begin to be apparent. This requires more than one generation, and much more than thirteen years; and it is this very slowness in the working of an educational system, however perfect,

which renders me the more anxious that we should speedily prepare for the coming future.

Such is a short outline of the general character of the educational systems of Switzerland.

At the present time it may be truly said, that in nearly the whole of Switzerland, every boy and girl below the age of seventeen years, can read and write. The education of the girls is perhaps in a more satisfactory condition in the Catholic cantons than in the Protestant. It is confided to the special care of the nuns, and I can bear testimony to the gentle, patient, and religious spirit in which these excellent women affectionately tend the progress of the young girls. The self-denying life which the Catholic nuns lead, and the excellent education they receive in the nunneries, admirably suit them for the important duties confided to their charge in these cantons. After examining the schools conducted by some of the sisters in Fribourg, the abbess of the nunnery, to which the nuns who had the direction of the female schools belonged, allowed me, in company with a very intelligent priest, with whom I had been spending some days, to visit the nunnery. We went over it in company with one of the sisters. When I entered, I found myself in the presence of about twenty of the nuns, who, under the direction of a very venerable old abbess of about eighty years of age, were seated in the entrance-hall, engaged in making clothes for the poor.

The apartments of the sisters were of the plainest possible description. They were in beautiful order, and perfectly clean; but furnished very meagerly, and literally destitute of every thing that was not absolutely necessary. The sisters have no servants and no assistants. They prepare their own food, clean their own chambers, take charge by turns of the dining-room, hall, and room of the abbess, and, in fact, perform by turns all the humblest duties of domestic servants. They, at the same time, give a very excellent education to the young persons destined to take the veil, comprising reading, writing, arithmetic, history, geography, grammar, and singing. The novitiates are, therefore, in every way admirably prepared for the duties of instruction, which they undertake after having taken the veil, whilst the humble life to which they are accustomed during the years of their novitiate, and during the rest of their lives, in turn with the other sisters, makes them admirably well qualified for intercourse with the poor, and renders them patient, gentle, and persevering in their efforts in the schools. They certainly are living examples of the class of teachers a good training is capable of producing.

The condition of the peasantry in the Protestant cantons of Berne, Argovia, Vaud, Thurgovia, Neuchatel, Geneva, Basle, and Schaffhouse, and in the Catholic cantons of Solleure and Lucerne, is a very happy one. No beggars are to be seen in these cantons, and what is still more surprising, no signs of pauperism. Their dress, though homely, is always good, free from patches, and clean. Their cottages, though, from the smoked appearance of the timber, at first sight giving an idea of great poverty, are nevertheless very commodious, substantially built, and comfortably furnished, and what is more, they are their own. They are generally surrounded by their little gardens, and almost always stand on plots of land which belong to and are cultivated by the tenants, and no one, who has seen the garden-like appearance of the cantons of Berne, Vaud, Solleure, Argovia, Thurgovia, and Zurich, will doubt again the high state of cultivation which may be attained by small farmers, proprietors of their own farms. The Swiss proprietor, himself a farmer, is interested in the state of his little property, and he is not a man to reject the aid of science, or to shut his ears to ad-

vice, or his eyes to observation. Their small farmhouses are the pictures of neatness, and their little estates are tended with the care an Englishman bestows upon his flower-garden. By far the greater part of the population are themselves proprietors, and the lands are so subdivided, as to bring them within the reach of the poorest laborer. This acts as the happiest preventive check on early and improvident marriages, and as the strongest possible incentive to providence and self-denial. Owing to this cause, the earliest age at which a young man thinks of marrying in several cantons is twenty-five, as he spends the first part of his life, after he has begun to earn any wages, in laying by some little capital toward the purchase of a house and piece of land. When he can offer a certain share of the purchase-money, he pays it over to the vendor and enters into possession, clearing the rest of his debt by yearly payments. It is only after he has thus attained the great object of his wishes that he marries. Many even of the laborers in the towns own or rent their little properties outside. The happy effects of this system are manifest not only in the excellent check it affords to imprudently early marriages and in the happy stimulant to prudence and sobriety, but also and more particularly in the interest it gives the country peasants in the maintenance of social order.

The Swiss have so clearly understood that the real cause of pauperism is want of prudence and foresight among the poor, that the people themselves, in three of the most democratic of the cantons, have not only resolved, that all children should be forced to attend school for a certain number of years, and that the descent of lands should be so arranged, as to insure a great subdivision and make the separate estates small and numerous; and have not only created, by these means, strong incentives to prudence among the poor, by elevating their tastes, by teaching them the great benefits to be derived from temporary self-denial, and by holding out to the saving and self-denying laborer the prospect of becoming a proprietor; but they have also enacted laws which prohibit any man marrying, until he prove to the state that he is able to support his wife. It must be remembered, that these laws are put in force by the people themselves. So clearly is it understood in Switzerland that the true cause of pauperism in a well-governed state can only be ignorance, and improvidence resulting from ignorance, or some misfortune which could not have been foreseen; and that it is only the pauperism resulting from this latter cause for which a well-organized community ought to be called upon to provide."

EDUCATIONAL ESTABLISHMENT

OF

MR. DE FELLEMBERG, AT HOFWYL.

THE great educational establishment of Mr. de Fellenberg at Hofwyl, in the canton of Berne, has attracted more attention, and exerted a wider influence, than any one institution in Europe or America, during the present century. It originated in motives of patriotism and benevolence, about the year 1805, and was sustained for forty years by personal efforts and pecuniary sacrifices on the part of its founder, which have never been equalled among men of his wealth, and social position. Born to every advantage of education which wealth and rank could secure, advanced early to positions of trust and influence in public life, enjoying extensive opportunities of observation by travel in the most refined nations, thrown by the political convulsions of his country and of Europe, from 1790 to 1805, much among the people and their rulers, Fellenberg became convinced that improvement in *early education* was the only resource for the permanent strength and elevation of the state of his own and other countries. To this object, at the age of thirty-one, he consecrated himself and his fortune. Being possessed of ample means, he resolved to form on his own estate, and on an independent basis, a model institution, in which it should be proved what education could accomplish for the benefit of humanity. Out of this determination arose the Institution at Hofwyl.

He commenced with two or three boys from abroad, with his own children, in his own house; and from time to time received others, but never more than two or three new pupils at once, that they might fall insensibly into the habits of the school, without producing any effect upon its general state. In 1807, the first building was erected for the "Literary Institution," and the number of pupils increased to eighty, mostly from patrician families. During this year he projected an institution for indigent children, and employed Vehrli, the son of a schoolmaster of Thurgovia, in the execution of the plan, after training him in his own family. The farmhouse of the establishment was assigned for this school, and here Vehrli received the pupils taken from among the poorest families in the neighborhood. He left the table of Mr. de Fellenberg, and shared their straw beds

and vegetable diet, became their fellow-laborer on the farm, and companion in hours of relaxation, as well as their teacher, and thus laid the foundation of the "Agricultural Institution," or "Poor School," in 1808. The principles on which this school was established, were to employ agriculture as the means of moral education for the poor, and to make their labors the means of defraying the expense of their education. In this institution, Vehrli attained that practical knowledge of teaching, which fitted him for his higher work in the Normal School at Kruitzingen.

About the same time, a school of "Theoretical and Practical Agriculture" for all classes, was formed and provided with professors. To this school several hundred students resorted annually. In the same year, Fellenberg commenced the formation of a Normal School, or seminary for teachers, at his own expense, inviting one of the most distinguished educators of the day to conduct it. Forty-two teachers, of the canton of Berne, came together the first year, and received a course of instruction in the art of teaching. So great was the zeal inspired by the liberality of Fellenberg, and the course of instruction, that the teachers were content to prolong their stay beyond their first intention, and to lodge in tents, in lack of other accommodations on the premises. Owing to some jealousy and low party intrigue, the government of Berne interfered with his plan of bringing the teachers of the canton annually together for a similar course, and henceforth the benefits were open only to teachers from other cantons, and to such as belonged to the School of Agriculture. The teachers, after one of these annual courses, presented an address to Fellenberg, from which the following is an extract. It is addressed to "the worthy Father and Friend of the People."

"When we reflect that without education no true happiness is to be attained, and that this can only be secured by means of well-taught and virtuous teachers; and when we recollect that you have devoted yourself to the object without regard to the sacrifice it may require,—we must rejoice that this age is favored with such a friend of his country; and when we remember the kindness and friendship with which we have been treated at Hofwyl, we are compelled to give you our affection as well as our admiration, and which will not diminish as long as our hearts shall beat, and our children shall learn to say, 'So lived and labored Father Fellenberg.*' We will not enter here into any particular statement of our views concerning the course of instruction we have received, which we shall in due time make known to the public; we will say only, for your own satisfaction, that this course has far exceeded our expectations, by its complete adaptation to practical life, by the skill and efforts of your assistants, and by the moral and religious spirit with which the whole has been animated. We have been led to

* This title was habitually given to De Fellenberg by the Swiss teachers and youth who appreciated his character, or who had experienced his kindness.

enter with a fervent devotion into a sacred engagement, that we will live and labor in our calling in the spirit which you have exhibited, and thus prove to you that your noble sacrifices have not been vain. We are more deeply penetrated than ever before with a sense of the sacredness of our calling. We are resolved to conduct ourselves with prudence and caution, in affection and union, with unyielding and conscientious faithfulness, in the discharge of our duty, and thus to prove ourselves worthy of your Institution."

In continuation of our brief sketch of Fellenberg's establishment at Hofwyl, we will add that, from 1810 to 1817, it attracted the attention of educators and statesmen in Switzerland and all parts of Europe. Pupils were sent from Russia, Germany, France and England. Deputations from foreign governments visited it, to learn especially the organization of the School of Agriculture, and the Poor, or Rural School. In 1815, a new building was erected to accommodate the increasing number of the Agricultural School, the lower part of which was occupied as a riding-school and gymnasium. In 1818 another building became necessary for the residence of the professors, and the reception of the friends of the pupils; and soon after, a large building, now the principal one of the establishment, with its two wings, was erected for the Literary Institution, which furnished every accommodation that could be desired for health or improvement. In 1823 another building was erected, in the garden of the mansion, for a school of poor girls, which was placed under the direction of the oldest daughter of Fellenberg; and in 1827 the Intermediate or Practical Institution was established. It is much to be desired that this example of slow and cautious progress might be imitated by those who are establishing institutions in our own country, in place of collecting at once a large mass of discordant materials, without any preparation which can render them a solid basis for a well-proportioned or permanent moral edifice.

The Practical Institution, or "Real School," was designed for the children of the middle classes of Switzerland, and not solely for the same class in the canton of Berne, aiming thereby to assimilate the youth of the whole country into common feelings and principles of patriotism, by being educated together, and on one system. The course of instruction included all the branches which were deemed important in the education of youth not intended for the professions of law, medicine and theology. The pupils belonged to families of men of business, mechanics, professional men, and persons in public employment, whose means did not allow them to furnish their children an education of accomplishments, and who did not wish to have

them estranged from the simplicity of the parental mansion. In view of these circumstances, the buildings, the furniture, the table, and the dress of the pupils, were arranged in correspondence to the habits in these respects of their families at home. In addition to an ordinary scholastic course, the pupils were all employed two hours in manual labor on the farm, in a garden plot of their own, in the mechanic's shop, and in household offices, such as taking care of rooms, books, and tools.

More than one hundred reports, many of them quite voluminous, have been published in this country and in Europe, respecting the whole, or portions of Fellenberg's Establishments at Hofwyl. The most particular account, and that in which the spirit of the institutions was considered by their founder to be best exhibited, was given in a series of Letters from Hofwyl, by William C. Woodbridge, in the *Annals of Education*, published in Boston. These letters were republished in London, in 1842, as an Appendix to "*Letters from Hofwyl, by a Parent, on the Educational Institutions of De Fellenberg*," pp. 372. The preceding sketch of these institutions, and the outline of the Normal Course which follows, have been drawn from this volume. The following summary of the Principles of Education, as developed in the experience of Fellenberg, is gathered also from this work, and from a letter of his directed to Lady Byron, who has established and supports a *School of Industry* at Earling, after the model of the Rural School at Hofwyl.

"The great object of education is to develop all the faculties of our nature, physical, intellectual, and moral, and to endeavor to train and unite them into one harmonious system, which shall form the most perfect character of which the individual is susceptible; and thus prepare him for every period, and every sphere of action to which he may be called. It is only by means of the harmonious development of every faculty of our nature, in one connected system, that we can hope to see complete men issue from our institutions—men who may become the saviors of their country, and the benefactors of mankind. To form such characters is more important than to produce mere scholars, however distinguished, and this is the object on which the eye of the educator should be fixed, and to which every part of his instruction and discipline should be directed, if he means to fill the exalted office of 'being a fellow-worker with God.'"

"On the reception of a new pupil, our first object is to obtain an accurate knowledge of his individual character, with all its resources and defects, in order to aid in its farther development, according to the apparent intention of the Creator. To this end, the individual, independent activity of the pupil is of much greater importance than the ordinary, busy officiousness of many who assume the office of educators and teachers. They too often render the child a mere magazine of knowledge, collected by means purely mechanical, which furnishes him neither direction nor aid in the business of life. The more ill-digested

knowledge a man thus collects, the more oppressive will be the burden to its possessor, and the more painful his helplessness. Instead of pursuing this course, we endeavor, by bestowing the utmost care upon the cultivation of the conscience, the understanding, and the judgment, to light up a torch in the mind of every pupil, which shall enable him to observe his own character, and shall set in the clearest light all the exterior objects which claim his attention.

A great variety of exercises of the body and the senses are employed to prepare our pupils for the fulfillment of their destination. It is by means of such exercises that every man should acquire a knowledge of his physical strength, and attain confidence with regard to those efforts of which he is capable, instead of that fool-hardiness which endangers the existence of many who have not learned to estimate their own powers correctly.

All the various relations of space should be presented to the eye, to be observed and combined in the manner best adapted to form the coup d'œil. Instruction in design renders us important service in this respect—every one should thus attain the power of reproducing the forms he has observed, and of delineating them with facility, and should learn to discover the beauty of forms, and to distinguish them from their contrasts. It is only where the talent is remarkable that the attempt should be made to render the pupil an artist.

The cultivation of the ear by means of vocal and instrumental music is not less important to complete the development of the human being. The organs of speech, the memory, the understanding, and the taste, should be formed in the same manner by instruction, and a great variety of exercises in language, vocal music, and declamation. The same means should also be employed to cultivate and confirm devotional feelings.

In the study of natural history the power of observation is developed in reference to natural objects. In the history of mankind the same faculty is employed upon the phenomena of human nature and human relations, and the moral taste is cultivated, at the same time the faculty of conceiving with correctness, and of employing and combining with readiness, the materials collected by the mind, and especially the reasoning faculty, should be brought into exercise, by means of forms and numbers, exhibited in their multiplied and varied relations.

The social life of our pupils contributes materially to the formation of their moral character. The principles developed in their experience of practical life among themselves, which gradually extends with their age and the progress of their minds, serves as the basis of this branch of education. It presents the examples and occasions necessary for exhibiting and illustrating the great principles of morals. According to the example of Divine Providence, we watch over this little world in which our pupils live and act, with an ever vigilant, but often invisible care, and constantly endeavor to render it more pure and noble.

At the same time that the various improvements of science and art are applied to the benefit of our pupils, their sound religious education should be continually kept in view in every branch of study; this is also the object of a distinct series of lessons, which generally continue through the whole course of instruction, and whose influence is aided by the requisite exercises of devotion.

By the combination of means I have described, we succeed in directing our pupils to the best methods of pursuing their studies independently; we occupy their attention, according to their individual necessities and capacities, with philology, the ancient and modern languages,

the mathematics, and their various modes of application, and a course of historical studies, comprising geography, statistics, and political economy.

Moral Education.—The example of the instructor is all important in moral education. The books which are put into the pupils' hands are of great influence. The pupil must be constantly surrounded with stimulants to good actions in order to form his habits. A new institution should be begun with so small a number of pupils, that no one of them can escape the observation of the educator and his moral influence. The general opinion of the pupils is of high importance, and hence should be carefully directed. Intimate intercourse between pupils and their educators begets confidence, and is the strongest means of moral education. The educator must be able to command himself—his conduct must be firm and just, frequent reproofs from such are more painful to the pupil than punishment of a momentary sort.

While influences tending directly to lead the pupil astray should be removed from the school, he must be left to the action of the ordinary circumstances of life, that his character may be developed accordingly. The pupil should be led as far as possible to correct his faults by perceiving the consequences of them; the good or bad opinion of his preceptor and comrades are important means of stimulation. Exclusion from amusements, public notice of faults, and corporal punishment, are all admissible. Solitary confinement is efficacious as a punishment. Rewards and emulation are unnecessary as motives.

Religion and morality are too intimately connected to admit of separation in the courses inculcating them. The elementary part of such a course is equally applicable to all sects.

No good is to be derived from employing the pupils as judges or juries, or giving them a direct share in awarding punishment for offenses. It is apt to elevate the youth too much in his own conceit.

Family life is better adapted, than any artificial state of society within an institution, to develop the moral sentiments and feelings of youth.

Intellectual Education.—A system of prizes, or emulation, and the fear of punishment, do not afford the strongest motives to intellectual exertion. Experience shows that places in a class may be dispensed with. It is possible to develop a taste for knowledge, a respect and attachment for teachers, and a sense of duty which will take the place of any lower motive in inducing the requisite amount of study.

In the higher departments of instruction it is better to confine the task of the teacher to giving instruction merely, placing the pupil under the charge of a special *educator*, at times when he is not engaged in the class-room.

With the other, and more useful branches of instruction, correct ideas of natural history and phenomena should be communicated to children, and require, first, that they shall be duly trained to observation by calling the observing faculties into frequent exercise. Second, that they shall be made acquainted with the elements of natural history, especially in reference to familiar objects. Third, that the most familiar phenomena of nature, such as thunder and lightning, the rainbow, &c.; and further, the most simple principles of the mechanic arts, trades, &c., should be explained to them. Fourth, they should be taught to draw, in connection with the other instruction. Accuracy of conception is favored by drawing, and it is a powerful aid to the memory. The most important principles of physiology, and their application to the preservation of health, should form a part of the instruction.

Physical Education. Pure air, a suitable diet, regular exercise and repose, and a proper distribution of time, are the principal means of

physical education. It is as essential that a pupil leave his studies during the time appropriated to relaxation, as that he study during the hours devoted to that purpose. Voluntary exercise is to be encouraged by providing suitable games, by affording opportunities for gardening, and by excursions, and by bathing. Regular gymnastic exercises should be insisted on as the means of developing the body; a healthy action of the bodily frame has an important influence on both mind and morals. Music is to be considered as a branch of physical education, having powerful moral influences. The succession of study, labor, musical instruction, or play, should be carefully attended to. The hours of sleep should be regulated by the age of the pupil.

Experience has taught me that *indolence* in young persons is so directly opposite to their natural disposition to activity, that unless it is the consequence of bad education, it is almost invariably connected with some constitutional defect.

The great art of education, therefore, consists in knowing how to occupy every moment of life in well-directed and useful activity of the youthful powers, in order that, so far as possible, nothing evil may find room to develop itself."

Mr. de Fellenberg died in 1846, and his family discontinued the educational establishments at Hofwyl, in 1848, except "the Poor School," which is now placed under a single teacher, and the pupils are employed in the extensive operations of the farm to acquire practical knowledge of agriculture. But the principles developed by the distinguished philanthropist and educator, have become embodied in the educational institutions of his native country and of Europe. This is particularly true of the great aim of all his labors to develop all the faculties of our nature, physical, intellectual and moral, and to train and unite them into one harmonious system, which shall form the most perfect character of which the individual is susceptible, and thus prepare him for every period, and every sphere of action to which he may be called.

OUTLINE

OF THE

NORMAL COURSE OF INSTRUCTION AT HOFWYL.

The Rural or Agricultural School at Hofwyl was designed to be a seminary for teachers, as well as a school for those devoted to labor. Both Fellenberg and Vehrli deem it very important for all who are to be employed in the instruction of common schools to have a thorough acquaintance with the practical labor of a farm. As an additional provision for their support, and as an invigorating exercise, it will be desirable for them (as indeed it probably would be for all literary men) to continue these labors. But a practical acquaintance with the life and habits of a majority of their pupils is the only means of preparing them fully to enter into the views and feelings of those under their care, to understand their wants and their difficulties, and prepare them for their duties. It also furnishes many important illustrations and topics of remark. It enables them to give much valuable information of a practical kind in connection with the subjects of their studies, and much may be done in this way to extend agricultural improvements. It is also an additional means of securing the attachment of the teachers to those to whom it is desirable their labors should be devoted, and inducing them to continue in this employment. So much is this object appreciated in some of the seminaries for instructors in Germany, whose plan and location do not admit of a farming establishment, that a garden and a nursery of fruit-trees are annexed to the seminary, and regular instruction is given in connection with them.

The direct preparation of the teachers for their profession consists,—1. In a thorough study of the branches to be taught, which they acquire in common with the other pupils, and on the productive plan. 2. In a series of lessons designed especially for them, in which Vehrli directs them as to the method of communicating instruction. 3. In assuming alternately the place of teachers in this class, under the immediate inspection of Vehrli. 4. In acting alternately as instructor and monitor to the other pupils, and superintendents of their conduct, under the general direction of Vehrli. 5. In the daily advice and direction they receive from him in the discharge of these duties. 6. In witnessing

his own methods of instruction, as he passes from class to class to observe their progress. 7. In the discussions connected with a meeting for familiar conversation. 8. Those who are qualified for a more extended course of study are permitted to attend the lessons of the professors in the Literary Institution; and some are employed in the instruction or superintendence of the younger pupils in that school. Indeed, Fellenberg has found that those who were trained in the Agricultural Institution were among the most valuable and faithful educators he could obtain; and on this account he deems an establishment of this kind an important aid to one of a more scientific or literary character. It is with the aid of assistants thus trained that Vehrli has succeeded in rendering a school, often composed of the worst materials, a model of order, industry, and improvement, which has excited the admiration of all who have visited it.

The following is a sketch of the course of instruction pursued with the class of teachers which annually assembled, by invitation and at the expense of Fellenberg, at Hofwyl:

"The first object was to ascertain, by free conversation or examination, the intellectual condition of the teachers, and to arrange them in classes, and provide means of instruction adapted to their wants; they were connected in such a manner that the better informed might assist those who were less familiar with the subject, and that they might enjoy the advantages of mutual as well as general instruction.

The day was opened and closed with religious exercises, in which they were led particularly to consider the duties of their office. Eight hours were assigned to instruction; the evening was devoted to free conversation on the state of the schools and their wants, and the subjects presented in the day; and the teachers had the opportunity of asking general questions, or presenting topics for discussion. Daily lessons were given in language, arithmetic, natural history, and vocal music; three lessons weekly in religion, and the same number in geometry and drawing; and two in geography; and two in *anthropology*, or the description of the human body and mind. Two or three hours daily were specially devoted to repetitions, or the copying of notes. The mode of instruction was adapted to the topic: sometimes it consisted merely in the exhibition of the subject, or of the methods of instruction; but it was accompanied as often as possible by questions to the teachers, and by practical illustrations, either by forming a class among the teachers, or calling in the pupils of the Agricultural School. The object of this course was to give general views of some important topics; to improve and inform the minds of the teachers themselves; and especially to give them a complete view of the methods of teaching. We add an account of the principal courses:

The Maternal Language, or Grammar.—The course of instruction in the mother tongue occupied one hour daily of the course, as being the basis of instruction in all other branches. Clear and precise ideas of the meaning and connection of words, and of the proper mode of expressing our ideas, are not less indispensable to successful study than to the business of life. But the study of language was also presented as an efficient means of exciting and developing the powers of the

mind; because it should always be connected with the observation of the things to be described, or reflection on the ideas to be expressed. In short, if properly taught, every step in this study is a practical exercise in logic. Instruction in the mother tongue ought to commence with exercises in speaking, the materials for which should be derived from the objects immediately surrounding the child, or most familiar to him; and are always connected with the exercises of the senses in distinguishing form, color, size, weight, sound, feeling, and taste. It was also urged that the speaking, writing, and reading of the native language should go on together, in alternate exercises, as a part of one course of instruction; and not divided, as they often are. A plan of instruction was described extending through the whole period allotted to school education. The subject was divided into portions corresponding to our division of etymology and syntax; the first involving simply words and their variations, and the second their connection in sentences. The teachers were advised to present both in such a manner that the pupil could not escape with mere mechanical habits; that he should be compelled to exercise thought and judgment in regard to the meaning and variations of individual words and their modes of combination. The last was especially recommended as the best means of showing the meaning as well as the use of individual words: in short, the methods advised and adopted present the most striking contrast with the mechanical exercises and the parrot-like acquisitions of pupils in grammar in English and American schools.

The more important principles were dictated and written down by the teachers; and questions were asked and answered in illustration. Written exercises on the various points presented, were also prepared and corrected, as far as the time would allow.

Religious Instruction.—The course of instruction in religion embraced, 1. Biblical history of the Old and New Testament; 2. History of the Christian religion; 3. Principles and precepts of Christianity; 4. A brief exposition of the best manner of giving religious or catechetical instruction. The design of this course was two-fold:—

1. To give to the teacher himself clear views of the sacred truths and solemn duties of religion; to enlighten his mind; to strengthen him in the resolute, persevering performance of his duties; to enlarge and ennoble his feelings; and to implant in his heart an unchangeable, cheering hope, which should sustain him in the changes and trials incident to his laborious calling.

2. To render him an able teacher of religion, so far as it falls within the sphere of the common school; and to prepare him, by precept and example, to make his pupils acquainted with the truths of the Bible, and the duties it imposes, and to educate them as disciples of Christ.

Both these objects were kept in view, and each more or less attended to, according to the nature of the subject and the knowledge of the auditors.

Biblical History.—As the history of the Bible was already familiar to the audience, this subject was treated principally in reference to the method of teaching. After a general chronological review of the principal events of the history, and its connection with that of other nations, the experienced teacher of a common school to whom this part of the course was intrusted, examined the various methods of Biblical instruction adopted in the canton of Berne. He warned his hearers against many of these methods, some of which reduce this part of instruction to a mechanical exercise of memory, that destroys its spirit; while others neglect the great object, and employ it merely as a means of instruction in language. He recommended—1. That the teacher should relate each portion of the history in language as much biblical

and child-like as possible, and call upon the children to repeat the narration.

2. That he should require them to select the principal and subordinate circumstances, and combine them in their regular order and connection.

3. That he should lead them to draw the conclusions and make the reflections which the history may suggest, under his direction and with his assistance; but that he should carefully guard against the error of attempting to derive too many lessons of a different nature from a single history, for this only enfeebles the influence of the great principle involved, and distracts the mind and the feelings with too great a variety of subjects. In order to illustrate more completely the methods proposed, a class of children from the Agricultural School was generally brought in, and exercised in the manner proposed.

History of the Christian Religion.—The great objects of this course were, to awaken a deeper and more general interest in the Christian religion, and to strengthen their faith in its irresistible power, by showing them how light and truth have ever gained the victory amidst all the oppression and persecution they have endured.

The progress of light was traced; the earnest and useless groping after truth described, which preceded the coming of the Saviour, and was only satisfied by his instructions. The political and civil condition of the world at the Christian era, and the influence which Christianity has had in changing or modifying it, by the mutual and undistinguishing benevolence it requires between individuals and nations, and the equal rights which it thus establishes, was made the subject of particular attention. But the attention of the pupils was principally directed to the internal condition of the Christian church, in the first three centuries, while it remained comparatively pure: they were pointed to the influence of Christian feelings and a Christian life in the family, the community, and the state; to the invincible power of that faith, and that love to the Saviour and to one another, which triumphed over ridicule and suffering, and martyrdom itself in its most horrid forms. The errors in principle and practice of this early period were also exhibited, with their sad consequences; and the effects of the various extremes to which they led—of slavish formality or lawless licentiousness; of intolerance and of hypocrisy; of superstition and fanaticism; of ecclesiastical despotism, and of anarchy—were presented in such a light as to point out the dangers to which we are still exposed. The time did not allow the extension of the course to later periods of history.

Principles and Precepts of Christianity.—The religious instructor observes, that he endeavored to present this part of his subject in its biblical form, and to show his pupils the inexhaustible richness of Divine wisdom exhibited in the Scriptures, to which reason, when duly enlightened as to its proper sphere, will come as a pupil, and not as a teacher. This revelation, he remarked, made in the language of men, should be the rule by which the exhibitions of the Deity, in nature, and providence, and the mind of man, must be judged. On the other hand, he presented the leading doctrines contained in the formularies of the Swiss churches, but still as subordinate to the biblical exhibition of truth with which the teacher in Switzerland is chiefly concerned. The first subjects of instruction were the general nature of religion, the peculiar character of Christianity, and its adaptation to the nature of man, the admirable form in which it is presented, and the importance of taking the Savior as a model for the methods of religious instruction. The Scriptures were next examined as the sources of religious truth, and the principal contents of the various books described, with

the leading evidences of its historical authority, of its inspiration, and of the credibility of the principles it contains. The leading doctrines maintained in the national church were then presented, each accompanied with the evidence and illustrations afforded by the Scriptures, and followed by an exhibition of the duties involved in it, or founded upon it. At the same time, illustrations were derived from nature and from the human heart; and directions were given as to the best mode of teaching these truths to the young.

Methods of Religious Instruction.—The method of giving religious instruction was also taken up in a special manner, at the conclusion of the course: the first object was to point out the manner and order in which the various principles and precepts of religion should be presented to the young in correspondence with the development of their faculties; and the importance of preparing their minds to receive the truths, by making them familiar with the language, and the objects of intellect and feeling in general, instead of calling upon them to pass at once from the observation and the language of the material world, to the elevated truths of religion expressed in terms entirely new, and which leave so many minds in hopeless confusion, if not in absolute ignorance of their real nature. The distinction of essential and non-essential doctrines was adverted to, and general directions given as to the methods of narrating and examining.

Anthropology, or the Study of Man.—This course was intended to give a general idea of the nature of man, and especially of the construction of our bodies, with a view to illustrate at once their wonderful mechanism, and to direct to the proper mode of employing and treating their various organs. The teacher adopted as his leading principles, to exclude as much as possible all that has not practical importance, and to employ the most simple terms and illustrations which could be chosen. The first great division of the course was devoted to the structure of the human body: it was opened with a brief introduction to natural history, and a comparative view of vegetables and animals, and man, and of the several races of men. The elementary materials of the human frame were then described, and the great and wonderful changes they undergo in receiving the principle of life, and becoming a part of man.

The various systems of the human body, the bones, muscles, vessels, organs, and nerves were next described, and illustrated by a human skeleton and by preparations of animals: the offices of each part were described in connection with its form and situation; thus uniting anatomy and physiology. At the same time, reference was made to the mode of employing them; the common accidents to which they were liable, as dislocations, fractures, &c., and the mode of guarding against them. The second portion of the course was devoted to the subject of Hygiene, or Dietetics; the proper mode of employing and treating the various organs, in order to preserve health and strength. It was opened with some views of the nature and value of health, and the causes which most frequently undermine it. The first object of attention was the organs of reproduction, their important destination, their delicate nature, and the evil consequences of too early excitement or abuse on the rest of the system; with the indications of abuse, and the methods of restoration. The nervous system, in its connection with the subject, led to the consideration of spiritual life, and its connection with the body, through the medium of the nerves. The various passions and affections were particularly described, with their influence upon the health; and the rules of education derived from this topic. Sleeping and waking were then treated as phenomena of the nervous system; and the distinction to be observed between children and adults on this

subject was pointed out. The importance of attending to the structure and use of the bed-room and the bed, and even the position in sleep, was also adverted to.

The organs of sense, especially the eye and the ear, were minutely described, with the diseases to which they are liable from improper use or neglect, or from causes injurious to the brain and nervous system in general. The importance of the skin and its functions, and of maintaining its cleanliness by frequent changes of clothing and bathing; the necessity and methods of useful exercise; the precautions which ought to be employed to secure the purity of the air, especially in schools, and to guard against diseases of the organs of respiration, were the subjects of particular instruction. The formation and uses of the blood, the influence of food, and the circumstances in its condition or preparation which render it injurious, the evil effects of alcoholic drinks, and the most obvious causes of injury to the digestive organs, or of interruption in their functions, were afterward discussed in a practical manner. The course was closed with simple directions as to the treatment of injuries produced by sudden accidents, falls, wounds, drowning, freezing, fits, &c., during the time which must elapse before medical aid can be procured, or when it is not within reach—a species of knowledge for want of which many a life has doubtless been lost, and which is peculiarly important to one who is entrusted with the care of a large number of young persons. Indeed, what more valuable gift could be made to a collection of American teachers than such a course of instruction; a course which every well-informed physician is capable of giving?

Geography.—The course of instruction in geography was designed to point out the best methods of teaching facts already familiar to the audience. Two principles were laid down as fundamental:—1. To commence with giving the pupil distinct ideas of hill, valley, plain, stream, and lake in his own circle, and the characteristics of his own neighborhood; and thus to become familiar with the elements, and to proceed from particular to general views. 2. That the geography of their native country should be made familiar to the pupils of the common school, before they are confused or attracted by the peculiarities and wonders of foreign countries. A course of instruction was described for the canton of Berne in conformity with these principles, and the necessary references given to the authorities from which the teacher should derive his information. As a part of the course, each teacher was required to write an account of the place of his residence; and was taught how he should direct his pupils in the observations and inquiries necessary for this purpose, and fitted to develop the habits of quick and accurate perception and patient research.

History of Switzerland.—It was assumed as a principle, that history should not be taught as a whole in common schools; because young minds are incapable of understanding the causes and connection of events which involve the ideas, and plans, and motives of warriors and statesmen. On the other hand it was deemed of great importance to present the *leading events* of history to the young, in order to impress the moral lessons which they furnish, and especially those which belong to their own country. To the teachers, however, it was considered necessary to give a complete view of the history of Switzerland, in order to enable them to select and explain better its individual portions. It was accordingly narrated, so far as the time would admit, in several great divisions: the primitive period, the Roman period, and the period of transition, introduced the Swiss confederation; the heroic or warlike period, the period of political decline, and the period of revolution, (since 1798,) embraced the history of the confederation.

This view of the course will be sufficient to show the general principles on which the method of instruction in this subject is founded.

Agriculture.—A course of lectures on agriculture was given to the assembled teachers by Fellenberg himself. The audience were reminded of that wise Omnipotence which presides over the circle of human activity, and of the manner in which it operates incessantly to prepare man for his higher destination, by rendering all his efforts dependent on this parental guidance for their success; and by leading him through all the variety of events in the material world, to that higher moral existence for which we are made. The lecturer pointed out the wisdom of this arrangement, and the defects which would exist in our education, as men, without these external means. He stated that he had assumed it as a part of his task to illustrate, by the evidence of facts, in a rational system of agriculture, that man is called upon to become like God—in governing himself, and in controlling the material world, for the good of his fellow-men; and that he observed constantly more and more the powerful influence of well-conducted plans of agriculture exerted in counteracting the spirit of indolence and habits of idleness. The first subject illustrated, was the power which a knowledge of the great principles of agriculture confers over the operations of nature, by giving a suitable direction to the cares and labors of its possessor; and the wretched slavery of the ignorant to the mere changes of matter, and to those effects of the elements which the Creator gives us the capacity in some measure to employ for our own benefit. He next considered the best mode of rendering agriculture a means of exciting mental activity in the children and parents of a village, and of forming their character. Many sources of poverty and suffering in Switzerland were pointed out, which arose from the neglect of this subject, and the intimate connection between the improvement of agriculture, and the increase of intelligence and comfort of those who are engaged in it, with the prosperity and the free institutions of the country. Various leading principles of agriculture were then taken up; such as the removal of all the obstacles to vegetation—stones, weeds, excessive water, &c.; the rational preparation and use of manure; the proper form and employment of the plough; and the succession of crops. The influence of these principles, and of the knowledge of the elements that compose the materials employed in cultivating the earth, on the products and the facility of labor, were clearly exhibited, and were illustrated by a reference to the improved fields and increased products of Hofwyl. In short, the great object of this course was, not to teach the science, but to give such general views as should lead the teachers to appreciate and inculcate its importance, to observe and reflect on the prevailing evils and their remedies, and to excite their pupils to observation, as a means of rendering their very labors a source of intellectual and moral improvement.

A brief course of instruction was also given by Fellenberg, *on the constitution of the canton, and the rights and duties of citizens*. It would, of course, be out of place to enter into the details of the Berne constitution; but we can not give a correct view of the spirit of this course of instruction without describing the peculiar manner in which he introduced it.

He observed that the merely material interest of civil and political life forms a foundation too sandy and unstable for the life of the family or the state. A constitution truly free, and fitted to promote the higher moral ends of our existence, can find no firmer basis, no more noble and appropriate means, no higher ends, than in the message of 'peace on earth, and good will to men,' which was brought by our Savior. No book of freedom can better satisfy its true friends than

the Bible, with its evangelical complement, if its instructions and its objects are rightly understood. Since I have sought here the sources and objects of a constitution, I have felt a higher value than ever for the Scriptures. The constitution presents the good of all as the great object; and this is the end of the Divine government. It calls upon each citizen to live and die for others—the object of our Savior's instructions and example. The Creator makes no distinction in the birth and death of men; and the constitution only follows his example in giving equal rights to all. The Savior teaches us to regard our fellow-men as members of the same family; the constitution simply enforces and carries out this principle. It acknowledges that 'the welfare or misery of a state depends on the moral and intellectual cultivation of its citizens, and that their sound education is among its first duties, and thus admits the great principle of the Gospel in relation to the affairs of this world.' Such is the spirit which Fellenberg wishes to pervade every course of instruction."

The success of the Normal course of instruction at Hofwyl, in spite of the petty jealousy with which the patriotic and benevolent labors of its founder was followed by the government of Berne, led to the establishment of two Normal Schools in that canton, and of similar institutions in most of the cantons of Switzerland. Fellenberg was elected a member of the Legislative Assembly, on the adoption of the new constitution, in 1831. On his motion the following article was introduced into the fundamental law:

"The welfare or woe of every state depends on the moral worth of its citizens. Without the cultivation of the mind and heart, true freedom is inconceivable, and patriotism is an empty sound. We must labor for our moral elevation, for the highest possible cultivation of the powers we have received from the Creator, if we would partake of the happiness which a free constitution should afford. The zealous promotion of this object is recommended by the Constituent Assembly to all future legislators, as holding a higher place in importance than all other objects."

Although the teachers of the canton were prohibited by a vote of the Education Department of the canton from attending his Annual Normal Course, a society was formed in 1832, with the name of the "*Cantonal Teachers' Society of Berne*." The following account is given by Mr. Woodbridge, in 1834:

BERNE CANTONAL SOCIETY OF TEACHERS.

"This society was formed by the teachers assembled for instruction at Hofwyl in the summer of 1832, and consisted of 154 members, with few exceptions, teachers of ordinary schools. Fellenberg was chosen president; and Vehrli, the excellent teacher of the farm pupils of Hofwyl, vice-president. Its constitution presents, as the great objects of the society, union and co-operation in promoting the education of the people, and elevating the character of the schools. The means proposed were, free communications between its members, consultations concerning the best modes of advancing the cause of schools and improving the condition of teachers, and direct efforts to excite the attention of the people to the defects of present plans and methods of organizing and instructing the common schools of the country.

Among the important topics in the school itself which are proposed by the Society of Berne, to be presented in the meetings of its auxiliary

societies, the first named is a careful inquiry into the condition of the pupils of their schools, and the proper means for their moral improvement. For this purpose they urge that every effort be made to give the pupils *constant employment*, and to guard them against the temptations of idleness; to preserve a mild but firm course of discipline; and to promote *fraternal affection* among them. They urge, that every branch of instruction, from the highest to the lowest, be discussed at these meetings; and that there should be a steady effort among the teachers to *advance in knowledge and skill*. Would that the last object could be impressed upon the minds of the multitude of teachers in our country, who wrap themselves up in the consciousness of having attained the *ne plus ultra* of skill and knowledge, or lie down in listless apathy, after their daily task is performed, with no anxiety but to 'get through' the business of to-morrow as early as possible.

The second meeting of the Berne Society of Teachers was also held at Hofwyl. It was opened by an interesting address from the president, full of truth and energy, of which we can only give a few opening sentences:—

'Guardians of the spiritual life, the personal wealth, of the children of our people! we have assembled to ratify our bond. We have pledged ourselves that in our schools shall grow up a noble, well-taught generation of the people; true to the principles of the Gospel, devoted to God, and faithful to men; a people whose characters shall not be unworthy of the scenes of grandeur and beauty which the Creator has assigned as their native land!'

'In this great object we shall succeed only so far as we follow the Savior's example, and imbibe the fullness of his love to man, and trust in God, in forming the hearts of those who are committed to us, in extending the influence of the school to every household, and in warming the hearts of parents as well as children. God will reward such labors, even if they are not rewarded on earth. The God who feeds the ravens and clothes the lilies, will never forsake the faithful guardians of his children.'

Among the evils suggested at this meeting of the society, as requiring a remedy, were some familiar to our own schools:—the want of faithful visitation, for which responsible and *paid* officers were considered the only remedy; neglect and difficulties in obtaining suitable teachers; imperfect school-books and means of instruction; the want of a periodical for teachers; the unhappy difficulties arising from the dependence of the teacher on the caprice or convenience of individuals for his scanty pay, and claims of parental dictation often founded upon it.

After the meeting was closed the band of music of the farm pupils of Hofwyl called the assembly to a repast prepared for 360 persons by the liberal founder of Hofwyl. It was opened by him with prayer, acknowledging the favor of God to their association, and intreating his blessing upon their future efforts. A scene of social enjoyment and familiar intercourse then followed, suited to cheer the hearts of these fellow-laborers in an arduous and too often thankless office. Occasional songs, of that elevated and heart-stirring character which we have formerly described, were sung by the farm pupils, and united in by the chorus of teachers. We translate one sentiment given by a teacher, as a specimen of those offered on this occasion:

'There is *one means* of making the happiness, and the delight, which we feel to-day, *universal*! There is one *unfailing means* to convert ruined families into families of joy—to dry up the sources of poverty and misery—and to stem the torrent of overwhelming vice—to secure our liberties, and those of our children, against all the power of treach-

ery—in short, to secure the purity and the happiness of the people. And this unfailing means is CHRISTIAN RATIONAL EDUCATION OF THE PEOPLE, and especially of the poor. *To all, then, who understand this mighty cry, and put their hands to the holy work, LONG LIFE! HEALTH to all the friends and promoters of rational education of the people, and the poor—far and near! LONG LIFE TO THEM!*"

Such animating sentiments were followed and impressed by some of the noble 'männenchören,' or hymns for male voices, which the Swiss music furnishes to cherish social, and benevolent, and patriotic, and devotional feeling, in place of the bacchanalian and amatory songs which so often disgrace our social meetings.

During the summer of 1833, a course of instruction was given to teachers, under the immediate direction of Fellenberg. It was closed by an examination, at which a considerable number of persons were present; and the Cantonal Society of Teachers held its third meeting immediately after. It was attended by 200 teachers and friends of education, or *school-men*, as they are all styled in simple German, many of whom were new members.

Would that we could witness such a movement in any considerable portion of our own country. Could we see some individual who had the faith to invite, and the influence necessary to collect such a body of teachers to listen to instruction, and consult for the good of their schools, for three months, in any State in the Union, we should expect more benefit to the cause of education than from any amount of school funds; for, important as they are, under proper regulation, they can never supply the place of an intelligent and well-trained body of teachers.

Since the above letter was written, State, County and Town Associations of Teachers have been formed; Teachers' Institutes have been held; and Normal courses of instruction and Normal Schools, established.

NORMAL SCHOOL

AT

KRUITZLINGEN IN THE CANTON OF THURGOVIA.

THE Normal School at Krutzlingen, in the canton of Thurgovia, is under the direction of Vehrli, who for several years had the charge of the school in Fellenberg's establishment at Hofwyl. Under Vehrli's management, this Normal School has attracted much attention, not only in Switzerland, but in France, Germany, and England. The Training School at Battersea, near London, was modeled after this. The following account of a visit to Krutzlingen is taken from Dr. Kay's "*Report on the Training School at Battersea*," in 1841.

The normal school at Krutzlingen is in the summer palace of the former abbot of the convent of that name, on the shore of the Lake of Constance, about one mile from the gate of the city. The pupils are sent thither from the several communes of the canton, to be trained three years by Vehrli, before they take charge of the communal schools. Their expenses are borne in part by the commune, and partly by the council of the canton. We found ninety young men, apparently from eighteen to twenty-four or twenty-six years of age, in the school. Vehrli welcomed us with frankness and simplicity, which at once won our confidence. We joined him at his frugal meal. He pointed to the viands, which were coarse, and said,—"I am a peasant's son. I wish to be no other than I am, the teacher of the sons of the peasantry. You are welcome to my meal; it is coarse and homely, but it is offered cordially."

We sat down with him. "These potatoes," he said, "are our own. We won them from the earth, and therefore we need no dainties, for our appetite is gained by labor, and the fruit of our toil is always savory." This introduced the subject of industry. He told us all the pupils of the normal school labored daily some hours in a garden of several acres attached to the house, and that they performed all the domestic duty of the household. When we walked out with Vehrli, we found them in the garden digging, and carrying on other garden operations, with great assiduity. Others were sawing wood into logs, and chopping it into billets in the court-yard. Some brought in sacks of potatoes on their backs, or baskets of recently gathered vegetables. Others labored in the domestic duties of the household.

After a while the bell rang, and immediately their out-door labors terminated, and they returned in an orderly manner, with all their implements, to the court-yard, where having deposited them, thrown off their frocks, and washed, they reassembled in their respective classrooms.

We soon followed them. Here we listened to lessons in mathematics, proving that they were well-grounded in the elementary parts of that science. We saw them drawing from models with considerable skill and precision, and heard them instructed in the laws of perspective. We listened to a lecture on the code of the canton, and to instruction in the geography of Europe. We were informed that their instruction extend-

ed to the language of the canton, its construction and grammar, and especially to the history of Switzerland; arithmetic; mensuration; such a knowledge of natural philosophy and mechanics as might enable them to explain the chief phenomena of nature and the mechanical forces; some acquaintance with astronomy. They had continual lessons in pedagogy, or the theory of the art of teaching, which they practiced in the neighboring village school. We were assured that their instruction in the Holy Scriptures, and other religious knowledge, was a constant subject of solicitude.

The following extract from Vehrli's address at the first examination of the pupils, in 1837, will best explain the spirit that governs the seminary, and the attention paid there to what we believe has been too often neglected in this country—the education of the heart and feelings, as distinct from the cultivation of the intellect. It may appear strange to English habits to assign so prominent a place in an educational institution to the following points, but the indication here given of the superior care bestowed in the formation of the character, to what is given to the acquisition of knowledge, forms in our view the chief charm and merit in this and several other Swiss seminaries, and is what we have labored to impress on the institution we have founded. To those who can enter into its spirit, the following extract will not appear tinged with too sanguine views:—

"The course of life in this seminary is three-fold.

"1st.—Life in the home circle, or family life.

"2nd.—Life in the school-room.

"3rd.—Life beyond the walls in the cultivation of the soil.

"I place the family life first, for here the truest education is imparted; here the future teacher can best receive that cultivation of the character and feelings which will fit him to direct those, who are entrusted to his care, in the ways of piety and truth.

"A well-arranged family circle is the place where each member, by participating in the others' joys and sorrows, pleasures and misfortunes, by teaching, advice, consolation, and example, is inspired with sentiments of single-mindedness, of charity, of mutual confidence, of noble thoughts, of high feelings, and of virtue.

"In such a circle can a true religious sense take the firmest and the deepest root. Here it is that the principles of Christian feeling can best be laid, where opportunity is continually given for the exercise of affection and charity, which are the first virtues that should distinguish a teacher's mind. Here it is that kindness and earnestness can most surely form the young members to be good and intelligent men, and that each is most willing to learn and receive an impress from his fellow. He who is brought up in such a circle, who thus recognizes all his fellow-men as brothers, serves them with willingness whenever he can, treats all his race as one family, loves them, and God their father above all, how richly does such a one scatter blessings around! What earnestness does he show in all his doings and conduct, what devotion especially does he display in the business of a teacher! How differently from him does that master enter and leave his school, whose feelings are dead to a sense of piety, and whose heart never beats in unison with the joys of family life.

"Where is such a teacher as I have described most pleasantly occupied? In his school amongst his children, with them in the house of God or in the family circle, and wherever he can be giving or receiving instruction. A great man has expressed, perhaps too strongly, 'I never wish to see a teacher who can not sing.' With more reason I would maintain, that a teacher to whom a sense of the pleasures of well-

arranged family is wanting, and who fails to recognize in it a well-grounded religious influence, should never enter a school-room."

As we returned from the garden with the pupils on the evening of the first day, we stood for a few minutes with Vehrli in the court-yard by the shore of the lake. The pupils had ascended into the class-rooms, and the evening being tranquil and warm, the windows were thrown up, and we shortly afterward heard them sing in excellent harmony. As soon as this song had ceased we sent a message to request another, with which we had become familiar in our visits to the Swiss schools; and thus, in succession, we called for song after song of Nageli, imagining that we were only directing them at their usual hour of instruction in vocal music. There was a great charm in this simple but excellent harmony. When we had listened nearly an hour, Vehrli invited us to ascend into the room where the pupils were assembled. We followed him, and on entering the apartment, great was our surprise to discover the whole school, during the period we had listened, had been cheering with songs their evening employment of peeling potatoes, and cutting the stalks from the green vegetables and beans which they had gathered in the garden. As we stood there they renewed their choruses till prayers were announced. Supper had been previously taken. After prayers, Vehrli, walking about the apartment, conversed with them familiarly on the occurrences of the day, mingling with his conversation such friendly admonition as sprang from the incidents, and then lifting his hands he recommended them to the protection of heaven, and dismissed them to rest.

We spent two days with great interest in this establishment. Vehrli had ever on his lips:—"We are peasant's sons. We would not be ignorant of our duties, but God forbid that knowledge should make us despise the simplicity of our lives. The earth is our mother, and we gather our food from her breast, but while we peasants labor for our daily food, we may learn many lessons from our mother earth. There is no knowledge in books like an immediate converse with nature, and those that dig the soil have nearest communion with her. Believe me, or believe me not, this is the thought that can make a peasant's life sweet, and his toil a luxury. I know it, for see my hands are horny with toil. The lot of men is very equal, and wisdom consists in the discovery of the truth that what is *without* is not the source of sorrow, but that which is within. A peasant may be happier than a prince if his conscience be pure before God, and he learn not only contentment, but joy, in the life of labor which is to prepare him for the life of heaven."

This was the theme always on Vehrli's lips. Expressed with more or less perspicuity, his main thought seemed to be that poverty, rightly understood, was no misfortune. He regarded it as a sphere of human exertion and human trial, preparatory to the change of existence, but offering its own sources of enjoyment as abundantly as any other. "We are all equal," he said, "before God; why should the son of a peasant envy a prince, or the lily an oak; are they not both God's creatures?"

We were greatly charmed in this school by the union of comparatively high intellectual attainments among the scholars, with the utmost simplicity of life, and cheerfulness in the humblest menial labor. Their food was of the coarsest character, consisting chiefly of vegetables, soups, and very brown bread. They rose between four and five, took three meals in the day, the last about six, and retired to rest at nine. They seemed happy in their lot.

Some of the other normal schools of Switzerland are remarkable for the same simplicity in their domestic arrangements, though the stu-

dents exceed in their intellectual attainments all notions prevalent in England of what should be taught in such schools. Thus in the normal school of the canton of Berne the pupils worked in the fields during eight hours of the day, and spent the rest in intellectual labor. They were clad in the coarsest dresses of the peasantry, wore wooden shoes, and were without stockings. Their intellectual attainments, however, would have enabled them to put to shame the masters of most of our best elementary schools.

Such men, we felt assured, would go forth cheerfully to their humble village homes to spread the doctrine which Vehrli taught of peace and contentment in virtuous exertion; and men similarly trained appeared to us best fitted for the labor of reclaiming the pauper youth of England to the virtues, and restoring them to the happiness, of her best instructed peasantry.

A brother of Dr. Kay, in his "Education of the Poor in England and Europe," thus speaks of Vehrli:

"I saw Vehrli twice. The first time I found him clad in a plain coarse tweed vest, at work upon his fields; and on my second visit, he was busily engaged with his boys in repairing the plain wooden furniture of his house, and the handles, &c., of his farming tools. He said to me, 'You must not expect to find any grandeur in our house; my boys are all to be engaged among our peasants, and I teach them to sympathize with those with whom they must associate hereafter, by accustoming them and myself to simple peasants' lives.' In my first visit I dined with him. The viands were of the plainest possible kind, but Vehrli reminded me that the laborer's fare was no better, and that therefore the laborer's companion and teacher ought to be satisfied. The result of this simple life is, that while in other parts of Switzerland, schoolmasters, who have been admirably instructed at Normal schools, but who have never had the advantage of the excellent discipline of the habits which Vehrli's pupils receive, often become discontented with the drudgery of a schoolmaster's life, the young men, who have left Vehrli's school, are found to persevere with cheerfulness and Christian enthusiasm in the work of instruction and social reformation.

Throughout Switzerland, Vehrli's school is looked on as the pattern, and in all the other Normal Schools they are gradually adopting his views relative to the education of the teachers.

I have thus particularly noticed the necessity of a great simplicity in the daily life of a pupil-teacher, as I fear this important part of a school-master's training is almost entirely neglected in several of the few Normal schools we at present possess. We seem to imagine that it is a perfectly easy thing for a man, who has acquired habits of life fitting him for the higher circles of society, to associate with the poor, without any previous training. No mistake can be more fatal to the progress of the religious education of the poor. An instructed man, accustomed for several years to the society of intellectual professors and companions, without having any thing to remind him of, still less to habituate him to communication with, the humble class among whom he is afterward to live, must feel considerable reluctance, if not decided disgust, when he finds himself called on to associate with the simple, rude, and uneducated poor. To enable him to do this, requires as careful a training as to enable him to teach; and although men are found, whose sense of duty and whose Christian philanthropy triumph over the defects of their education, yet, in the majority of cases, the dissimilarity of tastes between the teacher and his associates, must at least curtail his power of doing good, even if it does not actually cause him to neglect altogether the principal of his duties, from that natural

repugnance which he cannot surmount. To teach the poor effectively, we must choose the teachers from among themselves; and during their education we must continually accustom them to the humble character of their former lives, as well as to that of their future associates. The Roman Catholic Church has always clearly understood this truth. She has perceived from the first, with that sagacity which has marked all her worldly policy, that to obtain men who would really understand and sympathize with the poor, and who would feel no disgust for the greatest duty of a priest's life, the visitation of the meanest hovels, she must take her teachers from the poor themselves, and keep their minds continually habituated to a toilsome and humble life, whilst receiving education fitting them to be the religious teachers of the people. The greater part, therefore, of her priests are chosen from the poorer classes. The poor know that these priests can understand their necessities, can sympathize with their sufferings, and can visit their simple firesides without disgust. Whilst, therefore, the Roman Catholic peasant respects his priest for the sacred character of the office he fills and for the education he has received, there is none of that painful sense of separation between them, which exists, where the peasant feels that his religious minister belongs to another class and can never perfectly comprehend the situation, the wants, and the troubles of the poor. Still less does such a religious minister feel any difficulty in his communications with the poor. He visits the meanest hovel without disgust, he associates with the laborer without any danger of exhibiting an insolent air of worldly superiority, and knowing what a laborer's feelings are, he communicates with him without embarrassment, without reserve, and above all, without superciliousness.

In the Catholic cantons of Switzerland the priest is not only the spiritual adviser, but he is also the friend and companion of the laborer, and that too, naturally, without any difficulty to himself, and with infinite advantage to the poor. An Englishman would scarcely believe me, were I to describe how the priests, in the Catholic cantons, may be seen associating with the peasants.

In this country, where the clergyman is so far separated from the poor man by his station in society, his associations, habits, and education, it becomes doubly important that the schoolmaster of the Church should be a connecting link between the clergyman and his flock. He ought to be the adjutant of the clergyman, capable by his education to be indeed his assistant, and strictly united by his habits to the poor, among whom he ought with cheerfulness to labor.

Deeply grieved am I, then, to see that in some of our Normal schools we have not only abandoned the idea of labor being a necessary part of the discipline of a Normal school, but that we are accustoming the pupil-teachers to manners of dress and living far, far above those of the poor, among whom they must afterward live, and with whom they ought continually to associate. The life of a pupil-teacher in a Normal school ought to be such, that when he leaves it for his village school, he shall find his new position one of greater ease and comfort than the one he has left, and that he may feel no disgust for the laborious drudgery that must fall to his lot in such a situation.

M. Prosper Dumont, in his treatise* on Normal Schools, published in Paris, in 1841, commends the Normal School

* M. Dumont received the prize offered by the Academy of Moral and Political Sciences, in 1838, for the best discussion of the question: "What degree of perfection may the establishment of primary Normal Schools acquire, considering them in their relation to the moral education of youth?"

The title of the work is "De l'Education Populaire et des Ecoles Normales Primaires." Paris, 1841.

of Vehrli, "as an excellent model for educating teachers for country schools." So profoundly was he impressed by the character of this practical educator, and the results of his teaching and example, that he regards Vehrli "as a beautiful example of the Normal teacher,—the religious and well-informed laborer, capable of demonstrating, in an unequivocal manner, to working men, that enlightened and elevated sentiments are not incompatible with manual labor. All is here combined to contribute to the education of a country teacher; the example is always placed by the side of the precept; all instruction is mutually connected, and illustrative of each other; the moral, mental, and physical development go along together. The whole atmosphere is pedagogic—the pupil teacher imbibes the spirit of his vocation at every pore. That which strikes most is the happy application of the best principles of education, and the profoundly Christian spirit, without ostentation, which characterizes every portion of the detail."

Vehrli was still laboring in his vocation at Kruitzingen in 1849, at the age of sixty, with the same simplicity of life, the same singleness of purpose, and the same noble enthusiasm which marked the opening of his career at Hofwyl.

We add a Table exhibiting the allotment of time in each week of the Course of Instruction at Kruitzingen, in the summer of 1836.

COURSE OF INSTRUCTION

FOUNDED AT THE NORMAL SEMINARY IN THE CANTON OF THURGOVIA, SWITZERLAND, UNDER THE SUPERINTENDENCE OF M. VERNEL, IN THE SUMMER HALF YEAR OF 1839.

HOUSE.	CLASS.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SUNDAY.
5 to 7	{ First } Second	Out-door labor, Out-door labor, Breakfast.	Out-door labor, Out-door labor, Breakfast.	Art of teaching, Out-door labor, Breakfast.	Out-door labor, Art of teaching, Breakfast.	Out-door labor, Out-door labor, Breakfast.	Art of teaching. Out-door labor. Breakfast.	Attending divine service, sacred music, teaching in Sunday school.
7 to 8	{ First } Second	Natural history, Profane history,	Natural history, Profane history,	Natural history, Profane history,	Natural history, Profane history,	Biblical history, Biblical history,	Profane history. Management of land.	
8 to 9	{ First } Second	Grammar, Grammar,	Grammar, Grammar,	Grammar, Grammar,	Grammar, Grammar,	Grammar, Grammar,	Natural history. Natural history.	
9 to 10	{ First } Second	Geometry, Singing.	Geometry, Singing.	Geometry, Singing.	Geometry, Singing.	Arithmetic, Singing.	Grammar. Grammar.	
10 to 11	{ First } Second	Arithmetic, Grammar.	Arithmetic, Grammar.	Arithmetic, Grammar.	Arithmetic, Grammar.	Grammar, Grammar.	Geometry. Arithmetic.	
11 to 12	{ First } Second	Natural history, Dinner and gymnas-	Natural history, Dinner and gymnas-	Art of teaching, Dinner and gymnas-	Natural history, Dinner and gymnas-	Natural history, Dinner and gymnas-	Art of teaching. Dinner and gymnas-	
12 to 14	{ First } Second	tio exercises, Singing.	tio exercises, Singing.	tio exercises, Singing.	tio exercises, Singing.	tio exercises, Singing.	tio exercises. Drawing.	
14 to 3	{ First } Second	Writing. Singing.	Writing. Singing.	Writing. Singing.	Writing. Singing.	Writing. Singing.	Writing. Singing.	
3 to 4	{ First } Second	Geography, Arithmetic.	Geography, Arithmetic.	Arithmetic, Natural history,	Geography, Arithmetic.	Arithmetic, Geography,	Arithmetic. Geography.	
4 to 5	{ First } Second	Geography, Arithmetic.	Geography, Arithmetic.	Repetitions, Arithmetic.	Arithmetic, Reading.	Reading. Arithmetic.	Reading. Arithmetic.	
5 to 6	{ First } Second	Reading. Supper.	Reading. Supper.	Supper, Garden-work, house-	Supper, Garden-work, house-	Supper, Garden-work, house-	Supper. Garden-work, house-	
6 to 9	{ First } Second	work, conversa- tion.	work, conversa- tion.	work, conversa- tion.	work, conversa- tion.	work, conversa- tion.	work, conversa- tion.	

NORMAL SCHOOL

AT

KUSSNACHT, IN THE CANTON OF ZURICH.

THE Normal School at Kussnacht is about a league from the town of Zurich, and the buildings are prettily situated on the borders of the lake of the same name. This institution was re-organized in 1836, though the modifications made have been rather in the details than in the general principles. It now consists of a school for teachers, a preparatory school for this seminary, and three primary model schools. It is intended to supply teachers for the different grades of primary schools of the canton, and during a portion of the year lectures are also delivered in the seminary to the older teachers, who are assembled for the purpose in their vacations.

The superintendence and control of the Normal School is vested by the legislative council in the council of education, who appoint a committee of superintendence from their own body. This committee visits the school at least once a month, attends its examinations, and, in general, inspects its management. The executive power is delegated to a director, who has the immediate charge of the school, and arranges the plan of instruction, in subordination to the council of education. He examines the candidates for admission, inspects the classes of the seminary, and of the schools attached to it, and lectures in the school of repetition for the older teachers. He is also responsible for the discipline, and reports half-yearly the state of the institution to the council of education. He is moreover present at the meeting of the committee of superintendence. There are three other teachers, besides a variable number of assistants. These teachers in turn have charge of the pupils of the Normal School in and out of school-hours. There are conferences of all the teachers, at which the director presides. The manners of the people and the purpose of the seminary render the discipline of very trifling amount. The pupils of the Normal School reside in the village of Kussnacht, but spend the greater part of their time at the school, under the direction of its masters. All the time devoted to study, recitation or lecture, and regular exercise, is passed there.

To be admitted as a candidate for the Normal School, a youth must be sixteen years of age, and of suitable morals, intellectual, and physical qualities for the profession of a teacher. He must have spent two years in the higher division of primary instruction (called here secondary) in the model school, or some equivalent one, or have passed through the preparatory department of the Normal School, which gives a preference to the candidate, other qualifications being equal. The examination of candidates takes place once a year, and in presence of the committee of superintendence, or of a deputation from their body. The formal right of admitting to the school is, however, vested alone in the council of education. The subjects of examination are Bible history, speaking and reading, grammar, the elements of history, geography and natural philosophy, arithmetic and the elements of geometry, writing, drawing, and vocal music. The council of education fixes the number of pupils who may be admitted, and the most proficient of the candidates are selected. There are forty stipendiary places, ten of the value of one hundred and sixty Swiss francs, (forty-eight dollars,)

and thirty of half that sum. Natives who are admitted all receive their instruction gratis. If there is room in the school, foreigners may be received, paying twelve dollars per annum for their instruction. The number of pupils at the date of my visit, in the autumn of 1837, was one hundred and ten. The stipendiaries are bound to serve as teachers in the canton two years; a very moderate return for the education received.

There are two grades of courses in the Normal School, one of two years for pupils intending to become teachers in the lower primary schools, the other of three years for the higher primary schools. The courses begin in April, and continue, with seven weeks of vacation, throughout the year. The subjects of instruction are: Religious instruction, German, French, mathematics, history, geography, natural history and philosophy, pedagogy, writing, drawing, and vocal and instrumental music. French is only obligatory upon the students of the three years' course. Gymnastic exercises and swimming are regularly taught and practised.

There is, besides, a lecture of an hour and a half on the art of building, once a week, attended by all the students. Those who learn instrumental music have lessons two hours and a half every week, and two hours of Sunday are occupied with singing in concert. One of the teachers devotes two extra hours every week to the assistance of some of the pupils in their studies, or to repetitions.

At the close of each year there is a public examination, and the pupils are classed according to its results. On leaving the institution, they are arranged in three grades; the first, of those who have gone very satisfactorily through the school, the second, of those who have passed satisfactorily, and the third, of those who have not come up to the standard. Certificates of the first two grades entitle their holders to compete for any vacant primary school.

The courses of practice begin in the second year, when the pupils take regular part in the exercises of the schools attached to the seminary. These are, first, two model schools for children from the ages of six to nine, and from nine to twelve, at which latter age the legal obligation to attend the school ceases. The third, called a secondary school, contains pupils from twelve to sixteen years of age. The system of instruction used in the lower schools is attended with very striking results. The lessons are not divided into distinct branches, studiously kept separate, as in most elementary schools, but are connected, as far as possible, so as to keep the different subjects constantly before the mind. Thus, a lesson of geography is, at the same time, one of history, and incidentally of grammar, natural history, of reading and writing, and so on through the circle of elementary instruction. The Pestalozzian lessons on form are made the basis of writing, and with good success. The lowest class is taught to speak correctly, and to spell by the phonic method, to divide words into syllables, and thus to count. To number the lessons. To make forms and combine them, and thus to write, and through writing to read. The second passes to practical grammar, continues its reading and writing, the lessons in which are made exercises of natural history and grammar. Reading and speaking are combined to produce accuracy in the latter, which is a difficulty where the language has been corrupted into a dialect, as the German has in northern Switzerland. Movable letters are used to give exercises in spelling and reading. The plan of the Pestalozzian exercises in grammar is followed, and when the pupils have learned to write, a whole class, or even two classes, may be kept employed intellectually, as well as mechanically, by one teacher. In reading, the understanding of every thing read is insisted upon, and the class-books are graduated

accordingly. I never saw more intelligence and readiness displayed by children than in all these exercises; it affords a strong contrast to the dullness of schools in which they are taught mechanically. The same principles are carried into the upper classes, and are transplanted into the schools by the young teachers, who act here as assistants. The examination of the second school in Bible history, with its connected geography and grammar lessons; in composition, with special reference to orthography and to the hand-writing; and the music lesson, at all of which the director was so kind as to enable me to be present, were highly creditable.

There are three classes in each of these schools, and the pupils of the Normal Seminary practice as assistant teachers in them at certain periods; the director also gives lessons, which the pupils of the seminary repeat in his presence.

In the highest, or secondary school, the elementary courses are extended, and mathematics and French are added.

The pupils of the preparatory department of the seminary spend two years in teaching in the two model schools, and in receiving instruction in the "secondary school" under the special charge of the director of the seminary. This establishment has furnished, during three years of full activity, two hundred teachers to the cantonal primary schools. These young teachers replace the older ones, who are found by the courses of repetition not able to come up to the present state of instruction, and who receive a retiring pension. The schools must thus be rapidly regenerated throughout the canton, and the education of the people raised to the standard of their wants as republicans.

COURSE OF INSTRUCTION PURSUED IN THE NORMAL SEMINARY AT ZÜRICH, SWITZERLAND.						
Religion and Morals.	1st Class and 1st School year.		2nd Class and 2nd School year.		3d Class and 3d School year.	
	1st Half year.	2nd Half year.	1st Half year.	2nd Half year.	1st Half year.	2nd Half year.
	Geography of Palestine, Jewish Archaeology, History of the Christian Church.	Faith and moral's, as founded on revelation.	Lectures on the Bible, with questions.	Lectures on the Bible, with practical illustrations and references.	Deeper and more abstruse points of doctrine, with scriptural proofs and practical illustrations.	Continuation of the above.
German Language.	Grammar, exercises in reading and recitations, composition.	Grammar, continuation of exercises in reading and recitations, composition of letters and speeches.	Etymology, and logical exercises, recitations, and composition.	Repetitions of the more difficult parts of grammar, more extended compositions, laws of poetry.	The more important peculiarities of the German language, verbal expositions of the written exercises.	View of German literature: poetical exercises.
French Language.	Exercises in reading, and translation of easy pieces of French into German, introduction to the grammar, and etymology.	Continuation of the above beginning of the translation of German into French: grammar: vocabulary.	Continued exercises of reading and transl. into German: grammar: syntax: trans. from German into French: speaking.	Continuation of exercises in reading and translation: conclusion of syntax: recitations of easy pieces.	Further expositions of grammar, more difficult translations from & into French and German respectively: composition.	Continuation of the above short sketch of French literature.
Arithmetic.	Elementary rules of arithmetic, Vulgar and Decimal Fractions.	Proportion: mental arithmetic.	Continuation of exercises in the elementary rules.	Continuation of exercises in Proportion: Simple Equations.	More difficult applications of the preceding rules.	Quadratic and Cubic Equations: Logarithms, Properties of Numbers: Progression.
Geometry.	The doctrine of parallel lines, properties of triangles, similar triangles.	Measurement of triangles, and straight line figures, planimetry.	Further exposition of the properties of triangles, and of straight line figures.	The circle: elements of stereometry: easy questions in practical geometry.	Continuation of planimetry: plain and solid angles: projection of straight line figures: questions in the above subjects.	Polygonal figures: elements of trigonometry: practical geometry: projection of bodies with straight or curved surfaces: sections.
History.	History from the beginning of the world to the subjection of Greece to the Romans.	From the building of Rome to the Westphalian Peace.	History of Switzerland from the beginning to the Westphalian Peace.	History of Switzerland as it bears on that of the rest of the world to the present period.	General history from 1389 to 1815.	General history from 1815 to the present time.

Geography.	Introductory explanations, the ocean and continents, with their respective divisions.	Special geography of Europe.	The most important points of mathematical and physical geography.	Geography of Asia, Africa, America, and Australia.	More extended expositions of mathematical and physical geography.	Special geography of Asia, Africa, America, and Australia.
Natural History.	General introduction to natural history, description of elementary bodies, general characteristics of minerals.	Unmetallic minerals, metals, mountains, introduction to botany.	Systems of botany, description of plants, special information on the plants known to the pupils.	Introduction to zoology: classification and descriptions, introduction to the natural history of man.	Natural history of man: further expositions of the natural history of the lower animals.	Introduction to zoology: fossils.
Physics.	::	::	The common phenomena arising from the various properties of differently constituted bodies.	Acoustics, optics, heat, magnetism, electricity.	Further exposition of the above subjects.	Further exposition of the above subjects.
Musical.	Elementary exercises of the voice, easy choral exercises.	Melody, religious hymns and choral singing.	Further exercises in Sol Fa, also with words, exercises in solo singing and choral singing.	Continuation of the above, special exposition of the art of teaching music.	Continuation of the above.	Continuation of the above.
Art of Writing.	Exercises in German and Roman character, in legal writing, and in black letter writing.				::	::
Drawing.	Sketches from objects placed before the pupil, and from nature; special exercises in shading.				::	::
Art of Teaching.	::	::	Introduction to psychology, methods of instruction.	Further exposition of methods of instruction, and of the canonical laws and regulations relative to schools, practical teaching in the primary school.	Fundamental principles of the science of teaching.	Practical teaching in the secondary school.

COURSE OF INSTRUCTION IN THE NORMAL SCHOOL OF THE CANTON OF VAUD, AT LAUSANNE, DURING THE WINTER OF 1898-1899.						
HOURS.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
8	Prayer, reading, and religious instruction (all.)	As on Monday.	Idem.	Idem.	Idem.	Idem.
9	The art of teaching (all.)	General history (all.)	The art of teaching (all.)	Use of globes, first and second classes.	Swiss history (all.)	Instruction in law and in the duties of a citizen, 1, 2, 3.
10	Geometry, 1, 2. The means of improving the health and condition of the people.	Arithmetic, 1, 2. Theme, 3.	Theme, 1, 2. Arithmetic, 3.	Composition, 1, 2. Mental arithmetic, 3.	Arithmetic, 1, 2. Theme, 3.	Theme, 1, 2. Arithmetic, 3.
11	Botany, 1, 2.	Writing, 1, 2, 3.	Chemistry, then Zoology, 1, 2, 3.	Chemistry, then Zoology, 1, 2, 3.	Writing, 1, 2, 3.	Chemistry, &c. 1, 2, 3.
1	.	.	.	.	Exercises on the physical sciences, 1, 2.	Writing, 3.
2	Grammar, 1, 2, 3.	Drawing, 1, 2; reading, 3.	Grammar, 1, 2, 3.	Drawing, 3; mental arithmetic, 1, 2.	Geometry, 3.	Geometry, 1, 2.
3	Gymnastics, 1, 2.	Drawing, 1, 2.	Gymnastics, 3.	Drawing, 3; reading, 1, 2.	Composition, 1, 2.	.
4	Geography, 3.	Geography, 1, 2.	Book-keeping, 1. Reading, 1, 2. Geometry, 3.	Reading, 3.	Pedagogical exercises in mathematics, 1, 2. Swiss Geography, 1, 2, 3.	.
5	.	Geography, 3.	Singing, 1, 2, 3.	Geography, 1, 2.	Singing, 1, 2, 3.	.
7	.	Singing, 3.	.	Singing, 1, 2.	.	.

N. B.—The figures denote the different classes. The figure 1 being attached to the most advanced class.

COURSE OF INSTRUCTION IN THE NORMAL SCHOOL OF THE CANTON OF VAUD AT LAUSANNE, IN THE SUMMER OF 1883.						
HOURS.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
5						On the method of writing (teachers.)
6	Prayer, reading, and religious instruction, Composition (older pupils,) Arithmetic, (younger pupils,)	Book-keeping (teachers,)* Writing (pupils,)+ As on Monday,	Geography (teachers,) As on Monday,	Geography (teachers,) Writing (pupils,)	.	As on Monday.
7		Arithmetic (teachers,) A theme (pupils,)	Composition (teachers,) Geometry (pupils,)	Arithmetic (teachers,) A theme (pupils,)	Composition (teachers,) Geometry (pupils,)	Arithmetic (teachers.) Composition (young pupils,)
8		Use of the globes (all,)	Art of teaching (all,)	Instruction in the law and duties of a citizen (all,)	Art of teaching (all,)	Instruction in the law and in the duties of a citizen (all,)
9	The art of teaching (all,)			Reading, with analysis of the grammar, structure, and meaning (all,)	Grammar (teachers,) Geography (pupils,)	Geometry (teachers.) Grammar (pupils,)
10	Geography (teachers,) Mental arithmetic (pupils,)	Grammar (teachers,) Geography (pupils,)	Geometry (teachers,) Grammar (pupils,)	Natural history (all,)	Pedagogical exercises on the physical sciences (pupils,)	Reading (teachers.) Arithmetic (older pupils,)
11	Natural history (all,)	Physics (pupils,)	Natural history (all,)	Drawing (pupils,)	Gymnastics (pupils,)	.
2	A theme (teachers,)	Drawing (teachers,) Composition (young pupils,)	A theme (teachers,)	Drawing (pupils,)	.	.
3	Gymnastics (pupils,)	Drawing (teachers,) Composition (young pupils,)	Geography of Switzerland (teachers,)	Drawing (pupils,)	.	.
4	Reading (pupils,)	Reading (all,)	Singing (teachers,) Arithmetic (pupils,)	Reading (all,)	Singing (teachers,) Arithmetic (pupils,)	Practical geometry (pupils,)
5	Mental Arithmetic, (teachers,)	Singing (all,)	Singing (pupils,)	Singing (all,)	Singing (pupils,)	.

* Teachers are masters of elementary schools in attendance on the Normal School.

+ Pupils are young men who have not had charge of elementary schools, but who are preparing for the duties of schoolmasters.

PLAN OF INSTRUCTION						
PURSUED IN THE THREE COURSES, AT THE NORMAL SEMINARY AT LUCERN, SWITZERLAND.						
HOURS.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
8 to 9, or 1 past 9,	1st course, Arithmetic, Grammar and school discipline, Arithmetic,	1st and 2d course, Religious instruction, Grammar,	3d course, Writing, Religious instruction,	1st and 2d course, Religious instruction, Writing,	1st and 2d course, Religious instruction, Grammar,	1st and 2d course, Religious instruction, Grammar,
9, or 1 past 9, to 10 or 11,	Grammar and school discipline,	2d and 3d course, Writing, Religious instruction,	2d and 3d course, Writing, Religious instruction,	2d and 3d course, Writing, Religious instruction,	2d and 3d course, Writing, Religious instruction,	2d and 3d course, Writing, Religious instruction,
10 to 11,	Arithmetic, Grammar and school discipline,	1st course, Geometry, Composition,	1st course, Geometry, Composition,	1st course, Geometry, Composition,	1st course, Geometry, Composition,	1st course, Geometry, Composition,
11 to 12,	Arithmetic, Grammar and school discipline,	2d and 3d course, Writing, Religious instruction,	2d and 3d course, Writing, Religious instruction,	2d and 3d course, Writing, Religious instruction,	2d and 3d course, Writing, Religious instruction,	2d and 3d course, Writing, Religious instruction,
1 past 1 to 3, 3 to 4,	Arithmetic, Grammar and school discipline,	1st course, Geometry, Composition,	1st course, Geometry, Composition,	1st course, Geometry, Composition,	1st course, Geometry, Composition,	1st course, Geometry, Composition,
6 to 7,	Arithmetic, Grammar and school discipline,	2d and 3d course, Writing, Religious instruction,	2d and 3d course, Writing, Religious instruction,	2d and 3d course, Writing, Religious instruction,	2d and 3d course, Writing, Religious instruction,	2d and 3d course, Writing, Religious instruction,

HOLLAND.

THE first impulse to improved primary instruction in Holland was given by some benevolent citizens of Groningen, who, in 1784, founded the "Society for the Public Good." They were encouraged and supported by the government, in their efforts to prepare school books, train schoolmasters, and excite attention to the state of schools. In 1806 the various edicts and regulations, published from time to time, were digested into a law, by M. Van der Ende, and were generalized for the guidance of the country at large. The French invasion curtailed the means applied to education; still the Dutch system was, as early as 1812, thought worthy of a special inquiry by Commissioners deputed from the University of Paris, at the head of which was M. Cuvier, who reported with no small admiration respecting it. On the restoration of peace in 1814, the first care of the king was directed to the state of public education, which by the law of that year was restored to the footing of 1806. Every province was divided into educational districts, and a school inspector was appointed to each district. A provincial School Commission was named from among the leading inhabitants of each province to co-operate with the inspectors, and a sum was charged on the budget for the educational outlay, from which the traveling expenses of the commissioners were to be defrayed.

The governments of the towns and provinces were charged with the cost of maintaining the schools, for which they provide in their local budgets. Teachers were classified into four ranks, according to their qualifications and acquirements, and received their appointments from Government. A sum was also destined for the encouragement of associations of teachers, who were to meet to confer on school management, to visit each other's schools, and to study in common the duties incumbent on their profession.

The best known methods of instruction were sought and tried, and a catalogue of the best school books was prepared and published in the course of the year 1814.

In 1825, a prize was offered by the "Society for the Public Good," for the best essay on the advantages and disad-

vantages of the monitorial system, and the simultaneous or class system of instruction. The prize was awarded to a dissertation by M. Visser, Inspector of Primary Schools in Friesland. In this essay, the system of monitorial instruction is analyzed, and proved to be unsound on every point which bears upon education in the best sense of that term. This essay was published and widely distributed by the society, and contributed to form and strengthen the opinion which prevails in Holland, against the method of mutual instruction.

✓ In 1816 the Normal School at Haarlem was established, to supply a deficiency which was felt for the training of teachers, through the influence of M. Van der Ende, who is esteemed the father of education in Holland. A similar institution had previously been commenced on a small scale at Groningen, by the Society of Public Good. Up to the establishment of the Normal School at Groningen, teachers had been trained in Holland, by serving a sort of apprenticeship from the age of 14 to 16 or 18, as assistants in the larger schools, during the day, and receiving a course of special instruction, for one hour every evening. This, as far as it goes, is a cheap and excellent mode of professional training. But the experience of fifteen years satisfied her statesmen and educators, that this was not sufficient. It made good schoolmasters, but not inquiring and creative teachers. It produced rather routine than intelligent teaching, and arrested the progress of improvement, by perpetuating only the methods of those schools in which the young teachers had been practiced as assistants. To obviate this tendency, and to give to teachers a broader and firmer basis of attainments and principles, Normal Schools were established. The two modes are now continued together,* and in connection with the stimulus of the severe examination through which all teachers must pass, and of the direct and constant inspection to which all scholars are subjected, they have made the elementary schools of Holland inferior to none other in Europe. President Bache, in his Report on Education in Europe, pronounces them superior to those of the same class in any of the European states.

The attendance of children is not made compulsory on parents, but, what is equivalent to such an enactment, it is provided by law, that outdoor relief shall not be administered to any family, where children are allowed to run wild in the streets, or grow up as vagrants, or are employed in any factory without a previous elementary training.

* See page 389

The schools are not made free to parents by governmental contribution or local taxation, although both of these modes of supporting schools are resorted to. The schools are in the first place made good, by providing for the employment of only well-qualified teachers, and then the schools, thus made good, are open to all parents without exception or distinction, and all are required to pay a tuition fee, which the government provides shall not be large in any case. The result is universal education throughout Holland. In Haarlem, with a population of 21,000 in 1840, there was not a child of ten years of age, and of sound intellect, who could not both read and write, and this is true throughout Holland, according to the testimony of intelligent travelers, and is borne out by the following official table, (page 100,) as to the school attendance in 1846.

The superiority of public elementary instruction in Holland, is attributed, by her own educators, and by intelligent foreigners, who have visited her schools in the rural districts, as well as in the large towns, to that system of special inspection, combined with specific and enforced preparation of all candidates for the office of teacher, and subsequent gradation of rank and pay, according to character and skill, which has now been in operation nearly half a century, ever since the first school law of the Batavian Republic, in 1806, drawn up by that wise statesman, M. Van der Palm. The following extracts will give at once this testimony, and an intelligent account of the system of inspection.

Baron Cuvier, in his "*Report to the French Government on the Establishment of Public Instruction in Holland*," in 1811, after speaking with special commendation of the system of inspection, remarks:

"The government is authorized to grant to each province a certain sum to meet the compensation, and the expenses of travel, and meeting of the inspectors. The mode of choosing them is excellent; they are taken from clergymen, or laymen of education, who have signalized themselves by their interest in the education of children, and skill in the local management of schools; from the teachers who have distinguished themselves in their vocation; and in the large towns, from the professors of the Universities and higher grade of schools."

Mr. W. E. Hickson, now Principal of the Mechanics Institute in Liverpool, in an "*Account of the Dutch and German Schools*," published in 1840, remarks:

"In Holland, education is, on the whole, more faithfully carried out than in most of the German States, and we may add that, notwithstanding the numerous Normal Schools of Prussia, (institutions in which Holland, although possessing two, is still deficient,) the Dutch schoolmasters are decidedly superior to the Prussian, and the schools of primary instruction consequently in a more efficient state. The su-

periority we attribute entirely to a better system of inspection. In Prussia, the inspectors of schools are neither sufficiently numerous, nor are their powers sufficiently extensive. Mr. Streitz, the inspector for the province of Posen, confessed to us the impossibility of personally visiting every one of the 1,635 schools in his district, and admitted that he was obliged, in his returns, to depend to a great extent upon the reports of local school committees. In Holland, inspection is the basis upon which the whole fabric of popular instruction rests.

The constitution of the Board is well worthy of attention; there can be no judges of the qualifications of teachers equal to those whose daily employment consists in visiting schools, and comparing the merits of different plans of instruction. But the power given to the inspector does not end here: by virtue of his office he is a member of every local board, and when vacant situations in schools are to be filled up, a new examination is instituted before him into the merits of the different candidates. It is upon his motion that the appointment is made, and upon his report to the higher authorities a master is suspended or dismissed for misconduct. Through his influence children of more than ordinary capacity in the schools he visits, are transferred, as pupils, to the Normal Schools, in order to be trained for masters; and through his active agency all improved plans or methods of instruction are diffused throughout the various institutions of the country."

M. Cousin, in a Report to the minister of Public Instruction in France, in 1836, "*on the state of Education in Holland*," while giving a preference to the school law of Prussia, in its provision for Normal Schools, and the classification of public schools, and especially for the support of the higher class of primary schools, assigns the palm to Holland, in the matter of school inspection.

"The provincial boards of primary instruction, with their great and various powers, constitute, in my mind, the chief superiority of the Dutch over the Prussian law. They resemble the *Schul-collegium*, which forms a part of every provincial consistory in Prussia; but they are far better, for the *Schul-collegium* is not composed of inspectors. It sends out some of its members to inspect, as occasion requires, but inspection is not its function. It judges from written documents, and not from ocular proof, and is generally obliged to rely upon the sole testimony of the member sent to inspect; whereas in Holland, the board, being both inspectors and judges of inspections, are on the one hand better judges, in consequence of the experience they have acquired in a constant routine of inspection; and, on the other hand, they are better inspectors, by what they learn at the board, when acting as judges and governors, a combination eminently practical, and uniting what is almost every where separated.

Every inspector resides in his own district, and he is bound to inspect every school at least twice a year, and he has jurisdiction over the primary schools of every grade within the district. Without his approval no one can either be a public or a private teacher; and no public or private teacher can retain his situation, or be promoted, or receive any gratuity; for no commissioner has any power in his absence, and he is either the chairman or the influential member of all meetings that are held. He is thus at the head of the whole of the primary instruction in his particular district. He is required to repair three times a year to the chief town of the province, to meet the other district inspectors of the province, and a conference is held, the governor of the province presiding, which lasts for a fortnight or three weeks, during

which time each inspector reads a report upon the state of his district, and brings before the meeting all such questions as belong to them. As each province has its own particular code of regulations for its primary schools, founded upon the law and its general regulations, the provincial board examines whether all the proceedings of the several inspectors have been conformable to that particular code; they look to the strict and uniform execution of the code; they pass such measures as belong to them to originate, and they draw up the annual report which is to be presented to the central administration, and submit such amendments as appear to them necessary or useful, and of which the central administration is constituted the judge. Under the Minister of the Interior there is a high functionary, the Inspector-general of Primary Instruction; and from time to time a general meeting is summoned by the government, to be held at the Hague, to which each provincial board sends a deputy; and thus, from the Inspector-general of the Hague, down to the local inspector of the smallest district, the whole of the primary instruction is under the direction of inspectors. Each inspector has charge of his own district, each provincial board has charge of its province; and the general meeting, which may be called the assembly of the states-general of primary instruction, has charge of the whole kingdom. All these authorities are, in their several degrees, analogous in their nature; for all are public functionaries, all are paid and responsible officers. The district-inspector is responsible to the provincial Board of Commissioners; and they are responsible to the Inspector-general and the Minister of the Interior. In this learned and very simple hierarchy the powers of every member are clearly defined and limited."

Mr. George Nicholls, in a "*Report on the condition of the Laboring Poor in Holland and Belgium*," to the Poor Law Commissioners of England, in 1838, remarks:

"The measures adopted in Holland to promote the education of all classes, have apparently resulted from the conviction that the moral and social character of the people, their intelligence, and their capacity for increasing the resources of the country, must in a great measure depend upon the manner in which they are trained for the fulfillment of their several duties. The state has not rendered education actually obligatory upon the municipalities, neither has it required evidence of the education of the children of the poorer classes by any educational test; for a sense of the importance of education pervades the entire community—it is sought by the poor for their children, with an earnestness similar to that observed in the more wealthy classes in other countries; and in Holland, the direct interference of government is confined to regulating the mode of instruction, by means of an organized system of inspection.

This system, however much it may interfere with the liberty of the subject, has certainly some advantages. The poor, who have no means of judging for themselves, have, in the certificate given to every schoolmaster, some sort of guarantee that the persons to whom they send their children is not an ignorant charlatan, professing to teach what he has never learned, and in the next place it secures to those who devote themselves to the profession a much higher rate of remuneration than they would receive if, as with us, every broken-down tradesman could open a school when able to do nothing else. This exclusion of absolute incapacity is also a means, and a very powerful one, of raising the character of the profession in popular estimation. With us, any man can become a schoolmaster, as easily as he can a coal-merchant, by simply putting a brass plate on his door; but in Holland, (and the

same system is very general in Germany,) some degree of study is rendered indispensable, and the whole class, therefore, stand out from the rest of the community as men of superior attainments, and enjoy that consideration which men of cultivated minds everywhere command, when not surrounded by coadjutors below rather than above the common level.

In Holland, there is no profession that ranks higher than that of a school-master, and a nobleman would scarcely, if at all, command more respect than is paid to many of those who devote their lives to the instruction of youth. The same personal consideration is extended to the assistant teacher or usher. We were much struck with the difference in the position of persons of this class abroad, from their lot at home, when we were visiting a school for the middle classes at Hesse-Cassel. The school contained 200 children, and was supported partly by the town and the government, and partly by the payments of the scholars. The charge for daily instruction was from 1s. 8d. to 5s. per month. The children were distributed in six classes—to each class a separate master or assistant teacher. We were conducted over the establishment by the head master or director of the school, and the first thing which drew our attention was the extreme ceremony with which we were introduced to each of the assistant masters, and the many apologies made by the professor for interrupting them, although but for a moment, in their important labors. We saw those treated as equals, who are in England often estimated as only on a rank with grooms or upper servants.

The most important branch of administration, as connected with education, is that which relates to school inspection. All who have ever been anxious either to maintain the efficiency of a school, or to improve its character, will appreciate the importance of the frequent periodical visits of persons having a knowledge of what education is, and who are therefore able to estimate correctly the amount and kind of instruction given. Let a school established by voluntary subscriptions be placed to-day upon the best possible footing, if no vigilance be exercised by its founders, and if the master be neither encouraged nor stimulated to exertion by their presence, his salary will speedily be converted into a sinecure, and the school will degenerate to the lowest point of utility."

Professor Bache, in his "*Report on Education in Europe*," in 1838, to the Trustees of Girard College, remarks:

"The system of primary instruction in Holland is particularly interesting to an American, from its organization in an ascending series; beginning with the local school authorities, and terminating, after progressive degrees of representation, as it were, in the highest authority; instead of emanating, as in the centralized systems, from that authority. A fair trial has been given to a system of inspection which is almost entirely applicable to our country, and which has succeeded with them."

The school system of Holland consists chiefly of a brief law, of only twenty-three articles, drawn up by M. Van der Palm, the distinguished Oriental scholar, in 1801, and modified by M. Van der Ende, in 1806, and a series of Regulations drawn up by the state department having charge of this subject, to carry out the provisions of the law. The law was so wisely framed, and was so well adapted to the spirit, customs, and habits of the people, that it has survived three

great revolutions: first, that which converted the Batavian Republic into a kingdom, at first independent, but afterward incorporated with the French empire; next, that which dethroned Louis, restored the house of Orange, and united Holland and Belgium in one monarchy; and lastly, the revolution which again separated the two countries, and restricted the kingdom of the Netherlands to its former limits. During these thirty years, the law of 1806 was never interfered with; it could only be altered by another law, and when the government, in 1829, in order to please the Belgian liberal party, brought forward a new general law, which made some very objectionable changes in that of 1806, the chambers resisted, and the government were obliged to withdraw the bill.

The following provisions will show the spirit and scope of the law and general regulations.

IX. "The school inspector of the district is authorized, in concert with the local authorities, to intrust one or more known and respectable persons with a local inspection, subordinate to his own, over the school or schools, and also over all the teachers of both sexes in the place, whether village, hamlet, or otherwise, and for each separately.

X. In all the more considerable towns and places, the parochial authorities, in concert with the school inspector of the district, shall establish a local superintendence of the primary schools, which shall consist of one or more persons, according to local circumstances, but so as each member shall have a particular division, and all the schools in that division shall be confided to him individually. These persons shall collectively constitute, with the school inspector of the district, the local school board.

XVII. No one shall be allowed to become a candidate for a vacant school, or to establish a new one, or to give private lessons, without having first obtained a certificate of general admission. In like manner, no one shall be allowed to teach any other branch than that for which he shall have received a certificate of general admission.

XXII. The instruction shall be conducted in such a manner, that the study of suitable and useful branches of knowledge shall be accompanied by an exercise of the intellectual powers, and in such a manner that the pupils shall be prepared for the practice of all social and Christian virtues.

XXIII. Measures shall be taken that the scholars be not left without instruction in the doctrinal creed of the religious community to which they belong; but that part of the instruction shall not be exacted from the schoolmaster.

XXX. The provincial* and parochial authorities are recommended to take the necessary steps:

* The constitution of Holland is somewhat singular, and would seem at first sight to be founded upon what, perhaps, may one day be recognized as the true theory of representative government, that of progressive intermediate elections. The rate-payers elect the *Kiezers*, the *Kiezers* elect the *Raad* or town council, the town council elect a certain proportion of the members of the provincial governments, and the provincial governments elect the lower chamber of the *States General*, or House of Commons.

The *States-General* consist of two chambers. The upper chamber is somewhat of a House of Lords, but not hereditary. The members, fifty in number, receive 250*l.* per

1. That the emoluments of the teacher (principally in rural parishes) be settled in such a way that his duties, when creditably performed, may obtain for him a sufficient livelihood, and that he be rendered as little dependent as possible, by direct aid, upon the parents of the children who frequent his school.

2. That attendance at the schools be strictly enforced, and that they be kept open throughout the year."

REGULATIONS RESPECTING THE EXAMINATION OF THOSE WHO DESIRE TO
BECOME TEACHERS OF PRIMARY SCHOOLS.

I. The teachers shall be divided into four classes, or grades, according to the amount of knowledge required, and according to the examination which they shall have passed.

VII. In these examinations, the object shall be to ascertain not only the extent of knowledge of the candidate in the branches he is proposing to teach, but also his power of communicating that knowledge to others, and especially to children.

VIII. Before proceeding to the examination properly so called, the examiners shall endeavor to ascertain, in conversation with the candidate, his opinions on morals and religion; the sphere of his attainments, both with regard to the most indispensable parts of primary instruction, and to foreign languages and other branches which he proposes to teach; together with his aptitude to direct, instruct, and form the character of youth.

IX. The subjects of examination shall be as follows:

1. Reading from different printed and written characters; and whether with a good pronunciation and a proper and natural accent, and with a knowledge of punctuation.

2. Some words and phrases designedly wrong shall be shown to the candidate, to ascertain his knowledge of orthography.

3. To ascertain his acquaintance with the grammatical structure of the Dutch language, a sentence shall be dictated to him, which he shall analyze, and point out the parts of speech; and he must give proofs of a familiar acquaintance with the declensions and conjugations.

4. The candidate shall write some lines in large, middle, and small hand, and shall make his own pens.

5. Some questions in arithmetic shall be proposed to him, confining this especially to such as are of common occurrence, and which shall be sufficient to show the dexterity of the candidate in calculations, both in whole numbers and in fractions. Questions shall be put to him on the theoretical parts, and especially on decimal arithmetic.

6. Some questions shall be proposed on the theory of singing.

7. Different questions shall be proposed relative to history, geography, natural philosophy, mathematics, and such other branches of knowledge as the candidate proposes to teach.

annum for traveling expenses. The lower chamber, before the Revolution, consisted of 110 members, now but of fifty-five. The provincial governments are:

North Brabant,	42 members.	Friesland,	54 members.
Guelderland,	90 "	Overysse,	53 "
Holland,	90 "	Groningen,	86 "
Zeeland,	46 "	Dreuthe,	24 "
Utrecht,	86 "		

The members of these provincial governments are not elected by the town councils, but by the nobility; the town councils, and Kiezers of the country districts, nearly in equal proportions. General business affecting more than one province, is referred to one or other of two committees, or provincial cabinets, elected by the members of the provincial governments. On these committees one member sits for each province.

8. A passage in French, or in any other language in which the candidate wishes to be examined, shall be given to him to read and translate. A passage in Dutch shall be dictated to him, to be translated by him, either in writing or *à viva voce*, into the language which forms the subject of the examination. He shall be required to give, *de improviso*, in the same language, a composition in the form of a letter or narrative, &c., all for the purpose of ascertaining the degree of acquaintance he possesses with the language in question, in orthography, grammar and punctuation.

X. The examination upon the acquirements of the candidate having been completed, the examiners shall proceed to inquire into his capacity for teaching; they shall question him as to the manner of teaching children to know the letters, figures, and the first principles; then reading, writing, and arithmetic. They shall then require him to relate some story or portion of history, in order to discover the degree of talent he possesses to present things to children with clearness and precision; care shall be taken, if there be a convenient opportunity, and if it be thought advisable, to have some children present, of different ages, and of different degrees of attainment, in order to ascertain more particularly his skill in practical teaching.

XI. Finally, the examiners shall propose some questions upon the principles, to be followed in rewards and punishments; as also in general on the best methods to be adopted, not only to develop and cultivate intellectual faculties of children, but most especially to bring them up in the exercise of the Christian virtues.

XII. When the examination is concluded, the examiners shall deliver to the candidate, who desires to obtain a general admission as a master, and has given proof of sufficient ability, a deed of that admission, according to the extent of his ability; and in this shall be stated, as distinctly as possible, the extent and the nature of the talents and of the acquirements of the candidate, as proved by his examination; and it shall declare the rank he has obtained, if it be in the first, second, third, or fourth class, and consequently such a general admission as shall give him a right to apply for the situation of a master, according to the rank which has been assigned to him. Finally, the said deed shall declare the branches of education, and the languages for which he shall have obtained the general admission.

XIII. The schoolmistresses or teachers of languages who shall have passed an examination, and have given sufficient proofs of their ability, shall also receive a deed which shall contain, besides a declaration of the extent and amount of their acquirements and talents, as proved by the examination, a general admission either for the office of schoolmistress or teacher of languages. That deed shall moreover expressly declare the branches of study and the languages which the person examined shall be entitled to teach.

XIV. All the deeds mentioned in the two preceding articles shall be alike throughout the whole extent of the republic, both in the matter and the form. If they are issued by a provincial board of education, they shall be signed by the president and secretary, and the seal of the board shall be affixed to them. The deeds issued by an inspector, or by a local board, shall be signed by the inspector only, or by the secretary of the local board.

XV. The certificates for the first and second class, issued by a provincial board, shall entitle those who obtain them to be masters in all primary schools, public as well as private, of the two classes, in all places throughout the republic, without exception; whereas the deeds issued by a local board shall confer no privilege beyond that locality.

XVI. The certificates for the third class, as well as those for the fourth or lowest class, shall confer the privilege of becoming teachers, except in schools, established in places whose wants are proportioned to the rank and capacity of such masters, and which are situated within the jurisdiction of the provincial board.

XVII. In order that the provisions contained in the two preceding articles may be more easily carried into effect, the schools in small towns and less considerable places, more fully described in Art. 9 of regulation A, shall be classed by the different inspectors and by the provincial boards, into higher, middle, and lower schools, upon a principle hereafter provided. This classification, which shall be submitted to the provincial authorities for approval, shall be solely for the purpose of preventing the principal school falling into the hands of incompetent masters; while, at the same time, it leaves the power of placing a very able master over the smallest school.

XVIII. In the towns or places of greatest importance, no master of the fourth or lowest class shall be eligible to either a public or a private school. The local boards are even recommended to take care, as much as possible, that the tuition in the schools of their towns shall not be entrusted to any other than *masters of the first or second class*.

XXIV. A list containing the name, the rank, the nature, and the extent of the abilities of each of those who shall have obtained deeds of general admission as master, mistress, or teacher of languages, shall be published in the periodical work entitled '*Bydragen tot den Staat*,' &c., (which is still published.)"

It is impossible not to see that the stimulating effect of a series of examinations of this character, before a tribunal composed of qualified judges, must produce a class of teachers for the work of primary instruction unequalled in any other part of the world. But the soul of the whole system is *inspection*, or in other words, active and vigilant superintendence,—intelligent direction, and real responsibility,—all of which are involved in the system of inspection carried out in Holland. Without inspection there can be no competent tribunal for the examination of teachers; without inspection, local school committees and conductors of schools would be irresponsible to public opinion, inert and negligent; without inspection there would be no person constantly at hand sufficiently informed upon the state of education to suggest the measures required for the promotion of its objects; without inspection there would be no diffusion of new ideas, no benefiting by the experience of others, no rivalry in improvement, no progress. The following extracts will show the manner in which the duties of inspection are provided for.

REGULATIONS FOR SCHOOL INSPECTORS, AND FOR THE BOARDS OF EDUCATION
IN THE DIFFERENT PROVINCES.

II. "Each inspector shall make himself acquainted with the number and situations of the primary schools, and also with the state of primary instruction throughout the whole extent of his district. It shall be his duty to see that, besides the necessary number of ordinary schools, there shall be a sufficient number of schools for children of

tender age, organized in the best possible manner, and also schools of industry. Finally, he shall take care, that proper instruction in all branches of primary education may be obtained, according to the circumstances and wants of the different parishes.

III. He shall make it his business to become personally acquainted with the different masters in his district, and with the extent of their fitness, and shall keep a note thereof.

IV. He shall make it his special business to excite and maintain the zeal of the masters; and for that purpose, he shall at fixed periods require a certain number of them to meet him, either at his own house or in other parts of his district, and as frequently as possible.*

V. The inspector shall be bound to *visit twice a year* all the schools in his district, which are directly subject to his supervision. He is hereby exhorted to repeat those visits at different times, either when a particular case calls for it, or for the general good.

VI. In visiting the schools which are under his direct supervision, he shall call upon the master to teach the pupils of the different classes in his presence, those which are in different stages of progress, in order that he may judge as to the manner in which the instruction is given and regulated. He shall also inquire if the regulations concerning primary instruction, as well as the regulation for the internal order of the school, are duly observed and executed; and he shall pay attention to every thing which he believes to be of any importance. At the conclusion of the visit, the inspector shall have a private conversation with the master or mistress, upon all he has observed; and according as the case may be, he shall express approbation, give them advice, admonish, or censure them, upon what he may have seen or heard. Every school inspector shall keep notes of all remarks and observations which he shall have made in the course of his visits, to be used in the manner hereinafter provided.

IX. They shall pay particular attention to improve the school-rooms; to the education of the children of the poor, and especially in the villages and hamlets; to regulate and improve the incomes of the masters; and to the schools being kept open and attended without interruption, as much as possible, during the whole year.

XVIII. The ordinary meetings of the boards shall be held in the towns where the provincial authorities reside, at least three times a year; the one during Easter week, the other two in the second week of July and October.

XXIV. At each ordinary meeting, each member shall give in a written report:—

1. Of the schools he has visited since the last meeting, stating the time of his visit, and the observations he then made regarding the state of the schools, in all the different particulars.

2. Of the meetings he has held of the schoolmasters for the purpose of communicating with them respecting their duties.

3. Of the examinations which have taken place before him of masters of the lowest class, and of the higher classes.

4. Of the changes and other events which shall have taken place in his district, relative to any school or schoolmaster, since the last meeting, and especially all vacancies of masterships, the delivery of deeds of call, nomination, or special appointment of every degree and of ev-

* In compliance with the spirit of this article, societies of schoolmasters have been formed, under the auspices of the inspectors, at different times, in the districts of each province, which keep up a rivalry of improvement. They meet at stated times, generally every month.

ery class, setting forth the most important circumstances connected with them: the appointment of local inspectors in places of minor extent; the changes that may have occurred in the local school boards; the inspection of a new primary school or school of industry; the admission of any teacher of languages; the drawing up of any rules for the internal order of schools; the introduction of school books, other than those contained in the general list of books, in the private schools of both classes; the measures that have been taken to regulate and improve the incomes of the masters; the measures that have been taken to secure the schools being uninterruptedly kept open and attended; any difficulties they may have encountered; the encouragement or otherwise which the masters may have met with; and the examinations of pupils in the schools. The inspector shall further point out the particular parts which he wishes to have inserted in the above mentioned monthly publication, (*Bydragen*.)

XXV. From these written documents and other private information, as well as from the written reports of the local school boards, (as mentioned in the following article,) every school inspector shall draw up annually, previous to the meeting held in Easter week, a general report on the state of the schools and of primary instruction throughout his district. He shall state therein the reasons why he has not visited, or has not visited more than once, any particular school in the course of the preceding year. He shall state such proposals as appear to him deserving of attention, and which may tend to the improvement of primary instruction.

XXVI. In order that the school inspectors may not omit to mention, in their annual report, any of the particulars stated in the preceding article, the local school boards, or their individual members, in so far as concerns the schools placed under their individual inspection, shall draw up a report in writing, similar to that required from the school inspectors, before the end of February at latest.

XXIX. At the conclusion of the ordinary meeting held in Easter week, each board shall forward, or cause to be forwarded within the space of four weeks, to the Secretary of State for the Home Department, besides the documents mentioned in the preceding article,

1. One of the two authentic copies of the annual general summary.
2. The originals of the general reports of the different members of the boards.
3. The originals of the annual written reports of the different local boards.
4. A detailed statement, taken from the report of each of the members, of the proposals which each board shall be desirous of bringing under the consideration of the next annual general meeting, or which it has been resolved to lay before the provincial authorities."

REGULATIONS RESPECTING THE GENERAL ORDER TO BE OBSERVED IN THE PRIMARY SCHOOLS.

I. "The primary schools shall be open without intermission the whole year, except during the times fixed for the holidays.

II. During the whole time devoted to the lessons, the master shall be present from the beginning to the end; he shall not be engaged in any thing which is unconnected with the teaching, nor absent himself from school, except for reasons of absolute necessity.

III. The master shall take care that the pupils do not unnecessarily go out of school; and especially that they be quiet and attentive; and, when in the playground, that they always conduct themselves in a peaceable, respectable, modest manner.

IV. When the number of pupils shall exceed seventy, measures shall be taken for providing a second master or an under master.

V. The pupils shall be entered, as much as possible, at fixed terms in the course of the year.

VI. At the opening and at the breaking up of each class, a Christian prayer, solemn, short, and suitable to the occasion, shall be said daily or weekly. At the same time, a hymn, adapted to the circumstances, may be sung.

VII. The pupils shall be divided into three classes, each of which shall have its distinct place; and on every occasion when the school meets, each shall receive the instruction that belongs to it.

VIII. The instruction shall be communicated simultaneously to all the pupils in the same class; and the master shall take care that, during that time, the pupils in the two other classes are usefully employed.

IX. The instruction in the different classes, and in the different branches taught, shall be as much as possible conveyed by the use of the black board.

X. When the master shall think it advisable, he shall reward the most advanced pupils by employing them to teach some parts of the lessons to the beginners.

XI. The master shall take care that the pupils be at all times clean in their dress, well washed and combed, and he shall at the same time pay the strictest attention to every thing that may contribute to their health.

XII. The school-rooms shall be at all times kept in proper order; for that purpose they shall be ventilated in the intervals of school hours, and cleaned out twice a week.

XIII. An examination of each school shall take place at least once a year. Upon that occasion the pupils of a lower class shall be passed to a higher; and as far as circumstances will allow, rewards shall be given to those who have distinguished themselves by their application and good conduct.

XIV. When a pupil at the end of the course of study shall leave the school, if he shall have distinguished himself by the progress he has made and by his good conduct, a certificate of honor shall be presented to him.

XV. A code of regulations shall be drawn up for each particular school, and this, whether written or printed, shall be pasted on a board, hung up in the room, and from time to time read and explained by the master.

XVI. The said codes shall be issued by the authorities over each school; their object shall be, to regulate the hours of teaching and how these shall be divided among the three classes."

As the masters were prohibited from teaching any particular religious doctrine in the schools, the government, through the Secretary of State for the Home Department, addressed a circular letter to the different ecclesiastical bodies in the country, inviting them to take upon themselves, out of school hours, the whole instruction of the young, either by properly-arranged lessons in the catechism, or by any other means. Answers were returned from the Synod of the Dutch Reformed church and other eccles-

iastical bodies, assenting to the separation of doctrinal from the other instruction of the schools, and pledging themselves to extend the former through their ministers of the different religious communions. On the reception of these answers, the government authorized the provincial boards of education:

"To exhort all schoolmasters to hand a complete list, every six months, of the names and residences of their pupils belonging to any religious communion to such as should apply for it; and to take care that their pupils attend to the religious instruction provided for them.

To invite the governors of orphan asylums and work-houses, and similar establishments, to second the measures which the authorities of the communion shall take in reference to religious instruction.

To exhort the school inspectors, and through them the local school boards, to co-operate, as far as possible, with the consistories and ministers in their efforts to give instruction in the doctrines of their religion, so long as they confine themselves to their special province, and do not interfere with the business of the schools or the authority of the persons intrusted with their management by the government."

Thus did the Batavian Republic provide that the children should be prepared for "*the exercise of all the social and Christian virtues*;" well knowing, that if the schools did no more than impart a knowledge of the material world, there might be profound ignorance of the good and the beautiful, and of the true destiny of human nature.

**NUMBER AND ATTENDANCE
OF PUBLIC, PARISH, AND OTHER PRIMARY SCHOOLS IN HOLLAND IN 1846.**

Provinces.	Population Jan. 1st, 1848.	Public Parish Schools.	Scholars.		Schools on Spe- cial Foun- dations.	Scholars.		Total Schools.	Scholars.		Total	No. of In- spections
			Boys.	Girls.		Boys.	Girls.		Boys.	Girls.		
North Brabant	402,353	294	22,063	15,118	13	363	735	379	23,406	19,066	42,472	9
Gelderland	371,877	327	26,461	19,486	19	1,308	925	387	29,116	21,350	50,466	10
South Holland	564,791	254	23,771	19,489	40	3,477	3,167	443	32,212	26,110	58,322	8
North Holland	487,733	280	18,943	15,194	36	2,983	2,652	515	27,666	23,169	50,835	9
Zeeland	159,915	138	10,697	7,377	25	2,472	1,996	153	11,559	7,933	19,492	5
Utrecht	154,419	89	6,479	5,318	25	2,472	1,996	153	10,174	8,125	18,299	4
Overijssel	246,837	344	22,010	16,562	3	39	109	358	22,353	17,350	39,713	6
Friesland	219,040	209	17,527	15,547	7	388	365	231	19,152	16,722	35,874	9
Groningen	189,714	195	16,347	13,276	19	1,173	911	248	19,905	15,937	35,782	6
Drenthe	81,263	128	6,567	5,471	4	153	46	139	6,481	5,440	12,111	4
Limburg	203,047	161	9,196	7,219	2	217	6	211	10,481	8,508	18,984	7
	3,053,984	2,410	179,760	140,687	165	12,522	10,917	3,214	212,486	169,886	382,370	77

* If to number of children (382,270) attending Public and Private Schools, which are strictly Elementary, there be added 1,300 scholars who were attending the "Latin Schools," and 1,800 scholars who were attending the Universities, we have 385,470 young persons receiving education, or one in every eight of the population.

† Several of these districts are again subdivided, and over each of these districts and subdivisions a permanent inspector presides, and directs its primary education. So that there are 80 thoroughly efficient Inspectors, who are appointed by the government and paid for their services, and who report annually to the Inspector-General, and through him to the Minister of the Interior.

PRIMARY NORMAL SCHOOL*

AT HAARLEM, IN HOLLAND.

THIS school is peculiar in regard to instruction, practice in teaching, and discipline. It is intended to prepare for at least the second grade among primary teachers, which, it will be remembered, qualifies for the mastership of any primary school, the first class being an honorary grade. The age of admission, the time of continuance, and the courses of instruction, are regulated accordingly.

The director† is the head of the institution, and controls absolutely all its arrangements. His principle, that a teacher in such a place should be left to study the character and dispositions of his pupils, and to adapt his instruction and discipline to them, dispenses with rules and regulations, or constitutes the director the rule.‡ To carry out this principle, requires that the school should not be numerous, and it is accordingly limited to forty pupils. There is an assistant to the director, who shares in the general instruction with him, and upon whom the religious teaching of the pupils specially devolves. The school is visited periodically by the inspector-general, who examines the pupils personally, and notes their general and individual proficiency.

To be admitted, a youth must be over fifteen years of age, and have passed an examination upon the studies of the elementary school, satisfactory to a district-inspector, who recommends him for admission. He is received on probation, and, at the end of three months, if his conduct and proficiency are satisfactory to the director, is recommended to the minister of public instruction, who confirms his appointment.

The course of theory and practice lasts four years in general, though, if a pupil have the third lower grade of public instruction in view, which is attainable at eighteen years of age, he is not required to remain connected with the institution beyond that age, and indeed may leave it, on his own responsibility, before the close of the regular course. The second grade is only attainable at the age of twenty-two, and hence it is not usual for pupils to enter this school as early as the law permits. The theoretical instruction is composed of a review and extension of the elementary branches, as the Dutch language, geography, arithmetic, elementary geometry, the history of the country, natural history, religion, writing, and vocal music, and also of general geography and history, natural philosophy, and the science and art of teaching. This is communicated in the evenings, the pupils meeting at the school for the purpose. During the day they are occupied in receiving practical instruction, by teaching under the inspection of the director in the elementary school already spoken of, attached to the normal school, and occupying its rooms, or in teaching in some other of the elementary schools of the town of Haarlem. They pass through different establishments in turn, so as to see a variety in the character of instruction. The director, as inspector of primary schools in this district, visits frequently those where his pupils are employed, and observes their teaching, and also receives a report from the masters. The

* From Bache's Education in Europe.

† Mr. Prinsen, one of a class of teachers who adorn this profession in Holland.

‡ When M. Cousin, in his visit to Haarlem, invited Mr. Prinsen to communicate to him the regulations of his school, and then to show him how they were carried out, first the rule, then the results, the director replied, "I am the rule."

observations and reports are turned to account in subsequent meetings with his class.

The pupils do not board together in the normal school, but are distributed through the town, in certain families selected by the director. They form a part of these families during their residence with them, being responsible to the head for the time of their absence from the house, their hours, and conduct. They take their meals with the families, and are furnished with a study and sleeping-room, fire, lights, &c. The director pays the moderate sum required for this accommodation from the annual stipend allowed by government.* The efficiency of such a system depends, of course, upon the habits of family life of the country, and upon the locality where the school is established. In Holland and Haarlem the plan succeeds well, and has the advantage that the pupils are constantly, in a degree, their own masters, and must control themselves, and that they are never placed in an artificial state of society or kind of life, which is the case when they are collected in one establishment. The director makes frequent visits to these families, and is informed of the home character of his pupils. The discipline of a normal school is, of course, one of the easiest tasks connected with it, for improprieties or levities of conduct are inconsistent with the future calling of the youth. Admonition by the assistant and by the director are the only coercive means resorted to, previous to dismissal. The director has authority to dismiss a student without consulting the minister, merely reporting the fact and case to him. Though this power may be important in increasing his influence, yet it has been necessary to exercise it but three times in twenty years. There are two vacations of from four to six weeks each, during which the pupils, in general, return to their friends. The school has a lending-library of books relating to teaching, and of miscellaneous works. This useful institution supplies for the primary schools, every year, from eight to twelve well-prepared masters, who propagate throughout the country the excellent methods and principles of teaching here inculcated.

* This annual stipend is ninety dollars. Supposing that a student has an entire bur-sary, he will require some additional funds to support him while at the school; for his board, lodging, &c., cost two dollars per week, which, for the forty-two weeks of term-time, amounts to eighty-four dollars, leaving him but six dollars for incidental expenses.

BELGIUM.

AT the time of the revolution which separated Belgium from Holland, Belgium was making as rapid progress as any portion of the kingdom of the Netherlands, in organizing and improving public education. But on the breaking up of existing institutions, which the separation caused, education became a party question, the control of the state was relaxed, and schools were left to the sense of parental interest, and benevolent duty. Liberty of education was proclaimed; the right of every parent to do as he pleases in the education of his own children, was asserted and obtained; and the results were, the best schools in the large cities, which had grown up under the fostering care of the government, and the stimulus of constant, vigilant and intelligent inspection, were broken up. The best masters left the public schools, and engaged in other business, or set up private schools. Broken-down tradesmen, and men who had proved their unfitness for other work requiring activity and culture of mind, gained admittance to the public schools, especially to those in the country, because there was no longer any sufficient test of qualification for the work of instruction enforced by government. "In ten years," said one of the most intelligent school directors in Brussels, to Mr. Hickson, "education has gone back in this country, one hundred years." "The contrast between Holland as it now is, and Belgium, in educational matters," remarks an intelligent traveler, in 1842, "is striking; in the latter, there is no central impulse and control, no inspector-general, no provisional commission, no corps of district inspectors, no Normal School, no training of teachers, no association of teachers and friends of education, no ordeal to test capacity. Nothing can be more deplorable than the mockery of education which the people in several localities are satisfied that teachers, or those who profess to be teachers,—the odds and ends of society,—should practice in the rural districts."

So rapidly was Belgium sinking in the scale of European nations, in the condition of education, that the fact arrested the attention of government, and above all, enlisted the well-

directed efforts of individuals and associations, to remedy the evil. The first step was to ascertain and proclaim the fact. Mr. Ducpetiaux, one of the warmest and most active friends of popular education in Belgium, published a series of tracts "on the condition of primary instruction, and the necessity of improvement;" and a larger work (two octavo volumes,) contrasting the schools in Belgium, with those of Germany, Prussia, Holland, France and Switzerland. M. Vandermaelon, through the aid of individuals and a society of practical teachers, established, in 1839, a Normal course of instruction, in connection with a private seminary, of which he is at the head. In 1842 there were 125 Normal pupils. Stimulated by these efforts, and the well-ascertained, and generally-acknowledged fact, that Belgium had fallen below, and was every year falling still more behind Holland, in the condition of the people, the government have organized anew the system of public instruction, and are now taking steps to establish two Normal Schools, in connection with a system of inspection substantially the same as that which was in operation before the revolution in 1835, and which is still in operation in Holland.

FRANCE.

BEFORE 1789, religious zeal, the spirit of association, the desire of living honorably in the recollection of mankind as the founder of pious or learned institutions, individual enterprise, and to some extent government endowment, had covered France with establishments of higher education, and with men consecrated to their service. This was particularly true with regard to schools for classical education, and the instruction generally of all but the poorer classes of society. In grammar schools and colleges, France was as well provided in 1789, as in 1849. In the upbreak and overthrow of government and society, which took place between 1789 and 1794, and which was, in no small measure, the result of the neglected education of the great mass of the people, these public endowments, many of which had existed for centuries, were destroyed, and these religious and lay congregations, such as the Benedictines, Jesuits, Oratorians, Doctrinaires, Lazaristes, and Brothers of the Christian Doctrine, were abolished, their property confiscated, and most of them were never again re-established. From 1791 to 1794, by various ordinances of the Convention, a system of public schools was projected, in which primary education was to be free to all at the expense of the State. Out of these ordinances sprung the first Normal School in France, and the Polytechnic School in 1794. But the promise of good primary schools was not realized, and the Normal School was abolished in the following year. In 1802 the promise was renewed in a new ordinance, but amid the din of arms, the peculiar fruits of peace could not ripen. In 1808 Napoleon organized the Imperial University, embracing under that designation the governmental control of all the educational institutions of France, primary, secondary, and superior. In one of his decrees, primary instruction (intended for the masses of society) was limited to reading, writing and arithmetic, and the legal authorities were enjoined "to watch that the teachers did not carry their instructions beyond these limits." Under the organization established by Napoleon, and with views of primary education but little expended beyond the imperial ordinance re-

ferred to, and with even these limited views unrealized, the government continued to administer the system of public education till the Revolution of 1830. In the mean time the wants of a more generous and complete system of primary schools had been felt throughout France, and one of the first steps of the new government was to supply this want, and most considerably and thoroughly was the work accomplished. Not only were steps taken to increase the number and efficiency of the schools already established, by additional appropriations for their support, but the Department of Public Instruction was re-organized. Normal Schools for the education of Teachers were multiplied, and made effective, and the experience of the best educated states in Europe was consulted in reference to the reconstruction of the whole system.

There is nothing in the history of modern civilization more truly sublime than the establishment of the present Law of Primary Instruction in France. As has been justly remarked by an English writer, "Few nations ever suffered more bitter humiliation than the Prussians and French mutually inflicted during the earlier years of the present century; and it was supposed that feelings of exasperation and national antipathy thus engendered by the force of circumstances, were ready, on the match being applied, to burst forth in terrible explosion. At the very time, however, when the elements of mischief were believed to be most active in the breasts of a people jealous of their honor, and peculiarly sensitive to insult, the French ministry, with the consent of the King and Chambers, sent one of their ablest and wisest citizens, not to hurl defiance or demand restitution, but to take lessons in the art of training youth to knowledge and virtue, and that too in the capital of the very nation whose troops, sixteen years before, had, on a less peaceful mission, bivouacked in the streets of Paris, and planted their victorious cannon at the passages of her bridges. There are not many facts in the past history of mankind more cheering than this; not many traits of national character more magnanimous, or indicating more strikingly the progress of reason, and the coming of that time when the intercourse between nations will consist not in wars and angry protocols, but in a mutual interchange of good offices."

M. Victor Cousin, one of the most profound and popular writers of the age, in one department of literature, who was sent on this peaceful mission in the summer of 1831, submitted in the course of the year to his government, a "*Report on the condition of Public Instruction in Germany,*

and particularly in Prussia." This able document was published, and in defiance of national self-love, and the strongest national antipathies, it carried conviction throughout France. It demonstrated to the government and the people the immense superiority of all the German States, even the most insignificant duchy, over any and every department of France, in all that concerned institutions of primary and secondary education. The following extracts will indicate the conclusions to which Cousin arrives in reference to the educational wants of his own country. After pronouncing the school law of Prussia "the most comprehensive and perfect legislative measure regarding primary instruction" with which he was acquainted, he thus addresses himself to the minister:

"Without question, in the present state of things, a law concerning primary instruction is indispensable in France; the question is, how to produce a good one, in a country where there is a total absence of all precedent and all experience in so grave a matter. The education of the people has hitherto been so neglected,—so few trials have been made, or those trials have succeeded so ill, that we are entirely without those universally received notions, those predilections rooted in the habits and the mind of a nation, which are the conditions and the bases of all good legislation. I wish, then, for a law; and at the same time I dread it; for I tremble lest we should plunge into visionary and impracticable projects again, without attending to what actually exists.

The idea of compelling parents to send their children to school is perhaps not sufficiently diffused through the nation to justify the experiment of making it law; but everybody agrees in regarding the establishment of a school in every *commune* as necessary. It is also willingly conceded that the maintenance of this school must rest with the *commune*; always provided that, in case of inability through poverty, the *commune* shall apply to the department, and the department to the state. This point may be assumed as universally admitted, and may therefore become law.

You are likewise aware that many of the councils of departments have felt the necessity of securing a supply of schoolmasters, and a more complete education for them, and have, with this view, established primary Normal Schools in their departments. Indeed, they have often shown rather prodigality than parsimony on this head. This, too, is a most valuable and encouraging indication; and a law ordaining the establishment of a primary Normal School in each department, as well as a primary school in each *commune*, would do little more than confirm and generalize what is now actually doing in almost all parts of the country. Of course this primary Normal School must be more or less considerable according to the resources of each department.

Here we have already two most important points on which the country is almost unanimously agreed. You have also, without doubt, been struck by the petitions of a number of towns, great and small, for the establishment of schools of a class rather higher than the common primary schools; such as, though still inferior in classical and scientific studies to our royal and communal *colleges*, might be more particularly adapted to give that kind of generally useful knowledge indispensable to the large portion of the population which is not intend-

ed for the learned professions, but which yet needs more extended and varied acquirements than the class of day-laborers and artisans. Such petitions are almost universal. Several municipal councils have voted considerable funds for the purpose, and have applied to us for the necessary authority, for advice and assistance. It is impossible not to regard this as the symptom of a real want,—the indication of a serious deficiency in our system of public instruction.

You are sufficiently acquainted with my zeal for classical and scientific studies; not only do I think that we must keep up to the plan of study prescribed in our *colleges*, and particularly the philological part of that plan, but I think we ought to raise and extend it, and thus, while we maintain our incontestable superiority in the physical and mathematical sciences, endeavor to rival Germany in the solidity of our classical learning.

Let our royal *colleges* then, and even a great proportion of our communal *colleges*, continue to lead the youth of France into this sanctuary; they will merit the thanks of their country. But can the whole population enter learned schools? or, indeed, is it to be wished that it should? Primary instruction with us, however, is but meager; between that and the *colleges* there is nothing; so that a tradesman, even in the lower ranks of the middle classes, who has the honorable wish of giving his sons a good education, has no resource but to send them to the *college*. Two great evils are the consequence. In general, these boys, who know that they are not destined to any very distinguished career, go through their studies in a negligent manner; they never get beyond mediocrity; and when, at about eighteen, they go back to the habits and the business of their fathers, as there is nothing in their ordinary life to recall or to keep up their studies, a few years obliterate every trace of the little classical learning they acquired. On the other hand, these young men often contract tastes and acquaintances at *college* which render it difficult, nay, almost impossible, for them to return to the humble way of life to which they were born; hence a race of men restless, discontented with their position, with others, and with themselves; enemies of a state of society in which they feel themselves out of their place; and with some acquirements, some real or imagined talent, and unbridled ambition, ready to rush into any career of servility or of revolt. The question then is, whether we are prepared to make ourselves responsible to the state and society for training up such a race of malcontents? Unquestionably, as I shall take occasion to say elsewhere, a certain number of exhibitions (*bourses*) ought to be given to poor boys who evince remarkable aptness: this is a sacred duty we owe to talent; a duty which must be fulfilled, even at the risk of being sometimes mistaken. These boys, chosen for the promise they give, go through their studies well and thoroughly, and on leaving school experience the same assistance they received on entering. Thus they are enabled, at a later period of life, to display their talents in the learned and liberal professions which are open to them, to the advantage of the state to which they owe their education. As, however, it is impossible for any government to find employment for every body, it ought not to furnish facilities for every body to quit the track in which his fathers have trod. Our *colleges* ought, without doubt, to remain open to all who can pay the expense of them; but we ought by no means to force the lower classes into them; yet this is the inevitable effect of having no intermediate establishments between the primary schools and the *colleges*. Germany and Prussia more especially, are rich in establishments of this kind. You perceive that I allude to the schools called tradesmen's or burghers' schools, or schools for the middle classes, (*Burgerschulen*), *ecoles bourgeoises*, a name which it is perhaps impossible to transplant into France, but which is accurate

and expressive, as contradistinguishing them from the learned schools, (*Gelehrteschulen*.) called in Germany *gymnasia*, and in France *colleges*, (in England, "grammar-schools,") a name, too, honorable to the class for whose especial use and benefit they are provided; honorable to those of a lower class, who by frequenting them can rise to a level with that above them. The burgher schools form the higher step of primary instruction, of which the elementary schools are the lower step. Thus there are but two steps or gradations: 1°. Elementary schools,—the common basis of all popular instruction in town and country; 2°. Burgher schools, which, in towns of some size and containing a middle class, furnish an education sufficiently extensive and liberal to all who do not intend to enter the learned professions. The Prussian law, which fixes a minimum of instruction for the elementary schools, likewise fixes a minimum of instruction for the burgher schools; and there are two kinds of examination, extremely distinct, for obtaining the brevet of primary teacher for these two gradations. The elementary instruction must be uniform and invariable, for the primary schools represent the body of the nation, and are destined to nourish and to strengthen the national unity; and, generally speaking, it is not expedient that the limit fixed by law for elementary instruction should be exceeded; but this is not the case with the burgher schools, for these are designed for a class among whom a great many shades and diversities exist,—the middle class. It is therefore natural and reasonable that it should be susceptible of extension and elevation, in proportion to the importance of the town, and the character of the population for whom it is destined. In Prussia this class of schools has, accordingly, very different gradations, from the minimum fixed by the law, to that point where it becomes closely allied with the gymnasium, properly so called. At this point it sometimes takes the name of *Progymnasium*, or preparatory *gymnasia*, in which classical and scientific instruction stops short within certain limits, but in which the middle or trading class may obtain a truly liberal education. In general, the German burgher schools, which are a little inferior to our communal *colleges* in classical and scientific studies, are incomparably superior to them in religious instruction, geography, history, modern languages, music, drawing, and national literature.

In my opinion, it is of the highest importance to create in France, under one name or another, burgher schools, or schools for the middle classes, which give a very varied education; and to convert a certain number of our communal *colleges* into schools of that description. I regard this as an affair of state.

There is a cry raised from one end of France to the other, demanding on behalf of three-fourths of the population, establishments which may fill the middle ground between the simple elementary schools and the *colleges*. The demands are urgent and almost unanimous.

The most difficult point in law on primary instruction is the determination what are the authorities to be employed. Here also let us consult facts. The French administration is the glory and the master-work of the imperial government. The organization of France in *maires* and prefectures, with municipal and departmental councils, is the foundation of government and of social order. This foundation has stood firm amidst so much ruin, that prudence and policy seem to point to it as the best and safest prop. Moreover, this organization has just been reformed and vivified by rendering the municipal and departmental councils elective and popular. Thus the French administration unites all that we want, activity and popularity. The administration, then, is what you must call to your aid. Recollect, also, that it is these local councils that pay, and that you can not fairly expect much from

them unless they have a large share in the disbursement of the money they have voted. These councils are chosen out of the body of the people, and return to it again; they are incessantly in contact with the people; they are the people legally represented, as the *maîtres* and the prefects are these councils embodied, if I may so say, in one person, for the sake of activity and despatch. I regard, then, as another incontestable point, the necessary intervention of the municipal and departmental councils in the management of public instruction. As there ought to be a school in every *commune*, so there ought to be for every communal school a special committee of superintendence, which ought to be formed out of the municipal council, and presided over by the *maire*. I shall perhaps be told, that men who are fit to conduct the business of the *commune* are not fit to superintend the communal school. I deny it: nothing is wanted for this superintendence but zeal, and fathers of families can not want zeal where their dearest interests are concerned. In Prussia no difficulty is found in this matter, and every parish-school has its *Schulvorstand*, in great part elective. Over the heads of these local committees there ought to be a central committee in the chief town of each department, chosen out of the council of the department, and presided over by the prefect. The committee of each *commune* would correspond with the committee of the department; that is to say, in short, the *maire*, with the prefect. This correspondence would stimulate the zeal of both committees. By it, the departmental committee would know what is the annual supply of schoolmasters required for the whole department, and consequently, the number of masters the Normal School of the department ought to furnish, and consequently, the number of pupils it ought to admit. It would have incessantly to urge on the zeal of the local committees in establishing and improving schools, for the sake of providing as well as possible for the pupils it sends out of its Normal School. Nothing can be more simple than this organization. It is, applied to primary instruction, what takes place in the ordinary administration: I mean, the combined action of the municipal councils and the departmental councils,—of the *maîtres* and the prefects.

After the administrative authorities, it is unquestionably the clergy who ought to occupy the most important place in the business of popular education. The rational middle course is to put the *cure* or the pastor, i. e. the Catholic and the Protestant clergyman—and if need be both, on every communal committee; and the highest dignitary of the church in each department, on the departmental committee. We must neither deliver over our committees into the hands of the clergy, nor exclude them; we must admit them, because they have a right to be there, and to represent the religion of the country. The men of good sense, good manners, and of consideration in their neighborhood, of whom these committees ought to be, and will be, composed, will gradually gain ascendancy over their ecclesiastical colleagues, by treating them with the respect due to their sacred functions. We must have the clergy; we must neglect nothing to bring them into the path toward which every thing urges them to turn; both their obvious interest, and their sacred calling, and the ancient services which their order rendered to the cause of civilization in Europe. But if we wish to have the clergy allied with us in the work of popular instruction, that instruction must not be stripped of morality and religion; for then indeed it would become the duty of the clergy to oppose it, and they would have the sympathy of all virtuous men, of all good fathers of families, and even of the mass of the people, on their side. Thank God, you are too enlightened a statesman to think that true popular instruction can exist without moral education, popular morality without religion, or popular religion without a church.

The proceedings of the communal and departmental committees, the *maires*, sub-prefects and prefects, ought, like all the other parts of the administration, to refer to one common center, from which a vigorous impulse and a supreme guidance may emanate, and upon whom all the responsibility before the chambers may rest. This center, in France, as in Prussia, is the ministry and council of public instruction. This is not only according to law, but to nature and reason. It is perfectly consistent to leave primary instruction to the minister who has all the rest of public instruction, as well as ecclesiastical affairs, in his hands; that is to say, the two things with which the education of the people is the most intimately connected. Has any evil resulted from the present order of things? Far from it: every body is agreed that the minister and his council have done a great deal for primary instruction since the revolution of July. As you would have been able to effect nothing without the municipal and departmental councils, the *maires* and prefects, so those authorities acknowledge that they could have done little or nothing without your co-operation and direction. It is you who excited their zeal, who supported and encouraged them; you who, as the enlightened dispenser of the funds placed in your hands by the two chambers, have given vigor to public instruction by giving proportionate aid to necessitous places.

I strongly recommend the creation of a special inspector of primary instruction for each department. Our academical inspectors should be reserved for schools of the second class, which will suffice, and more than suffice, to employ all their powers, and all their diligence. Your natural agents and correspondents for primary instruction are the prefects, who would preside over the departmental committees, and to whom the correspondence of *maires* and communal committees, as well as the report of the departmental inspector, would be addressed.

The prefects would correspond officially with you, as they have hitherto done extra-officially; and there would be a councillor in the central council of public instruction, specially charged with the reports to be made on that portion of the business, as in fact there is now. The machinery is very simple, and would produce quick results; being less complex, it would work more freely. The only thing in which I would employ agents taken from the body of teachers would be, the commission of examination appointed for granting schoolmasters' brevets. No one disputes that professors have peculiar qualifications, and all the necessary impartiality, for that office. I should wish, then, that the examination-commission should be appointed by you, and composed of masters or professors of the royal or the communal *colleges* of the department; adding, for the religious part, a clergyman proposed by the bishop.

As to private teachers, and what people are pleased to call liberty of primary tuition, we must neither oppose it, nor reckon upon it. There are branches of the public service which must be secured against all casualties by the state, and in the first rank of these is primary instruction. It is the bounden duty of government to guarantee it against all caprices of public opinion, and against the variable and uncertain calculations of those who would engage in it as a means of subsistence. On this principle are founded our primary Normal Schools in each department, bound to furnish annually the average number of schoolmasters required by the department. We must rely exclusively on these Normal Schools for the regular supply of communal teachers.

But if, in the face of our primary communal schools, there are persons who, without having passed through the Normal Schools, choose to establish schools at their own risk and peril, it is obvious that they

ought not only to be tolerated, but encouraged; just as we rejoice that private institutions and boarding-schools should spring up beside our royal and communal *colleges*. This competition can not be otherwise than useful, in every point of view. If the private schools prosper, so much the better; they are at full liberty to try all sorts of new methods, and to make experiments in teaching, which, on such a scale, can not be very perilous. At all events, there are our Normal Schools. Thus all interests are reconciled; the duties of the state, and the rights of individuals; the claims of experience, and those of innovation. Whoever wishes to set up a private school must be subject to only two conditions, from which no school, public or private, can on any pretext be exempt,—the brevet of capacity, given by the commission of examination, and the supervision of the committee of the *commune* and of the inspector of the department.

All these measures, on which I will not enlarge, are more or less founded on existing facts; they have the sanction of experience; it would be simply advantageous to add that of law. On all the points concerning which the law is silent, experiments might be made. Among these experiments some would probably be successful: when sufficiently long practice had confirmed them, they might be inserted in a new law; or *ordonnances* and instructions, maturely weighed by the royal council, would convert them into general and official measures. Nothing must pass into a law which has not the warranty of success. Laws are not to be perilous experiments on society; they ought simply to sum up and to generalize the lessons of experience."

On the experience of Prussia as a basis, a great and comprehensive measure of elementary education for France was framed by M. Guizot. The bill was reported in 1832. In introducing the measure to the consideration of the Chamber of Deputies, M. Guizot made a speech as remarkable for its eloquence as for its large and liberal views of popular education, as will be indicated by the following passages:

"In framing this bill, it is experience, and experience alone, that we have taken for our guide. The principles and practices recommended have been supplied to us by facts. There is not one part of the mechanism which has not been worked successfully. We conceive that, on the subject of the education of the people, our business is rather to methodize and improve what exists, than to destroy for the purpose of inventing and renewing upon the faith of dangerous theories. It is by laboring incessantly on these maxims, that the Administration has been enabled to communicate a firm and steady movement to this important branch of the public service; so much so, that we take leave to say, that more has been done for primary education during the last two years, (1831, 1832,) and by the Government of July, than during the forty years preceding, by all the former Governments. The first Revolution was lavish of promises, without troubling itself about the performance. The Imperial Government exhausted itself in efforts to regenerate the higher instruction, called secondary; but did nothing for that of the people. The restored Dynasty, up to 1828, expended no more than 50,000 francs annually upon primary instruction. The Ministry of 1828 obtained from the Chamber a grant of 300,000 francs. Since the Revolution of July, 1830, a million has been voted annually—that is, more in two years than the Restoration in fifteen. Those are the means, and here are the results. All of you are aware that primary instruction depends altogether on the corresponding Normal Schools. The prosperity of these establishments is the measure of its progress. The Imperial Government, which first pronounced with effect the

words, Normal Schools, left us a legacy of one. The Restoration added five or six. Those, of which some were in their infancy, we have greatly improved within the last two years, and have, at the same time, established thirty new ones; twenty of which are in full operation, forming in each department a vast focus of light, scattering its rays in all directions among the people."

The Bill recognized two degrees of primary instruction, viz. elementary and superior, in speaking of which M. Guizot remarks:

"The first degree of instruction should be common to the country and the towns; it should be met with in the humblest borough, as well as in the largest city, wherever a human being is to be found within our land of France. By the teaching of reading, writing, and accounts, it provides for the most essential wants of life; by that of the legal system of weights and measures, and of the French language, it implants, enlarges, and spreads every where the spirit and unity of the French nationality; finally, by moral and religious instruction, it provides for another class of wants quite as real as the others, and which Providence has placed in the hearts of the poorest, as well as of the richest, in this world, for upholding the dignity of human life and the protection of social order. The first degree of instruction is extensive enough to make a man of him who will receive it, and is, at the same time, sufficiently limited to be every where realized. It is the strict debt of the country toward all its children.

But the law is so framed, that by higher elementary schools, primary instruction can be so developed, so varied, as to satisfy the wants of those professions which, though not scientific, yet require to be acquainted with 'the elements of science, as they apply it every day in the office, the workshop, and field.'"

On the plan of supervision of schools, which embraced both local and state inspection, the Minister remarks:

"In the first place, this operation demands, at certain times of the year, much more time, application, and patience, than can reasonably be expected from men of the world, like the member of the council of the arrondissement and of the department; or from men of business, necessarily confined to their homes, like the members of the municipal council. In the next place, positive and technical knowledge of the various matters on which the examination turns is absolutely necessary; and it is not sufficient to *have* such knowledge, it must have been proved to exist, in order to give to these examinations the requisite weight and authority. For these reasons, the members of these commissions ought to be, in great part, men specially qualified—men familiar with the business of tuition. It is evident that primary instruction rests entirely on these examinations. Suppose a little negligence, a little false indulgence, a little ignorance, and it is all over with primary instruction. It is necessary then, to compose these commissions with the most scrupulous severity, and to appoint only persons versed in the matter."

The necessity of providing for the professional education and training of teachers is thus eloquently set forth:

"All the provisions hitherto described would be of none effect, if we took no pains to procure for the public school thus constituted, an able master, and worthy of the high vocation of instructing the people. It can not be too often repeated, that it is the master that makes the school. And, indeed, what a well-assorted union of qualities is required to constitute a good schoolmaster! A good schoolmaster ought to be a

man who knows much more than he is called upon to teach, that he may teach with intelligence and with taste; who is to live in a humble sphere, and yet to have a noble and elevated mind, that he may preserve that dignity of sentiment and of deportment, without which he will never obtain the respect and confidence of families; who possesses a rare mixture of gentleness and firmness; for, inferior though he be in station to many individuals in the *commune*, he ought to be the obsequious servant of none;—a man not ignorant of his rights, but thinking much more of his duties; showing to all a good example, and serving to all as a counselor; not given to change his condition, but satisfied with his situation, because it gives him the power of doing good; and who has made up his mind to live and to die in the service of primary instruction, which to him is the service of God and his fellow-creatures. To rear masters approaching to such a model is a difficult task; and yet we must succeed in it, or else we have done nothing for elementary instruction. A bad schoolmaster, like a bad parish priest, is a scourge to a *commune*; and though we are often obliged to be contented with indifferent ones, we must do our best to improve the average quality. We have, therefore, availed ourselves of a bright thought struck out in the heat of the Revolution, by a decree of the National Convention, in 1794, and afterward applied by Napoleon, in his decree, in 1808, for the organization of the University, to the establishment of his central Normal School at Paris. We carry its application still lower than he did in the social scale, when we propose that no school-master shall be appointed who has not himself been a pupil of the school which instructs in the art of teaching, and who is not certified, after a strict examination, to have profited by the opportunities he has enjoyed."

No statesman of any age or country, has expressed in language at once eloquent and just, a more exalted estimate of the mission of the teacher. Although not uttered in this connection, the following passages will illustrate the views presented above:

"Humble as the career of a schoolmaster may be, and though doomed to pass his whole existence most frequently within the sphere of a small community, his labors are, nevertheless, felt throughout society at large, and his profession is as important as that of any other public functionary. It is not for any particular parish alone, or merely local interest, that the law demands that every man should acquire, if possible, the knowledge which is indispensable in social life, and without which intelligence often languishes and degenerates; it is for the state itself and the public interest; it is because liberty is certain and steadfast only among people enlightened enough to listen, in every circumstance, to the voice of Reason. Public elementary instruction is one of the guarantees of order and social stability. Doomed to pass his life in discharging the monotonous duties of his vocation, sometimes even in struggling with the injustice or the ingratitude of ignorance, the parish schoolmaster would often repine, and perhaps sink under his afflictions, did he not draw strength and courage from another and higher source than that of immediate and mere personal interest. A deep sense of the moral importance of his duties must support and encourage him; and the austere pleasure of having rendered service to mankind, must become the worthy recompense which his own conscience alone can give. It is his glory to pretend to nothing beyond the sphere of his obscure and laborious condition; to exhaust his strength in sacrifices which are scarcely noticed by those who reap their benefit; to labor, in short, for his fellow-beings, and to look for his reward only to God.

Your first duty is toward the children confided to your care. The teacher is summoned upon by the parent to share his authority; this authority he must exercise with the same vigilance, and almost with the same affection. Not only is the health of the children committed to him, but the cultivation of their affections and intelligence depends almost entirely on him. In all that concerns education, as it is generally understood, you shall want for nothing that can be of service to you; but as to the moral education of the children, I trust especially to you. Nothing can supply for you, the desire of faithfully doing what is right. You must be aware that, in confiding a child to your care, every family expects that you will send him back an honest man; the country, that he will be made a good citizen. You know that virtue does not always follow in the train of knowledge; and that the lessons received by children might become dangerous to them, were they addressed exclusively to the understanding. Let the teacher, therefore, bestow his first care on the cultivation of the moral qualities of his pupils. He must unceasingly endeavor to propagate and establish those imperishable principles of morality and reason—without which, universal order is in danger; and to sow in the hearts of the young those seeds of virtue and honor, which AGE, riper years, and the passions, will never destroy. Faith in Divine providence, the sacredness of duty, submission to parental authority, the respect due to the laws, to the king, and to the rights of every one—such are the sentiments which the teacher will strive to develop.

The intercourse between the teacher and parents can not fail of being frequent. Over this, kindness must preside: were a teacher not to possess the respect and sympathy of the parents, his authority over their children would be compromised, and the fruit of his lessons lost; he can not, therefore, be too careful and prudent in regard of these connections. An intimacy inconsiderately formed might injure his independence, and sometimes even mix him up with those local dissensions which frequently distract small communities. While civilly yielding to the reasonable demands of parents, he must, at the same time, be particularly careful not to sacrifice to their capricious exactions his educational principles, and the discipline of the school.

The duties of the teacher toward those in authority are still clearer, and not less important. He is himself an authority in his parish; how then can it be fitting that he give an example of insubordination? Wherefore should he not respect the magistracy, religious authority, and the legal powers, whereby public security is maintained?

The Mayor is the head of the community; the interest, therefore, as well as the duty of the schoolmaster, is to exemplify on every occasion the respect due to him. The vicar and pastor are also entitled to respect, for their mission is in accordance with all that is most elevated in human nature. Nothing, besides, is more desirable than a perfect understanding between the minister of religion and the teacher; both are in possession of moral authority; both require the confidence of families; both can agree in exercising over the children committed to their care, in several ways, a common influence."

With such enlarged views of the scope, and agencies, and ends of primary instruction, the bill was framed and introduced into the Chamber of Deputies and of Peers. It was referred to committees, who reported through M. Renouard in the lower, and M. Cousin in the upper house. These reports are full and elaborate discussions of great principles, and especially that of M. Cousin.

The bill, after going through a protracted examination and discussion of its details, received the sanction of the Chambers and the King, and became a law on the 28th of June, 1833. Under the wise and energetic administration of the department of public instruction, by such men as Guizot, Cousin, Villemain, and Salvandy, the system went into immediate and successful operation, giving a powerful impulse to the progress of popular intelligence throughout the whole domain of France. Experience has brought to light some imperfections and deficiencies, some of which have been remedied or supplied, and others are still under discussion. We must wait till a generation has passed through the course of instruction now provided by law, and come into active life, before we can fully appreciate the wise forecast of the labors of Cousin and Guizot in this long neglected field of primary education.

It should be added, that a private association, called "The Society for Elementary Instruction," was very instrumental in waking up the attention of the people and of government to the condition and improvement of primary schools. This society was formed in 1805, by a number of distinguished philanthropists, and has continued in active operation to the present time. It has been instrumental in establishing infant schools, schools for needle-work, adult schools and classes, reformatory schools, associations for teachers, village libraries in various parts of France, and has a complete series of popular schools under its immediate management, in Paris. The Minister of Public Instruction, in 1835, ascribed to it the honor of having given the first impulse to the present school law. It publishes a monthly journal of its proceedings, and was mainly instrumental in establishing, in 1830, the "*Journal de l'Instruction Elémentaire*," which is still continued under the title of "*Manuel Général de l'Instruction Primaire*," and is the official organ of the Minister of Public Instruction. There is also published another educational journal, called "*L'Echo des Ecoles Primaires*," devoted to the dissemination of improved methods of instruction. It commenced in 1837, and was for several years under the editorship of M. Cousin, assisted by many of the best teachers and educators in France. We noticed articles by Beudant, Willm, Parandiex, Philippar, and several directors of Normal Schools, and Inspectors of the Primary Schools. Upward of one hundred volumes on the science and art of education have been published in Paris since 1835; several of these are by men of the best intellect, and large practical and benevolent views.

OUTLINE

OF THE

SYSTEM OF PUBLIC INSTRUCTION IN FRANCE.

FRANCE is divided by law for municipal and all administrative purposes, into 86 Departments, 363 Arrondissements, 2,842 Cantons, and 39,381 Communes.

In each department there is appointed by the legal voters a prefect, who is associated with a general council for the department, and a special council for each arrondissement, in the administration of the local affairs of the department; in each canton there is a judicial office, styled *juge de paix*; in each commune, a mayor, with a municipal council, elected by the people.

Since 1808 there has existed in the government a central and special department for the administration of public instruction, for the application of all funds appropriated by the state for educational, scientific or literary purposes. Over this department has presided from time to time, some of the most distinguished scholars and statesmen of France, and no branch of the public service has been regarded, for the last thirty years, with more favor by the Chambers, or the people. Since 1824, the chief of this department has had a seat in the cabinet council of the king, which consists of nine members.

To the supervision of the department of public instruction, as now organized, are assigned all schools, primary, secondary, and superior, which together constitute the University of France, and are directed and superintended in its name; all scientific and literary societies to the support of which the government contributes, such as the Institute, the Academy of Medicine, &c.; all public libraries, which the state maintains, or to which it contributes; all institutions having charters prior to 1808, and which were not by royal ordinance incorporated into the University; and all encouragements, by the way of subscription, or publication, to science and letters.

The *Royal University of France* embraces the whole system of national education, and includes all the institutions for imparting instruction which are spread over the whole kingdom, from the lowest schools, up to the highest colleges. The term may thus be considered synonymous with the French national system of education.

The University is placed under the direction of a council of six members, called the "royal council of public instruction," of which the minister of public instruction is the official president. Each councillor has the special charge of one or more divisions of public instruction. Subordinate to this council are the inspectors-general of the University, who are required to examine, once a year, the institutions of every description, each within a certain district assigned to him, and to transmit a report to the council.

The University is composed of twenty-six *Academies*, each of which comprehends two, three, or more of the departments into which the kingdom is divided, and contains one or more royal colleges. The presiding officer of each academy is the rector, who is appointed by the minister of public instruction, and is assisted by two inspectors and a

council. The governing body of each academy has the superintendence of all the communal colleges, institutions, *pensions*, (boarding schools,) Normal Schools, or schools for the education of teachers, and primary schools, within the district which the seminary comprehends.

Besides the superintending body, the academy includes the teaching corps, or faculties; namely, the faculties of letters, science, medicine, law, and theology, all of which, however, do not actually exist in every academy; in some indeed, there is no organization of faculties. The faculties consist of a variable number of professors, one of whom is dean, and a committee of whom examine candidates for degrees. There are, however, some institutions which are not subject to the jurisdiction of the University; as the College of France, the Museum of Natural History, the *Ecole des Chartes*, School of Oriental Languages, the French Institute, and societies of all kinds for the advancement of knowledge.

The royal colleges are supported chiefly by the government, and the salaries of the professors, which are generally from \$400 to \$800, are paid from the budget of the minister of public instruction. The students are divided into two classes, the *internes* and *externes*, or boarders and day-scholars. The communal colleges are supported principally by the communes in which they are situate; some of them have endowments, but the majority depend chiefly for their support on the fees paid by the students. The professors or teachers receive but small salaries, varying from \$200 to \$600.

A distinguishing feature of the system of public instruction in France, is the appointment of all professors in all the colleges and lycæums, and in the faculties of law, medicine, theology, and letters, and all institutions of education above the primary school, by public competition (*les concours*.) A concours may last a few days only, or it may last for months. The months of September and August are the months of vacation in the different colleges and are usually devoted to the public competition of candidates for any professorship or chair declared to be vacant by the minister of public instruction. The judges are selected from among the most distinguished scholars in France. The mode of conducting the trial varies with the department to be filled. But it embraces every mode by which the accuracy and extent of the attainments of each candidate in the study can be tested, as well as his ability to communicate his knowledge to classes of pupils. Each candidate is subject to the criticism of his competitor. Every professor in all the colleges and great schools of France has passed through this ordeal.

Nearly all the higher schools of learning and science are concentrated in Paris. Almost all the young men who want to complete their studies, whether in letters, law, medicine, or the arts,—in short, in all those preparatory to any learned or liberal career, are forced to live in the capital. This is attended with a disastrous result, in the neglect or discontinuance of all domestic training and discipline, which can not be compensated by any superiority of mental culture, secured by the concentration of able men, and all the means and appliances of superior education at the capital.

There are six faculties of *Catholic theology*, at Aix, Bordeaux, Lyons, Paris, Rouen, and Toulouse; and two of *Protestant theology*, one of the Lutheran or Augsburg confession, at Strasburg, and another of

the Calvinist or Helvetic confession, at Montauban, under the academy of Toulouse.

The faculties of law are nine, at Aix, Caen, Dijon, Grenoble, Paris, Poitiers, Rennes, Strasburg, and Toulouse. There are three faculties of medicine, at Grenoble, Paris, and Montpellier; with seventeen secondary schools of medicine.

The faculties of science are nine in number, at Paris, Bordeaux, Strasburg, Caen, Toulouse, Montpellier, Dijon, Lyons, and Grenoble; those of letters or literature, seven, at Paris, Strasburg, Bordeaux, Toulouse, Caen, Dijon and Besancon.

In order to become a student in law or theology, a person must have taken the degree of bachelor of letters; and a course of three years in either faculty, is requisite to obtain the degree of bachelor; for the degree of doctor, four years; and to obtain the degree of doctor in divinity, the candidate must defend a final and general thesis. Candidates for the degree of doctor in medicine, must have taken the degree of bachelor of letters, and also of sciences, and must complete a course of four years. The faculties of law and medicine at Paris, are greatly distinguished. The former has sixteen professors, and had, in 1836, upward of 3000 students: the latter, twenty-seven professors, and in 1836, about 4000 students.

The law ordains at least one elementary school in every commune, and those communes in which the population exceeds 6000, are required to support one superior primary school, and are aided in opening infant schools, evening schools, classes for adults, and high schools.

Where the number of families of different sects is sufficient, the minister of public instruction is authorized to grant permission, if advisable so to do, to the commune to establish separate schools for the children of each denomination.

By a law passed in March, 1841, the duty of school attendance is made obligatory. No young person below the age of twelve years can be employed in any workshop or manufactory, unless his parents or guardians testify that he actually attends some public or private school within the locality, and all such as were so employed at the date of this law, were required to attend school till the age of twelve. All young persons above the age of twelve can be excused from attending a school, only in case a certificate can be given by the Mayor of their place of residence, that they have received the primary or elementary instruction. To meet the wants of those adults, who have grown up without the advantages of school attendance, evening schools, and classes for adults, are established and provided for, by law.

The central government, the departmental authorities, the municipal authorities, the religious authorities, the heads of families, have each their sphere of action, and their influence in the administration of primary schools.

The local management of a primary school is intrusted to a committee of the commune, consisting of the mayor, the president of the council, the *cure*, or pastor, and one person appointed by the committee of the *arrondissement* in which the commune is situated.

The general supervision of the schools of each *arrondissement* is assigned to a committee of the *arrondissement*, which consists of the mayor of the chief town, of the *juge de paix*, a pastor of each of the

recognised religious sects, a professor of a college, or school of secondary instruction, a primary schoolmaster, three members of the council of the *arrondissement*, and the members of the council-general of the department who reside in the *arrondissement*.

These committees meet once a month. The communal committees inspect and report the condition of the schools in the commune to the committee of the *arrondissement*. Some member of the committee of the *arrondissement* is present at each local inspection, and a report of the whole committee on the state of education in the *arrondissement* is made annually to the minister of public instruction.

In each department there is a commission of primary education, composed of at least seven members, among which there must be a minister of each of the religious denominations recognized by law, and at least three persons who are at the time, or have been, engaged in teaching public schools of secondary instruction. This committee is charged with the examination of all candidates for the certificate of qualification to teach primary schools, or to enter the Normal School of the department. These examinations must be public, at a time fixed, and notified by the minister, and in the chief town of the department. The examination is varied according to the grade of school for which the candidate applies. With a certificate of capacity from this commission, the candidate can teach in any commune in the department, without any local examination.

Besides these local committees the minister of public instruction appoints an inspector for every department, with assistant inspectors, when required by the exigencies of the public service. The duty of the inspector is to visit every school in the department, at least once a year, and to inquire into the state of the school-house, the classification, moral character, and methods of discipline and instruction of each school. He must leave a written memorandum of all deficiencies noted in his visit, for the use of the local committee, and report annually to the prefect of the department, and through him to the minister. This stimulates and encourages teachers, as well as communes, and informs the minister of the true wants of different localities, as well as the deficiencies of the law. The inspectors are required to pay particular attention to the Normal Schools in their several departments. The inspector has a salary of two thousand francs, and an allowance of three francs a day for traveling expenses, and one franc for every school visited. In 1843 there were eighty-seven inspectors, and one hundred and fourteen sub-inspectors; and the number of communes visited by them in that year, was 30,081, making 50,986 visits to schools.

The resources of the state, the departments, the communes, and the contributions paid by parents, combine to insure the creation and maintenance of the school. Every commune must provide a school-house and residence for the school-master, and to the first expense of this outfit the state contributes one third. Every teacher must have a lodging, or its equivalent in money, and a fixed salary of 200 francs, or 400 francs, (from \$40 to \$80,) according to the grade of school, in addition to the monthly fees paid by parents, and collected by the commune. If the commune refuses, or neglects to provide by tax on the property of the commune, the government imposes and collects the same. If the commune, on account of poverty or disaster to crops or

depression in business, can not raise its necessary sum, the department to which it belongs must provide it, and if the revenues of the department are not sufficient to supply the deficiencies of all the communes, the deficit must be supplied by the state. In every department, the prefect and general-council, annually draw up in concert a special estimate in which the expense of primary instruction is fixed, and necessary revenue provided. In each commune, the Mayor and municipal council make a special estimate of the same kind; and at the same time fix the monthly tuition-fee to be paid by each parent.

Every department must by itself, or in concert with adjoining departments, support a Normal School, to supply the annual demand for teachers of primary schools. The sum to be expended on a Normal School, for the salaries of teachers, apparatus, and bursaries, or scholarships in aid of poor pupils, is not left with the department to fix, but is regulated by the council of public instruction. The salary of the Director is borne by the state and department combined; that of the assistant teachers by the department. The expense of the normal pupils for board is borne by themselves, unless they enjoy an exhibition or scholarship, founded by the state, department, university, commune, or by individual benevolence. The scholarships are sometimes divided so as to meet, in part, the expense of two or three pupils. In 1816, there were ninety-two Normal Schools, seventy-six of which were for the education of schoolmasters, and sixteen for the education of school-mistresses. To fifty-two of these schools enough land is attached to teach agriculture and horticulture.

The course of instruction in these elementary schools, embraces Moral and Religious Instruction, Reading, Writing, the elements of Arithmetic, elements of the French Language, legal system of Weights and Measures, Geography, (particularly of France,) History, (particularly of France,) Linear Drawing, and Singing. In the superior primary schools, or High School, the above course is extended so as to embrace Modern Languages, Book-keeping, Perspective Drawing, Chemistry, and the Mathematics, in their application to the arts. There is a special course of instruction open in evening schools, to those children and youth who can not attend the day school; and in evening classes for adults, whose early education was neglected, or who may wish to pursue particular studies connected with their pursuits as artisans, manufacturers, and master-workmen.

Provision is made to encourage teachers to form associations, and to hold frequent conferences for improvement in their professional knowledge and skill, and to found libraries of books on education.

In each department a fund is accumulating for the relief of aged teachers, and of the widows and children of teachers, who die in the exercise of their important functions. Each master must subscribe one-twentieth part of the salary he receives from the commune; and the sum-total which he subscribes, together with the interest upon it, is returned to him when he retires, or to his widow and children, when he dies.

The government awards medals of silver and bronze to those masters who distinguish themselves in the management of their schools. This encourages and stimulates them to continued efforts, and connects them in an honorable way, with the government and the nation.

The whole charge of the State to the department of public instruction, according to the Budget of 1838, was 19,005,673 francs, or nearly \$4,000,000, which was distributed as follows:

	Francs
Central Administration,	686,623
General Services,	238,000
Department and Academic Administration,	919,900
Superior Instruction, faculties,	1,972,050
Secondary Instruction,	1,655,600
Elementary Instruction, general fund,	1,600,000
do. do. additional,	3,500,000
Primary Normal School,	200,000
Literary and Scientific establishments,	7,676,500
Subscriptions to Literary Works, &c.	557,000
Total,	19,005,673
	or \$3,800,354.

This does not include the sum to be raised in the departments and communes, or contributed by parents.

From the reports of the Minister of Public Instruction, for 1843, it appears that in the ten years, from 1833 to 1843, France expended the sum of £2,565,883 (about \$11,000,000,) on the erection of school-houses, and residences for teachers. In 1843, the expenditure for the current expenses of her educational establishments was a little short of \$4,000,000, independent of the sum paid by the communes, individuals, and parents in school fees, which amount to near \$5,000,000. Even this sum was found insufficient, and since that date the appropriation has been increased. In 1833 there was one person in every eighteen of the population, receiving education, while in 1843, there was one in every ten. But the primary schools are far from reaching the excellence which characterizes the elementary schools of Germany. Much is yet to be done to carry out the liberal provision of the law.

In a late Report, (1849,) on the state of common school instruction in Germany, to the President of the Society for Elementary Instruction in France, by A. Hennequin, late inspector d'academie, the following five questions are all answered in the affirmative, by the author:

- Is the inspection of schools better practised in Germany than in France?
- Are the common schools in Germany superior to ours?
- Are the people in Germany better instructed than in France?
- Are the German teachers superior to the French teachers?
- Are the methods of instruction in Germany better than ours?

A volume of 756 pages was published at Breslau, in 1843, by L. Hahn, on the schools and school-system of France. The author has resided many years in Paris, as a teacher, and has had access to the latest official information. Although much has been done since 1833, to improve the primary schools, the author thinks that their condition in respect to school-houses, attendance of children, universality and quality of instruction given, and the qualifications, social and pecuniary position of the teachers, is far behind that of the same grade of schools in Germany. The Normal Schools are accomplishing much good, but they have not been able yet to supply a majority of the communes with well-trained teachers. The Normal Schools at Versailles, and Strasbourg, are pronounced the best in France, and the latter especially, is regarded as making the nearest approach to the best teachers' seminaries in Germany.

The following tables will exhibit the working of this great system of public instruction in several important particulars.

TABLE I.

EXHIBITING THE NUMBER OF SCHOOLS EMBRACED IN THE UNIVERSITY OF FRANCE IN 1837.

Academies.	Departments.	Royal Colleges.	Professors.	Internal Students.	External Students.	Communal Colleges.	Institutions.	Boarding Schools.	Normal Schools.	Primary Schools.
Aix,	4	1	14	160	230	16	5	41	2	1,659
Amiens,	3	1	12	121	180	10	2	50	2	2,697
Angers,	3	1	12	118	110	18	1	17	2	1,212
Besancon,	3	1	12	110	160	15	2	21	—	1,671
Bordeaux,	3	1	13	170	120	7	5	54	2	1,209
Bourges,	3	1	12	129	120	9	1	21	1	532
Caen,	3	1	15	212	290	16	1	25	3	2,340
Cahors,	3	2	22	90	160	9	1	47	2	1,451
Clermont,	4	3	42	287	292	12	—	30	4	1,121
Dijon,	3	1	13	88	150	20	—	36	2	1,855
Donai,	2	1	12	131	110	21	6	43	1	2,643
Grenoble,	3	1	14	133	141	7	4	25	2	1,120
Limoges,	3	1	11	88	220	9	5	18	3	264
Lyons,	3	1	20	276	264	6	10	52	3	1,470
Metz,	2	1	15	190	240	5	1	26	2	1,541
Montpellier,	4	2	23	199	256	17	2	36	—	1,766
Nancy,	3	1	14	110	260	15	—	25	3	2,444
Nimes,	4	3	39	365	226	10	2	26	4	1,594
Orleans,	3	2	24	241	286	5	3	31	2	730
Paris,	7	7	180	1629	3324	19	77	251	5	4,203
Pau,	3	1	12	57	90	10	1	32	—	1,734
Poitiers,	4	1	15	130	201	14	4	34	1	1,536
Rennes,	5	3	33	346	407	18	3	35	2	941
Rouen,	2	1	17	164	491	9	3	68	2	1,712
Strasburg,	2	1	14	121	203	12	1	15	2	1,543
Toulouse,	4	1	15	112	239	9	6	55	2	1,327
Total. . .	86	41	626	5779	8870	318	146	1114	54	42,318

TABLE II.

SHOWING THE CONDITION OF PRIMARY EDUCATION IN THE DIFFERENT COMMUNES, IN 1843.

Number of arrondissements	363
Number of communes	37,038
Population	34,230,178
Number of communes provided with a primary school	34,578
Population of the communes provided with primary schools	33,080,002
Number of communes not yet provided with a primary school	2,460
Population of the communes not yet provided with primary schools	1,150,176
Number of communes who require several primary schools, and who possess only one	23
Number of communes who are required by law to support one superior primary school	290
Number of communes who ought to support superior primary schools, and who do support them	222
Population of these communes	4,177,047

Number of communes who ought to support several superior primary schools, and who support only one	23
Number of communes who are not required by law to support a superior primary school, and who do support one	103
Total number of primary schools, elementary and superior, for boys and girls, established in France in 1843	59,838
Total number of primary schools in the 86 departments of France, visited in 1843 by the 87 inspectors and 113 sub-inspectors	50,936

In addition to these schools for the youth there ought to be added 6,434 classes for the laborers, which are conducted by the primary school teachers in the evenings, after the day's work, or on the Sunday, and in which 95,064 adult laborers received instruction in 1843; and also a great number of infant schools which have been recently opened in the departments, and which are receiving great encouragement and attention from the Government

TABLE III.

SHOWING THE NUMBER OF PRIMARY SCHOOLS BELONGING TO THE DIFFERENT SECTS.

Primary schools specially set apart for the Roman Catholics	Public schools	Boys . 33,207 Girls . 7,660	40,867	56,812
	Private schools	Boys . 7,098 Girls . 8,847	15,945	
Primary schools specially set apart for the Protestants . .	Public schools	Boys . 702 Girls . 59	761	1,080
	Private schools	Boys . 163 Girls . 156	39	
Primary schools specially set apart for the Jews	Public schools	Boys . 33 Girls . 4	37	115
	Private schools	Boys . 74 Girls . 4	78	
Mixed schools open for all three sects . .	Public schools	Boys . 948 Girls . 107	1,055	1,831
	Private schools	Boys . 326 Girls . 450	776	
Total number of Primary Schools in France, in 1843, . .				59,838

The number of the Roman Catholic population of France being 33,050,178, it follows, (see Table I.,) that in 1843, there was one primary school for every 581 Roman Catholics.

The number of the Protestant population of France being 1,000,000, it follows, that in 1843, there was one primary school for every 1,018 Protestants. The reason why the proportion of schools for the Protestants to their numbers is so small is, that very many of this sect attend the mixed schools.

The number of Jews being 80,000, it follows, that there was one school for every 695 Jews.

TABLE IV.

SHOWING THE NUMBER OF CHILDREN IN ATTENDANCE AT THE PRIMARY SCHOOLS OF FRANCE, IN 1843.

Number of Scholars at the Public Elementary			
Primary Schools for Boys,			
Directed by Lay Schoolmasters,	1,699,586	}	1,857,017
" " Schoolmasters, members of Religious Societies,	157,431		
Number of Scholars at the Public Superior Primary Schools for Boys,			
Directed by Lay Schoolmasters,	15,092	}	15,448
" " Schoolmasters, members of Religious Societies,	356		
Number of Scholars at the Public Schools for Girls,			
Directed by Lay Schoolmistresses,	230,213	}	534,960
" " Schoolmistresses, members of Religious Societies,	304,747		
Number of Scholars at the Private Elementary Primary Schools for Boys,			
Directed by Lay Schoolmasters,	230,383	}	272,935
" " Schoolmasters, members of Religious Societies,	42,552		
Number of Scholars at the Private Superior Primary Schools for Boys,			
Directed by Lay Schoolmasters,	3,469	}	4,272
" " Schoolmasters, members of Religious Societies,	803		
Number of Scholars at the Private Primary Schools for Girls,			
Directed by Lay Schoolmistresses,	278,637	}	479,665
" " Schoolmistresses, members of Religious Societies,	201,028		
Total number of Scholars at all the Primary Schools,			
Directed by Lay Schoolmasters or Schoolmistresses,	2,457,380	}	3,164,297
" " Schoolmasters or Schoolmistresses, members of Religious Societies,	706,917		
Total number of children attending the Primary Schools in 1843,			
			3,164,297
Total number of children admitted gratuitously into the Communal Schools in 1843,			
			763,820
Total number of children who paid something monthly for their education in 1843,			
			2,400,447

TABLE V.

SHOWING THE NUMBER AND CONDITION OF THE CLASSES FOR ADULTS, FOR YOUNG GIRLS, AND FOR YOUNG APPRENTICES IN FRANCE, IN 1843.

Number of classes for Adults,	6,434	
" " Young Girls,	160	
" " Apprentices,	36	
Number of Infant Schools,		
Public,	685	} 1,489
Private,	804	
Number of Scholars,		
In the classes for Adults,	95,064	} 108,432
" " Young Girls,	5,908	
" Schools for Apprentices,	1,268	
" Infant Schools,	96,192	

Number of communes in which there are Adult Classes,	6,043	
Number of Adult Classes,		
for Men,	6,266	
" Women,	168	
Number of persons who frequent them,		
for Men,	9,451	
" Women,	4,613	
Number of Classes directed by		
Schoolmasters belonging to a Religious Society,	125	
Schoolmistresses, " " " "	51	
Number of Adult Classes in which are taught		
Moral and Religious Instruction,	3,331	
Reading,	5,035	
Writing,	4,483	
Arithmetic,	4,456	
System of Weights and Measures,	3,857	
Linear Drawing,	271	
Vocal Music,	107	
Resources of these Classes,		
Sums furnished by the Communes,	136,836	Francia.
" " " Departments,	38,350	
" " " State,	26,700	

TABLE VI.

SHOWING THE NUMBER AND COURSE OF INSTRUCTION IN THE NORMAL SCHOOLS OF FRANCE, IN 1843.

Number of Normal Schools thoroughly organized,	78
Number to which a garden is joined for the purpose of teaching the pupils the culture of trees,	52
Number of Professors in these schools,	495
" " including the Directors,	573
Number of hours devoted weekly to the different branches of education:	1st Year. 2d Year. 3d Year.
Moral and Religious Instruction	2½ 2½ 2½
Reading,	3½ 3 2
Writing,	4½ 4½ 4
Study of the French Language,	6 5½ 4½
History and Geography,	3½ 4½ 3½
Arithmetic,	5 3½ 3
Use of the Globes,	2 2½ 2
Elements of Practical Geometry,	4 3½ 3½
Elements of Physics and Natural History,	2½ 2½ 3½
Elements of Mechanics,	2 2½ 3
" Surveying,	2 2½ 3
Linear Drawing,	3½ 4 4½
Methods of teaching,	1½ 1½ 2½
Vocal Music,	3½ 3½ 3½
Civil Law,	2 1½ 1½
Culture of Trees,	1½ 1½ 1½

TABLE VII.

SHOWING THE STATE OF SECONDARY EDUCATION IN 1843.

Number of Colleges. Royal,	46	} 358
" Communal,	312	
Number of Scholars in Colleges,		44,091
Number of Institutions of Secondary Education,		102

"	Boarding Schools	"	"	. . . . .	914
"	Private Establishments	"	"	. . . . .	1,016
"	Public and Private	"	"	. . . . .	2,390
Number of Scholars in the Institutions which follow the course of a College, 6,066					
Number of Scholars in the Institutions which do not follow the course of a College, 25,250					
					31,316
Number of Secondary Pupils,					69,341
Population of the Departments, 1842,					34,194,875
Proportion in each Department between the population and the total number of establishments of Secondary Education, 1 estab. for 24,887					
Number of Scholars in establishments of Secondary Education, 1 " " 493					
Number of Young Men between eight and eighteen in each Department, 3,182,397					
Proportion between the total number of Young Men between eight and eighteen, and the total number of pupils in Secondary Establishments in each Department, . . . 1 school for 45 young men.					

HISTORY

OF

NORMAL SCHOOLS IN FRANCE.

THE first movement in France toward the professional training of teachers was made in 1794, by an ordinance of the National Convention, establishing in Paris an institution to furnish professors for colleges and the higher seminaries. In this seminary several of the ablest teachers and men of letters and science gave lectures in the following year, after which the course of instruction was suppressed, and not revived till 1808. In that year Napoleon re-established the school* in the ordinance creating the "Imperial University of France." The ordinance of March 11, 1808, recognizes the necessity of some professional training for teachers of elementary schools, when it enjoins "that measures shall be taken by the University that the art of teaching children to read, write and cipher, is practiced henceforth only by masters capable of communicating easily and accurately the elements of all knowledge necessary to every human being."

In 1810 the first seminary designed for teachers of elementary schools, was established at Strasbourg, through the liberality of Count de Lezai Marnesia, and the co-operation of the Rector of the Academy, and the prefect of the department of the Lower Rhine. It opened in 1811 as a "Normal class of primary school teachers." No pupil was admitted who was under sixteen years of age, or over thirty, or who was not acquainted with the studies pursued in elementary schools. The course embraced four years, and included as wide and thorough range of studies as is now required in the best Normal Schools of France. The number of pupils was limited to sixty, and those who enjoyed the benefit of a bourse, or scholarship, came under obligation to teach at least ten years in the schools of the department. Those scholarships were founded partly by individual liberality, and partly by the department, and by the communes, which sent candidates to the school. Under the organization established in 1810, with such modifications as experience suggested, this school has continued to exert a powerful influence on the cause of popular education through that section of France, and it now ranks not only as the oldest, but

*See description of the Paris Normal School, page 120.

one of the best in Europe. The department of Upper Rhine, witnessing the results of this experiment in the neighboring communes, appropriated six thousand francs to found scholarships, for the benefit of a certain number of candidates in the seminary at Strasbourg. According to a Report of M. Guizot to the King, in 1833, it appears that the state of primary education in the two departments constituting the Academy of Strasbourg, was far in advance of any other section of France. Good schools were more numerous; fewer communes were destitute of schools; and the slow and defective method of individual instruction had given place to more lively and simultaneous methods of class instruction. "In all respects the superiority of the popular schools is striking, and the conviction of the people is as general that this superiority is mainly due to the existence of this Normal School."*

The establishment of two Normal Schools for the departments of Moselle and Meuse, in 1820, was followed by the same results,—the establishment of schools in communes before destitute, and the improvement of schools already in operation, by the introduction of better methods. In 1828 a new impulse was given to educational improvement by public-spirited individuals and teachers' associations in Paris, and other parts of France, which led to the establishment of a fourth Normal School in the department of Vosges, and a fifth in that of Meuth. About the same time a Normal course of instruction was opened in the college of Charleville, for the department of Ardennes, and the foundations of superior Normal Schools were laid at Dijon, Orleans, and Bourges, as well as a Training School for the Brothers of the Christian Doctrine at Rouen. At the close of 1829, there were thirteen Normal Schools in operation. The movement already commenced, received a new impulse in the right direction by the Revolution of 1830, which in this respect was as beneficent as the Revolution of 1791 was disastrous. In the three years immediately following the change of dynasty in 1830, thirty-four new Normal Schools were established in different sections of France, and wherever they were established they contributed to the opening of primary schools in communes before destitute, and of diffusing a knowledge of better methods among teachers who did not resort to these seminaries. But the most auspicious event was the publication of M. Cousin's "*Report on the condition of Public Instruction in several of the States of Germany, and especially in Prussia*," in 1832. A considerable portion of this report was devoted to an account of the best Normal

*See Course of Instruction in the Normal School at Strasbourg, page 180.

School of Prussia, and to the most emphatic recommendation of the same policy in France. The following valuable suggestions were made on this subject, most of which were subsequently embodied in The Law of Primary Instruction, and the Regulations of the Minister relating to Normal Schools.

"I have already remarked, that as every *commune* must have its primary school, so every department must have its primary Normal School. If the same law which shall render the former imperative on the *communes*, should render the latter equally imperative on the departments, we should have made a great advance. If the law does not go so far as that, you must at all events come at the same results by administrative measures; you must require every council-general of a department, through the medium of the prefect, to vote funds for the establishment of a primary Normal School, under condition of binding yourself to contribute a greater or less portion of the total expenditure, and to take upon yourself, 1. the salary of the director, whom you would nominate; 2. the books, maps, and instruments necessary for the use of the students. It must be laid down as a principle, that every department must have its Normal School; but that school should be proportioned to the extent and the wealth of the department, and it may, with equal propriety, be small in one and large in another. I take the liberty of referring to a very simple and very economical plan on which a primary Normal School may at first be organized.

Choose the best-conducted primary school in the department, that which is in the hands of the master of the greatest ability and trustworthiness. Annex to this school a class called Normal, in which this same master shall teach his art to a certain number of young men of the department, who are willing to come to it to form themselves for schoolmasters. None should be admitted till after an examination, made by a commission appointed by you. This commission must send you the results of its labors; and it would be well that the admission of the students to the primary Normal School should be signed by you, as is the case in the admission of students to the great Normal School for the instruction of the second degree. This small Normal School ought never to be placed in a very large town, the influence of which would be adverse to that spirit of poverty, humility and peace, so necessary to the students. There is no objection to their being day-pupils, provided they are responsible for their conduct out of the house. Nor is it necessary that all should receive exhibitions, or purses, especially whole purses. In all small towns there are families in which a young man may be boarded and lodged for about 300 francs a year, (\$60;) so that 3000 francs, (\$600,) prudently divided into whole, half, and quarter purses, would easily defray the cost of ten or fifteen students. Give the master the title of Director of the Normal School, which would be a real gain to him, inasmuch as it would increase his consideration; and for the additional labor you impose upon him, give him a salary of 700 or 800 francs. Add a yearly allowance of 400 or 500 francs for books, maps, and other things required in teaching; and thus, for 5000 francs, (\$1000,) at the utmost, you have a small Normal School, which will be extremely useful to the department. The pupils should be permitted to leave it if they choose, in a year, provided they be able to go through the examination at quitting, on which depends their obtaining the brevet of primary teacher. Yes, it rests with you, by means of a circular to this effect, addressed to all the prefects of the kingdom, to have in a few months, eighty-four small primary Normal Schools in France. The plan which I propose does not commit you to any future

measures, yet it at once covers France with Normal Schools which will supply our first wants. It is for time, zeal, intelligence, and perseverance to do the rest. There must always necessarily be a great difference among the Normal Schools of our eighty-four departments; but the best way is, to go on gradually improving, in proportion as experience shows you what is required. Even with this wise tardiness, three or four years will suffice to improve all these small Normal Schools, and to raise a great number to the rank of complete great Normal Schools.

The difference between a great and a small Normal School consists in this: a small Normal School is only an appendage to a primary school, whilst a great Normal School is an establishment subsisting by and for itself, to which a primary school (and if possible that should comprise both an elementary and a middle school) is annexed.

This difference gives the measure of all other differences. In the small Normal School there are only day-pupils, or at most a few boarders. In the great, the majority may be boarders. In the one, the course may be terminated in a year; in the other, it should extend through two years, as at Bruhl; and even, in time, according to the resources of the departments and the progress of public education, it might embrace three years, as in most of the great Normal Schools of Prussia,—Potsdam, for example. The departments must be the judges of their resources and of their wants. A department which wants twenty schoolmasters a year, and which has a certain number of middle or burgher schools, as well as many elementary schools, can very well receive twenty pupils a year; which, supposing the course to occupy two or three years, amounts to forty or sixty pupils at a time in the school. Then there must be accommodation for boarding them, a large building, a greater number of masters, more exhibitions, (*bourses*,) more expense of every sort.

In the hope that the few great primary Normal Schools we already possess will soon be succeeded by others, I beg your attention to the following maxims, deduced from general experience, and from all the data I have accumulated here.

I. To begin by giving instructions rather than rules; to confine yourself in these instructions to the establishing of a few essential points, and to leave the rest to the departmental committee. To discuss and decide this small number of points in the royal council; not to multiply them, but inflexibly to enforce their execution. The fewer they are, the more easy will this execution be, and the more susceptible will they be of application to all the Normal Schools of France; so that there would be a common groundwork for all; a unity, which, passing from the Normal Schools into the whole body of popular education, would have a beneficial influence in strengthening the national unity. At the same time, this unity would not be prejudicial to local diversities; for the departmental committee would be desired to apply your general instructions according to the peculiar manners or usages of the department. From the combination of the uniformity of these instructions, with the diversity of arrangements which the prudence and intelligence of the committee, and the experience of each year, will recommend, a set of regulations for each Normal School will gradually arise, more or less definitive, and therefore fit to be made public. The plan of study of the great Normal School at Paris, for the supply of the royal and communal *colleges*, is the fruit of fifteen years' experience. This school, which was founded in 1810, had no written laws till 1815. We made important modifications in those laws at the Revolution of 1830, and it was not till then that we ventured to print them, as the result, nearly definitive, or at least likely to endure for

some time, of all the experiments successively tried. Let us imitate this caution, and begin with a simple set of instructions from the minister. Rules for the studies and the discipline will gradually arise. Every year will modify them. The important thing is, to exact an accurate account of the proceedings and results of the year, drawn up by the director, and transmitted to you, together with all the necessary documents, by the departmental committee and the prefect, who will subjoin their own opinion. Then, and then only, you will interpose your authority, with that of the royal council, which will revise this report every year at the vacation, and pronounce on the improvements to be introduced.

II. To attach the greatest possible importance to the choice of a director. It is a principle generally established in Prussia, that the goodness of a Normal School is in exact proportion to the goodness of the director; just as the primary school is what its master is. What constitutes a Normal School is not a fine building; on the contrary, it is not amiss that it should not be over commodious or splendid. It is not even the excellence of the regulations, which, without a faithful and intelligent execution of them, are only a useless bit of paper. A Normal School is what its director is. He is the life and soul of it. If he is a man of ability, he will turn the poorest and humblest elements to account; if he is incapable, the best and most prolific will remain sterile in his hands. Let us by no means make our directors mere house-stewards. A director ought to be at the head of the most important branches of instruction, and to set an example to all the other masters. He must have long fulfilled the duties of a master; first, in different classes of a Normal course of education, so that he may have a general knowledge of the whole system; secondly, in *several* Normal Schools, so that he may have experience of difficulties of various kinds; lastly, he must not be placed at the head of a Normal School of the highest class, till he has been director of several of an inferior class, so as to graduate promotion according to merit, and thus keep up an honorable emulation.

III. An excellent practice in Germany is, to place the candidates, immediately on their leaving the Normal School, as assistant masters in schools which admit of two. The young men thus go through at least a year of apprenticeship,—a very useful novitiate; they gain age and experience, and their final appointment depends on their conduct as assistant masters. I regard every gradation as extremely useful, and I think a little graduated scale of powers and duties might be advantageously introduced into primary instruction.

1st. Pupil of a Normal School admitted after competition, holding a more or less high rank in the examination list at the end of each year, and quitting the school with such or such a number. 2d. Same pupil promoted to the situation of assistant master. 3d. Schoolmaster successively on different schools rising in salary and in importance. 4th. After distinguished services, master in a primary Normal School. 5th. Lastly, director of a school of that class, with the prospect of gradually rising to be director of a numerous and wealthy Normal School, which would be a post equal to that of professor of a royal college. The human soul lives in the future. It is ambitious, because it is infinite. Let us then open to it a progressive career, even in the humblest occupations.

IV. We can not be too deeply impressed with this truth—that paid instruction is better than gratuitous instruction. The entire sum paid for board at a Normal School must be extremely moderate, for the young men of the poorest classes to be able to pay it. We must give only quarter or half exhibitions, (*bourses*,) reserving two or three

whole ones for the two or three young men, out of the fifteen admitted annually, who stand first on the list; and even this should not be continued to them the second year, unless their conduct had been irreproachable and their application unremitting.

On the same principle as that laid down above, the elementary school annexed to the Normal School ought to be entirely gratuitous; it ought to have no other masters than the forwardest pupils of the Normal School, acting under the direction of their masters. The profits of the elementary school for practice would go to diminish the total cost of the Normal School. As for the middle school for practice, it would be contrary to the principle of all middle schools to have it gratuitous.

V. Divide the studies of all Normal Schools into two parts: during the first, the pupils should be considered simply as students, whose acquirements are to be confirmed, extended, and methodized; during the second, as masters, who are to be theoretically and practically taught the art of teaching. If the Normal course only lasts a year, this part of it ought to occupy at least six months; if it lasts two years, it ought to occupy a year; if three years, it would still occupy only a year. The students in this last year would give lessons in the elementary and middle schools annexed to the Normal School.

VI. The examination at quitting ought to be more rigid than that at entering the school. The important thing is to have young men of good capacity, even if they know little; for they will learn rapidly; while some, who might not be deficient in a certain quantity of acquired knowledge, but were dull or wrong-headed, could never be made good school-masters. No latitude whatever must be left to the Commission of Examination at departure. Here, intelligence must show itself in positive attainments, since opportunity to acquire them has been given. Nothing but negligence can have stood in their way, and that negligence would be the greatest of all faults. This latter examination, therefore, must be directed to ascertain the acquired, and not the natural fitness. But in the examination on entering, I wish that the Commission should more particularly inquire into the talents and natural bent, and, above all, into the moral character and disposition. A little discretionary power ought to be confided to it. This applies more especially to those Normal Schools, the course of which lasts two or three years. Three years of study will not give intelligence; but they will give all the necessary attainments in abundance.

VII. It is my earnest desire, that conferences* should be formed among the schoolmasters of each canton. I wish it, but have but little hope of it, at least at first. Such conferences suppose both too great a love for their profession, and too great a familiarity with the spirit of association. A thing much more easy to accomplish is, that during the vacations of the primary schools, a certain number of masters should repair to the Normal School of the department to perfect themselves in this or that particular branch, and to receive lessons appropriate to their wants, as is the case in Prussia. This time would be very useful, and even very agreeably employed; for the young masters would be brought into contact with their old instructors and companions, and would have an opportunity of renewing and cementing old friendships. Here would be an interesting prospect for them every year. For such an object, we must not grudge a little expense for their journey and their residence. I should therefore wish that the vacations of the primary schools, which must be regulated by certain agricultural labors, should always precede those of the primary Normal Schools, in order that the masters of the former might be able to take advantage of the

*See notes to Professor Stowe's Essay, page 101.

lessons in the latter, and might be present at the parting examinations of the third year, which would be an excellent exercise for the young acting masters.

I am convinced of the utility of having an inspector of primary schools for each department, who would spend the greater part of the year in going from school to school, in stirring up the zeal of the masters, in giving a right direction to that of the communal committees, and in keeping up a general and very beneficial harmony among the *maitres* and the *cures*. It is unnecessary for me to say, that this inspector ought always to be some old master of a Normal School, selected for his talents, and still more for his tried character. But if this institution, which is universal in Germany, were not popular among us, nearly the same results might be obtained by authorizing the director, or in default of him, some masters of the Normal School, to visit a certain number of the schools of the department every year, during the vacation of their own school, and to do what would be done by the inspector above named. They would find great facilities from their old habits of intercourse and friendship with most of the masters, over whom they would exercise almost a paternal influence. On the other hand, they would gain by these visits, and would acquire a continually increasing experience, which would turn to the advantage of the Normal Schools. You have seen that in Prussia, besides the visits of the circle-inspectors, the directors of Normal Schools make visitations of this kind, for which they receive some very slender remuneration; for these little journeys are sources of pleasure to them, as well as of utility to the public.

VIII. Let solidity, rather than extent, be aimed at, in the course of instruction. The young masters must know a few things fundamentally, rather than many things superficially. Vague and superficial attainments must be avoided at any rate. The steady continuous labor which must be gone through to know anything whatsoever thoroughly, is an admirable discipline for the mind. Besides, nothing is so prolific as one thing well known; it is an excellent starting point for a thousand others. The final examinations must be mainly directed to the elements,—they must probe to the bottom, they must keep solidity always in view.

IX. Avoid ambitious methods and exclusive systems: attend, above all, to results, that is to say, to solid acquirements; and, with a view to them, consult experience. Clear explanations on every subject, connectedness and continuity in the lessons, with an ardent love for the business of teaching, are worth all the general rules and methods in the world.

X. A branch of study common to all schools ought to be the French tongue; the just pronunciation of words, and the purity and correctness of language. By this means the national language would insensibly supersede the rude unintelligible dialects and provincialisms. In the Normal Schools where German is still the language of the people, German and French must both be taught, in order not to offend against local attachments, and at the same time to implant the spirit of nationality.

XI. Without neglecting physical science, and the knowledge applicable to the arts of life, we must make moral science, which is of far higher importance, our main object. The mind and the character are what a true master ought, above all, to fashion. We must lay the foundations of moral life in the souls of our young masters, and therefore we must place religious instruction,—that is, to speak distinctly, Christian instruction,—in the first rank in the education of our Normal Schools. Leaving to the *cure*, or to the pastor of the place, the care

of instilling the doctrines peculiar to each communion, we must constitute religion a special object of instruction, which must have its place in each year of the Normal course; so that at the end of the entire course, the young masters, without being theologians, may have a clear and precise knowledge of history, doctrines, and, above all, the moral precepts of Christianity. Without this, the pupils, when they become masters, would be incapable of giving any other religious instruction than the mechanical repetition of the catechism, which would be quite insufficient. I would particularly urge this point, which is the most important and the most delicate of all. Before we can decide on what should constitute a true primary Normal School, we must determine what ought to be the character of a simple elementary school, that is, a humble village school. The popular schools of a nation ought to be imbued with the religious spirit of that nation. Now without going into the question of diversities of doctrine, is Christianity, or is it not, the religion of the people of France? It can not be denied that it is. I ask then, is it our object to respect the religion of the people, or to destroy it? If we mean to set about destroying it, then, I allow, we ought by no means to have it taught in the people's schools. But if the object we propose to ourselves is totally different, we must teach our children that religion which civilized our fathers; that religion whose liberal spirit prepared, and can alone sustain, all the great institutions of modern times. We must also permit the clergy to fulfil their first duty,—the superintendence of religious instruction. But in order to stand the test of this superintendence with honor, the schoolmaster must be enabled to give adequate religious instruction; otherwise parents, in order to be sure that their children receive a good religious education, will require us to appoint ecclesiastics as schoolmasters, which, though assuredly better than having irreligious schoolmasters, would be liable to very serious objections of various kinds. The less we desire our schools to be ecclesiastical, the more ought they to be Christian. It necessarily follows, that there must be a course of special religious instruction in our Normal Schools. Religion is, in my eyes, the best, perhaps the only, basis of popular education. I know something of Europe, and never have I seen good schools where the spirit of Christian charity was wanting. Primary instruction flourishes in three countries, Holland, Scotland, and Germany; in all it is profoundly religious. It is said to be so in America. The little popular instruction I ever found in Italy came from the priests. In France, with few exceptions, our best schools for the poor are those of the *Freres de la Doctrine Chretienne*, (Brothers of the Christian Doctrine.) These are facts which it is necessary to be incessantly repeating to certain persons. Let them go into the schools of the poor,—let them learn what patience, what resignation, are required to induce a man to persevere in so toilsome an employment. Have better nurses ever been found than those benevolent nuns who bestow on poverty all those attentions we pay to wealth? There are things in human society which can neither be conceived nor accomplished without virtue,—that is to say, when speaking of the mass, without religion. The schools for the middle classes may be an object of speculation; but the country schools, the miserable little schools in the south, in the west, in Brittany, in the mountains of Auvergne, and, without going so far, the lowest schools of our great cities, of Paris itself, will never hold out any adequate inducement to persons seeking a remunerating occupation. There will doubtless be some philosophers inspired with the ardent philanthropy of Saint Vincent de Paule, without his religious enthusiasm, who would devote themselves to this austere vocation; but the question is not to have here and there a master. We have more than forty thousand schools to serve, and it were wise to call religion to the aid

of our insufficient means, were it but for the alleviation of the pecuniary burdens of the nation. Either you must lavish the treasures of the state, and the revenues of the *communes*, in order to give high salaries, and even pensions, to that new order of tradesmen called schoolmasters; or you must not imagine you can do without Christian charity, and that spirit of poverty, humility, courageous resignation, and modest dignity, which Christianity, rightly understood and wisely taught, can alone give to the teachers of the people. The more I think of all this, the more I look at the schools in this country, the more I talk with the directors of Normal Schools and councillors of the ministry, the more I am strengthened in the conviction that we must make any efforts or any sacrifices to come to a good understanding with the clergy on the subject of popular education, and to constitute religion a special and very carefully-taught branch of instruction in our primary Normal Schools.

I am not ignorant that this advice will grate on the ears of many persons, and that I shall be thought extremely devout at Paris. Yet it is not from Rome, but from Berlin, that I address you. The man who holds this language to you is a philosopher, formerly disliked, and even persecuted, by the priesthood; but this philosopher has a mind too little affected by the recollection of his own insults, and is too well acquainted with human nature and with history, not to regard religion as an indestructible power: genuine Christianity, as a means of civilization for the people, and a necessary support for those on whom society imposes irksome and humble duties, without the slightest prospect of fortune, without the least gratification of self-love.

I am now arrived at the termination of this long report. May it be of use to you in the important work which now engages your attention! My illustrious colleague, M. Cuvier, has already exhibited to France the organization of primary instruction in Holland. The experience of Germany, and particularly of Prussia, ought not to be lost upon us. National rivalries or antipathies would here be completely out of place. The true greatness of a people does not consist in borrowing nothing from others, but in borrowing from all whatever is good, and in perfecting whatever it appropriates.

I am as great an enemy as any one to artificial imitations; but it is mere pusillanimity to reject a thing for no other reason than that it has been thought good by others. With the promptitude and justness of the French understanding, and the indestructible unity of our national character, we may assimilate all that is good in other countries without fear of ceasing to be ourselves. Placed in the center of Europe, possessing every variety of climate, bordering on all civilized nations, and holding up perpetual intercourse with them, France is essentially cosmopolitan; and indeed this is the main source of her great influence. Besides, civilized Europe now forms but one great family. We constantly imitate England in all that concerns outward life, the mechanical arts, and physical refinements; why, then, should we blush to borrow something from kind, honest, pious, learned Germany, in what regards inward life and the nurture of the soul?

For my own part, I avow my high esteem and peculiar affection for the German people; and I am happy that my mission proved to them that the revolution of July,—that revolution, as necessary and as just as the legitimate right of self-defense; that revolution, sprung from the unanimous resistance of a great people to a capricious aggression, an open violation, not of hypothetical rights, but of liberties secured by law,—is not, as its enemies pretend, a return to the impiety, the licentiousness and the corruption of a fatal period; but, on the contrary, the signal for a general improvement in opinion and in morals; since

one of the first acts of the new government has been the holy enterprise of the amelioration of public education, of which the instruction of the people is the basis."

With this preparation,—a good beginning already made in several departments, and the long and successful experience of Prussia and other German states before him,—a regulation was framed by M. Guizot, and sanctioned by the Council of Public Instruction, by which, in connection with the law of 1833, a system of Normal Schools has been established and is fast regenerating the elementary instruction in France. The following is an outline of the system:

Each department is obliged, either alone or in conjunction with other neighboring departments, to support one Normal School for the education of its schoolmasters.

The expense of this establishment for building, apparatus, and instruction, is borne mainly by the department, whilst the direction of the education given in it is vested in the Minister of Public Instruction, who is responsible to the Chambers, of both of which he is an *ex officio* member, for the right exercise of his power.

The immediate management of Normal Schools and of the model schools annexed is committed to a Director who is appointed by the Minister, on the presentation of the prefect of the department, and the rector of the academy. These directors are paid wholly or partially from the public funds set apart by the department for public instruction. If the department refuses or neglects to provide sufficient funds, the government enforces the collection of the necessary tax; if the department is overburdened, the government contributes its aid.

To meet the expense of board, the pupils are assisted by gratuities, or bursaries, which the communes, departments, the university, the state, and even individuals, have established for this purpose. These *burses* are usually granted in halves or quarters, the rest of the expense being borne by the pupils. Of 1944 pupil-teachers in 1834, 1308 were bursars of the departments, 118 of the communes, 245 of the state, and 273 were maintained at their own expense.

Every candidate for admission to these institutions, and to the enjoyment of a *bourse*, or any part of one, must bind himself to follow the profession of a parish schoolmaster for ten years at least after quitting the institution; and to reimburse it for the whole expense of his maintenance, if he fail to fulfill his decennial engagement. He must have completed his sixteenth year; and besides the ordinary elementary acquirements, must produce evidence both of good previous character, and of general intelligence and aptitude to learn. Most of the bursaries are adjudged upon a comparative trial among competitors, who are likely to become every year more numerous: and the examination for admission is so well arranged and conducted, that it tends to raise higher and higher the standard of previous acquirement.

The course of instruction and training to which the youth is thus introduced, occupies two years of eleven months each, *i. e.* from the first of October to the first of the ensuing September, and embraces the following objects:—

1st. Moral and religious instruction. The latter, in as far as it is distinct from the former, is given by the clergyman of the particular faith which the pupil happens to profess.

2d. Reading, with the grammar of their own language.

3d. Arithmetic, including an intimate and practical acquaintance with the legal system of weights and measures. This knowledge is made to hold so prominent a part in the program of instruction, as affording the best means of introducing that admirable system into the habits of the French people, among whom, from ignorance and prejudice, it is still far from being generally adopted.

4th. Linear drawing, and construction of diagrams, land-measuring, and other applications of practical geometry.

5th. Elements of physical science, with a special view to the purposes of ordinary life.

6th. Music, taught by the eye as well as by the ear.

7th. Gymnastics.

8th. The elements of general geography and history, and the particular geography and history of France.

9th. The pupils are instructed, and, wherever the locality admits, exercised also, in the rearing of esculent vegetables, and in the pruning and grafting of trees.

10th. They are accustomed to the drawing out of the simpler legal forms and civil deeds.

A library for the use of the pupils is fitted up within the premises; and a sum is set apart every year for the purchase of such works as the Council of Public Instruction may judge likely to be useful to the young schoolmasters.

The course of study is, for the present, limited to two years, instead of three, which is the term ultimately contemplated as the most desirable. During the second of those years, instruction in the principles of the art of teaching is kept constantly in view; and for the last six months, in particular, the pupils are trained to the practical application of the most approved methods, by being employed as assistants in the different classes of the primary schools, which are invariably annexed to the Normal, and form part and parcel of the establishment.

The director, besides general superintendence, is charged with some important branch of the instruction; the rest is devolved on his adjuncts, or assistant masters, who reside in the establishment.

Any graduate of a Normal School can attend any of the courses of instruction in the Normal School of the department in which he resides, to learn new methods, or improve his previous acquirements. The departments are authorized to grant assistance to such teachers. The Normal Schools admit pupils of different religious denominations. All sectarian instruction is avoided in the general lessons, and the pupils receive this instruction at times set apart for it from clergymen of their own church. Until a pupil has obtained a certificate of his proficiency in the doctrines of his own religion, from a minister of his own church, he can not officiate as a schoolmaster. Any person who ventures to conduct a public school without having obtained from the departmental committee of examination a certificate of qualification, is liable to a fine of two hundred francs.

The Departmental Committee, or Commission of Examination, is composed of at least seven members appointed by the Minister of Public Instruction, upon the recommendation of the rector of the academy. Three members at least must be selected from among those who have already exercised, or are at the time exercising the function of public teachers, and who are most likely to unite ability and integrity. It is recommended that one of the seven be a clergyman. "To act," says the Minister, in a circular addressed to each of the twenty-six rectors,—"to act in concert with the three members belonging to the body of

Public Instruction in these *Commissions d'examen*, a minister of religion will doubtless be summoned. The law has put moral and religious instruction in the foremost rank; the teacher, therefore, must give proof of his being able to communicate to the children intrusted to his care, those important ideas which are to be the rule of their lives. Doubtless every functionary of public instruction, every father of a family who shall be placed on this commission by your recommendation, as rector of the academy, will be fully able to appreciate the moral and religious attainments of the candidates; but it is, nevertheless, fit and proper, that the future teachers of youth should exhibit proof of their capacity in this respect, before persons whom their peculiar character and special mission more particularly qualify to be judges in this matter."

The most important of all the duties devolved upon these examining commissions, is that of conferring on the pupil, when he quits the institution, a *brevet de capacité*. Carelessness, partiality, or ignorance, in the discharge of it, would entirely defeat the main object of the law on primary instruction. This *brevet*, certifying the holder's fitness to be a teacher, either in the lower or higher grade of primary schools, constitutes his passport to the labors and honors of his profession. With it, and his certificate of good conduct in his pocket, he may carry his skill and industry to any market he pleases, without further let or impediment.

There are three grades of certificates of qualification for both elementary and superior primary; *tres bien*, (very good,) *bien*, (good,) and *assez-bien*, (sufficient,) which infuses a spirit of competition throughout the pupils of the Normal Schools, and the public schools generally.

The system of Normal Schools has remained substantially on this basis to the present time. Every year has extended and consolidated its influence in spite of the interested opposition of old and inefficient teachers, who find themselves less and less appreciated, and the complaint of local committees, who in many instances are disposed to take up with the first teacher who presents himself, whether qualified or not. Their number has increased from forty-three in 1833 to ninety-three in 1849, including ten Institutes belonging to the Brothers of the Christian Doctrine, and three for female teachers, under the auspices of an association of Christian Education, on a similar plan. In 1834 there were but 1,044 graduates of Normal Schools employed in the primary schools; in 1848, this number had increased to 10,545. The expense of this branch of the school system cost in 1841, according to a report of M. Villemain,—

To the State,	164,445 francs.
“ Communes,	23,890
“ Departments,	1,081,348
“ Pupils,	268,520
<hr/>	
Total,	1,538,203

CONFERENCES, OR TEACHERS' ASSOCIATIONS, AND TEACHERS' LIBRARIES.

THE suggestion of M. Cousin in his Report* as to the utility of conferences of teachers, was not acted upon by the Council of Public Instruction until 1837. In February of that year, a law was presented by the Minister of this department and passed by the Chambers on this subject. The substance of this law is presented in the following remarks by M. Willm, in his valuable treatise on the Education of the People.

"This law treats, in the first place, of the object of conferences; and then, of their epochs and government. The first article authorizes 'the teachers of one or several districts to assemble, with the sanction of the local authorities, and, under the close inspection of the committee of the department, to *confer amongst themselves* on the different subjects of their teaching—on the ways and methods they employ—and on the principles which ought to be adopted in the education of children and conduct of masters. Every other subject of discussion must be excluded from these conferences.' In regard to this article, I would observe, that it would not be advantageous for teachers who thus assemble to be very numerous; and that they must avoid coming from too great a distance to the place of meeting. Neither must they be very few in number; because, in that case, there would be too little variety and animation in their labors; but, were they more than twelve or fifteen, each would not be able to take an active part in the proceedings.

The second article reminds teachers that the law has placed at the head of the subject-matters of instruction, moral and religious instruction; and that it is their duty to occupy themselves with it. From this it seems to follow, that teachers belonging to different sects must not assemble together in the same conferences. In Alsace, for example, priests or ministers are generally presidents—which is a stronger reason for teachers of different communions not assembling promiscuously together.

The third article says, that the superior committees will point out to the different assemblies the subjects on which the attention of the teachers ought more especially to be fixed. These committees hitherto have, unfortunately, occupied themselves very little with such conferences; some even have opposed their formation, or given them an organization very different from that recommended by the royal council. Can there be no means of remedying this omnipotence of the committees, and regulating that liberty, in such a way as not to risk anarchy?

According to the fourth article, 'each teacher may beg permission to give an account of what he has read since last meeting, to make observations on the works in connection with primary instruction recently published, to read some essay of his own on the discipline of schools, or on some one of the branches of instruction.' Each may, besides, address to the assembly a verbal communication on the art of teaching, submit to it a doubt or difficulty, which in his daily practice he may have met.

* See page 000.

The eighth article says that the president of the conferences must always be appointed by the rector of the academy. The president ought, wherever possible, to be selected from such as are not members of the association; he should be some friend and connoisseur of popular education, without being teacher; he will thus direct the debates and labors of the conference with more authority and a wider range of view; the information which he displays in the discharge of his duties will be more varied and profound; and he will be, in the midst of teachers, the interpreter of what the world expects from them.

Every thing will depend on the manner in which their labors are directed, and on the zeal with which the teachers engage in them. One of the principal results of conference ought to be, the exercising them in speaking. Speech is the instrument of the art of teaching. In the management of a school, and in all that concerns the mechanism of teaching, the teacher ought to speak little; his commands ought to be brief; and, in most cases, a word, a gesture, a look will suffice. But in teaching, properly so called, when he is engaged in expounding the first truths of morality and religion, in explaining what has been read by the pupils, in narrating to them the history of the Bible or national history, (sacred or profane history,) in telling them of the wonders of the heavens and the earth—then he must be able to speak with fluency, clearness, and precision, if not eloquently. Children, like men, are fascinated by the charms of speech. The choicest things, badly said, produce on them no impression; and—like arrows, darted by a feeble and trembling hand—glide, so to speak, over the surface of their mind, and never reach its depths.

The essays of the teachers may consist of two kinds. One class may be written on any subjects, but should be analogous to what teachers prescribe to their most advanced pupils—such as some scene of nature or of human life, a grand or useful thought, an historical fact, &c. These essays ought not to be long; and must be written with that correct simplicity, which is as far removed from the inelegancies of a vulgar style, as from the far-fetched phraseology of the Wit. These first essays—exercises in composition and thought—will also be a means of perfecting the teachers in the art of speaking. The other kind of essays, treating of some branch of the pedagogic art, may be more directly useful to them. In composing them, their memory, their own experience, rather than books, ought to be consulted; and simplicity and truth, rather than novelty and originality, ought to be aimed at. The greatest possible clearness, precision, and actual utility ought to be the distinguishing features of these essays.

In some societies of teachers, the same question is offered to the consideration of all the members—thus creating amongst them a species of competition: but as every essay must be read and discussed during the meeting, they would be restricted, in following this mode of procedure, to the composition only of two or three a-year; or obliged to multiply, beyond measure, the number of the meetings; and in both cases the interest would be, inevitably, diminished. It is desirable, however, that at each sitting, the same subject be handled by two members. The two essays would compete with each other, and occasion a discussion; which the president would take care to manage, so that all might speak in rotation, and that no one, while speaking, take undue advantage. Every expression of praise or censure, every observation tending to shock self-esteem or modesty, ought, on all sides, to be prohibited. If, at the termination of the sitting, the majority be not sufficiently instructed, they could commission the president, or another member, to resume the discussion at the next conference.

On other occasions, to vary still farther the proceedings, the author of an essay could address it some days before the meeting, in the form of a letter, to one of his colleagues, requesting his opinion of it. The letter and reply might then be read, and their contents discussed in the ordinary manner. This procedure is preferable, in my opinion, to the practice of several societies in Germany. After the reading of an essay, a member is then enjoined to present a criticism of it at next meeting. This method is accompanied with serious inconveniences. Self-love becomes a willing co-operator. The critic endeavors, by every means, to find cause for controversy, and believes himself, in some sense, obliged to think differently from him whom he has been appointed to judge. In this manner concord and friendship, so necessary to the prosperity of the association, are, without great benefit to truth, seriously compromised.

I would add, that copies of all the essays should be deposited in the library, where every one might consult them.

I have said that each member may demand permission to make to the assembly any communication relative to the art of teaching; to submit to it a question, a doubt, an observation, which his practice may have suggested to him. Such communications add much to the interest and utility of conferences. By means of them, the experience of each becomes, in some sense, the experience of all. Those who have been occupied many years in teaching will aid their junior fellow-laborers.

In fine, it may happen, and it happens but too often, that, in their relations with the local authorities and the parents, differences arise, to disturb the good understanding—the perfect harmony between them and the teachers. These differences should be submitted in the conferences to the appreciation of their colleagues—to the judgment of their compeers. They will thus be less subject to mistakes and anger; and, when necessary, more undaunted in repelling injustice, and in maintaining their rights.

LIBRARIES FOR THE USE OF TEACHERS IN FRANCE.

The fifteenth article of the law of February, 1837, on conferences of teachers, provides for the establishment of libraries for the use of those who attend the conferences. By means of the funds which the parishes or the county have granted for this purpose, or by means of clubbing among the teachers, a library should be formed for those who attend the conferences regularly. The books composing the library should be inserted in a catalogue, which must be verified every year. A copy of said catalogue must be sent to the Minister of Public Instruction.

M. Willm makes the following remarks on the subject:

"Such libraries may be established by teachers who do not assemble in regular conferences, or associate for such a purpose. A distinguished teacher may be conceived to address the following language to his colleagues, to induce them to establish such a society: 'Two principal objections may be made against this scheme. In the first place, how with the scanty resources at our disposal, can we establish a library, in the smallest degree, complete; and then, amongst such a host of books, whose number augments every day, will not a proper selection be difficult—even impossible? In replying to these objections, I will,

at the same time, let you know my views on the course to be pursued in the acquisition of books. These views are the results of my own experience, and of the counsels which, in former times, I was fortunate to receive.

I do not dissemble the importance of the doubts I am attempting to remove; the first, especially, seems but too well founded. How, indeed, with our trifling resources, can we hope to establish in a few years a library ever so little worthy of the name? We are ten members; each of us will put into the society's strong box, three shillings as entry money, and a shilling per month, or twelve shillings per annum: this is much for us—too much perhaps; and it is to be desired, that, at a later period, this monthly payment be reduced. We will thus have at our disposal, the first year, the sum of one hundred and fifty shillings. Of this sum, fifteen shillings must be spent in purchasing registers, pens, and paper; and, by adding ten shillings for small incidental expenses, our income will be reduced to one hundred and twenty-five shillings. We must become subscribers for two pedagogic journals, which may cost about twenty-five shillings a year. To lay the foundation of our library, about one hundred shillings remain.

To found, with a hundred shillings, a library, appears absurd—impossible. But let us forget for an instant the ambitious name of library, and simply say that we unite together for the purpose of procuring, in one year, ten times more books than each of us singly could purchase, and it will be granted that we are doing a judicious thing, and making an excellent speculation. Will it not be a sufficiently good result of our association, if, instead of one or two works, which perhaps each of us might have purchased, besides what are indispensable, we have at the end of the year from ten to twenty at our disposal? And supposing we continue at this rate for ten years; instead of from ten to twenty, would we not have from one hundred to two hundred, and perhaps more? And could not our collection, then, without too much vanity, be styled a library? Great things have often sprung from small beginnings. If you persevere, you will have the merit of bequeathing to your successors a considerable number of books; and, after two or three generations, the teachers of our district will have for their use a valuable library. Is, then, the thought of working for the future of no estimation to the good man, and is not even that thought for us, as says Lafontaine, *a fruit which to-day we enjoy?*

But, besides the satisfaction of founding a work for which our successors will bless us, we ourselves will reap from it precious advantages. By associating, we unshackle the means of instruction. The books besides, which after deliberation and common consent we procure, will be better selected, than if each had been left to his own knowledge. And if you adopt my views of the course to be followed in the acquisition of books, if you select them according to fixed principles, agreed to beforehand, they will form, in the very first year, in spite of their fewness, a finished whole. Ten, twenty volumes selected with judgment, according to a certain plan, and which, by referring to each other, mutually complete and explain each other, are—in spite of the variety of their contents and immediate object—more valuable than three or four times as many works, excellent, perhaps, but chosen at random and inconsequently. From this, it follows, that after ten years' association, we might have at our command, not only ten times more books than we would have had, if each had been left to his own resources; but that these books, more judiciously selected, will have a relative value much greater than the same, or double the number of volumes collected at random.

An association affords still another advantage in this respect. There are works composed of several volumes, and whose price is such, that the majority of teachers are incapable of procuring them at their own expense. United, we can acquire, if necessary, even very expensive works, and some of these publications may be indispensable.

We may, besides, entertain the hope that other teachers will soon join us. I cherish another hope; I hope, if we persevere, that the communities of our district, that the higher committee of our parish and the academy, will come to our aid. As we think not of ourselves alone whilst we are endeavoring to enlarge the limits of our instruction, but of our *schools* and of the *future*, we can, without a blush, invoke the assistance of all who are interested in popular education—of the citizens who discover in it a means of public felicity—and of the authorities intrusted with its direction. Works, we do not doubt, will pour in from different sources, and, if we seriously wish it, we will soon have at our disposal a stock of books, sufficiently respectable to constitute the nucleus of a DISTRICT-SCHOOL LIBRARY.

I come to the second objection—the difficulty of making a suitable selection among so many books. This difficulty is serious; but in proportion to the scantiness of our means, we are less liable to be misled. This consideration, far from discouraging us, ought only to impress still more deeply the principles which ought to guide our selection.

The number of works on all subjects, has, for a century especially, prodigiously increased. The science of education, for a long time neglected, and treated by some distinguished writers only at distant intervals, reckons, in our days, its books by hundreds—if we comprehend those addressed especially to childhood and youth. But we must not be frightened by this multitude; this riches, in the main, is but apparent. Many of those works whose titles swell the catalogues of the booksellers, are old and obsolete; many others are but imitations and of little value. Good writers of every kind are not numerous; and even among the good, a selection can be made. The essential point is to know how to select well. As to old books, we will trust to their reputation, which seldom misleads; and as to new books, we will consult enlightened men.

Of the works recognized as good, we will always select the best and the most complete. To read *much* is not the principal point, but to read *well*; and to read often the *best* productions. The fruits which may be reaped from reading, depend as much upon the manner of reading, as upon the excellence of the books read.

Our library will be composed of three kinds of works. In the first rank, we shall place such as treat of the art of education; of teaching in general; of primary instruction in particular. It will not be necessary to secure a great number of books of this class; a few solid and complete treatises, which epitomise the science, will suffice for the commencement. The most essential precepts and the rules universally approved, are found in all good productions of any length. To good treatises, however, to encyclopedic manuals, which exhibit pedagogy as a whole, and which, faithful to the precept, *prove all things and cleave to what is good*—unite what even the different methods possess of most practical and reasonable—we will add, later works upon the most remarkable special methods. Still later, in a few years, we may be able to admit into our collection a certain number of works already old, which, like Rousseau's *Emile*, have formed an epoch in the history of the art of education; then, to keep pace with the progress of the science, we only have to procure, at distant intervals, some good new treatise.

The second series of works of our future library, should consist of such as expound either the whole or some branch of primary instruction; of manuals of religion and morality; of arithmetic, geography, and general or national history; natural history, physics, hygiene, agriculture, and technology; written expressly for teachers, children, and the people.

Finally, the richest portion of our library might be composed of instructive and rare works, which, while adding to our knowledge, will afford useful relaxation, and the means of infusing into our lessons a wholesome variety; of exciting and sustaining the attention of our pupils, and of throwing an interest around our teaching.

I rank in this third class of books, *first*, extracts or selections from travels in the different quarters of the globe. They will supply the place of the original narratives, too dear, and which include, besides, generally many very useless details, or things already known. There is scarcely any kind of reading more interesting than the history of travels in distant countries, and which furnishes the most useful materials for the instruction of youth.

Secondly, historical works, particularly natural history, selecting, in preference, such as have been composed for the young of schools. We might extract from them, to narrate to our pupils, those traits of magnanimity and devotedness to one's country and humanity, which constitute the beauty and honor of history.

Thirdly, I would place in our library a few religious and national poets; good anthologies; selections and collections of pieces in prose and verse; a few books more especially written for the instruction and amusement of childhood and youth, and which can be read to and by our pupils.

Fourthly, popular works which, addressed directly to the people, in towns and in the country, strive to snatch them from the misery of ignorance, to render them better and happier; and which adapt to their capacity, morality, counsels of prudence, and the most interesting and useful results of science in general. Till each parish possess its own library, we shall form, as it were, an intermediate stage, a connecting link, between science and the people. To explain these books, and to facilitate the comprehension of them, we must ourselves be thoroughly acquainted with them. We will find in them, besides, an abundant source of instruction for ourselves and for our pupils.

In short, my dear Colleagues, our library ought to consist of a small number of works on methods; manuals of all the branches of primary instruction and of the education of the people; and many instructive and popular works. Thus, all works of pure amusement, and such as are not addressed directly either to schools or youth, to the people or to the teachers of the people, must be excluded. By confining ourselves within these limits, our selection will not be difficult; especially if we be guided by men well versed in such matters. Let us begin the work; let us persevere in the prosecution of it; and soon we shall have to congratulate ourselves on having undertaken it, and on having founded, at the expense of a few light sacrifices, an institution of incontestable utility."

MEANS OF IMPROVING

THE

PECUNIARY CONDITION OF TEACHERS IN FRANCE.

THE provisions of the French law respecting Teachers' Conferences and Libraries, and the remarks of M. Willm, are intended to show how teachers, by association, may add to the acquirements of the Normal School, keep pace with new methods and discoveries, clear up the difficulties and supply the wants met with in their particular position, and escape from that meaningless routine of practices, and dull uniformity of character, to which their profession pursued alone exposes them. But the French law aims, although imperfectly, to ameliorate the teacher's condition, and the condition of his family, by guarding against present and future want. On these points M. Willm makes many judicious suggestions from which American teachers may profit.

"If poverty be always an evil, it is especially so to the teacher; because it prevents him from performing efficiently his duty, and enjoying due distinction. His functions will be doubly painful, if the cares of the morrow deprive him of the energy sufficient to accomplish his daily task. I demand not wealth for the teacher: I ask not that he be rich, but beyond the reach of indigence; that he be able to live in honest ease, without being obliged to devote himself to labors foreign to his profession; that he have the power to continue his studies, to support a family, and to enjoy an honorable repose in his old age—if Heaven accord him length of days—or die undisturbed as to the future lot of his children, if carried away from them in the midst of his career.

The condition of the teacher is at present widely different from this. The law of 1833 has undoubtedly bettered his lot;—and it were ungrateful to deny it. It may be said, indeed, that in general, schoolmasters are better paid in France than in most other countries. In Germany there are a considerable number who do not gain the minimum salary of four hundred francs; and even in Prussia, the average—every thing included—is, for a town-teacher, eight hundred francs; for a country teacher, about three hundred francs: and let us remark that, in Prussia, living is much dearer than in France. It is not necessary to reckon up in detail our every-day expenses, to be convinced that, with such a paltry income, it is wholly impossible to maintain housekeeping on the most economical principle; and that a family of industrious laborers has much greater chance of prospering than that of a teacher.

In France, I repeat, teachers are, in general, much better paid. In towns, it is seldom that they do not gain from one thousand to twelve hundred francs; and in several localities their income exceeds this. In the country, there are few whose salary is under five hundred francs; and many gain a great deal more. But five hundred francs and one thousand francs are but poor remuneration for three hundred and sixty-five days' labor; for to gain even that sum, the teacher is most frequently obliged to add to the functions of schoolmaster, those of

beadle, organist, and chanter; such a sum is too inconsiderable to support a family; for we always take for granted that the teacher is married, and has a family: and that so he sets a good example, and is rendered more qualified to train men and citizens.

The condition of teachers must therefore be improved; it must be rendered more pleasant, and, at the same time, more respected, not only with a regard to their interests, but especially for the sake of schools, of the people, and of the state itself.

1. Teachers may themselves do much to ameliorate their lot, and raise their condition. They must remember the old proverb—*help yourself, and Heaven will help you*. M. Schlez, a much esteemed German teacher, thinks that a teacher should always follow some trade, avoiding scrupulously, however, every degrading calling, or which might bring him into competition with the inhabitants of the district. He proposes, as compatible with the functions of the teacher of the people, gardening; the cultivation and grafting of trees; the rearing of bees and silkworms; musical instrument-making; clock-making; bookbinding; bandbox-making; moulding; painting; the art of turning; the construction of barometers and thermometers; the duties of copyist and book-keeper—and, finally, private lessons. But many of these occupations would require too long an apprenticeship, or engage too much time, to render them lucrative; or they would need an outlay beyond the ordinary means of a teacher. Country teachers might find a valuable resource, as well as a noble recreation, in the cultivation of a garden of limited extent, which all districts ought to have at their disposal; and the ground of which, if it could not be purchased, they might almost always find opportunity to rent.

The art of gardening, which includes the grafting of trees, the cultivation of useful plants and of flowers, appears the most compatible with the occupation of teachers; between them are close analogies. That art can be learned at small expense, and in a short time. The teacher who, from his being well paid, needs not devote himself to pursuits foreign to his profession, might follow it simply for amusement; others would find it a means of improving their condition: and the employment would neither be degrading nor fatiguing. I have seen one of these gardens cultivated by a teacher, whose school was a garden blessed to him by Heaven. One division of it furnished kitchen vegetables; another was planted with fruit-trees of the best sorts; a third, was a nursery exceedingly varied, and flowers abounded in every quarter. Often he led to it his select pupils; his garden was at once a source of pleasure and profit to himself, and of instruction to his school. This example ought to be generally imitated. To the cultivation of a garden and orchard, country teachers might join, according to the circumstances, the rearing of bees or silk-worms. During winter, study and instruction ought exclusively to occupy them, and nothing should prevent their keeping an evening-school for adults, or for young people from fifteen to twenty years of age, as is done in several districts of Alsace. This evening-school, which might be of great utility, would supplement a little income; and it depends but on the interest they had in it, to induce a great number of their old pupils to take an active part in this additional instruction. Bandbox-making and book-binding, would likewise be suitable occupations, but not very lucrative.

Shall I inform the country teachers that they have in their own power another means of being in less uneasy circumstances, and that this means is rigid economy, a retired and unassuming life? I have scarcely courage to do so, for the majority are indeed forced to be economical. There is, however, a considerable number who frequent inns and coffee-shops; and who are too much engaged in public amuse-

ments, little compatible with the moral authority which they ought to exercise, or with the state of their fortune. Without preventing them, on certain occasions, from mingling with public life, and sharing the honest pleasures of society, they ought to be counseled not to be prodigal of themselves, nor to court these occasions; but carefully to avoid whatever may tend to compromise their dignity, or lead them into useless expense.

In several Normal Schools, the pupil-masters are taught to draw up *civil acts*, as a great many of them will one day become registrars at the mayoralty. Such functions very well correspond with those of teachers in small parishes where there are few acts to write, provided the registrar-teacher can abstain from mixing himself up with the *municipal passions*, often very violent in the smallest villages. Some, likewise, compete with the notary, and for a trifling salary, draw out contracts in private.

Land-surveying affords another resource; a very inconsiderable number can be employed in it, and little dependence should be placed on it.

In short, besides a life sober and modest, the cultivation of trees, the rearing of bees and silkworms, a little rural and domestic economy, private lessons, the functions of registrar, land-surveying, and, perhaps, book-binding and bandbox-making, are the methods by which teachers may ameliorate their condition, without neglecting their duties, or derogating from their dignity. There is, however, still another resource which might be valuable: it is that which teachers may find in the assistance of their partners: if they knew well how to choose—if they chose not such as are rich, but such as are economical, well-educated, good, and intelligent. I know some who are not only good housekeepers, but who render great services to the community by the examples and lessons they give to the young girls of the district.

Teachers' wives, in the absence of sisters or governesses, properly so called, ought to be able to undertake the teaching of needle-work and other similar branches, as well as the management of infant-schools, throughout all the rural districts. Their rank, as mothers, far from being an obstacle, would adapt them still better for the discharge of such functions; and when temporarily prevented from accomplishing them themselves, they would easily find among the young girls they had trained, assistants to supply their place.

2. Communes (corresponding to our parishes, towns and districts) may place at the disposal of the teacher a portion of ground capable for farming, an orchard and garden. To the school-house, which the 12th article of the organic law obliges every parish to provide for the teacher, ought always to be annexed, in the country, a piece of ground for a garden. If it were impossible to purchase such a piece of ground, the parish might secure it on a long lease, or supply its place by an annual indemnification of fifty francs to the teacher. In fine, the parishes that possess the means, should be obliged to supplement the fixed legal salary, in proportion to the increase of their ordinary revenue. Several general councils have voted funds to indemnify teachers who attend *conferences*, and to aid in the maintenance of libraries established by them. This example ought to be generally imitated. Instead of limiting themselves to making up the exact legal salary of teachers, when the revenues of the parishes are deficient, the counties ought to aid such as can not raise the salary of their school-masters to the minimum of five hundred francs, comprising every kind of emolument. The majority of the general councils vote funds for improving the breed of horses and cattle; why could they not establish a few premiums for the amelioration of mankind? Why could they not grant, every year, a few prizes to the best teachers of each district—those whom the re-

ports of the inspectors and the committees recognized as the best? In fine, the parishes—and, they failing, the counties and the state—ought always to provide a moderate retiring provision for deserving teachers; so that they may not dread retiring, when age unfits them for the maintenance of discipline. The higher school authorities,—the departmental and county councils,—could add to the premium now required by law.

3. The nation alone can make thorough provision for the necessary amelioration of teachers, who are now public functionaries, and intrusted with the education of the people. That they may discharge their functions with courage and devotedness, it is necessary, after they have been properly trained in the Normal Schools, and their morality and capacity well attested, to make them a suitable appointment, so as to enable them to devote themselves exclusively to their school-duties; to live honorably, though unostentatiously, and to continue improving themselves. It is necessary, besides, to afford them a pension when old age renders retreat imperative, and to remove from them all apprehensions as to the lot of their families should they die prematurely—victims of their zeal in executing their painful duties.

Let me be permitted to observe, that the law of June, 1833—that law, in other respects, so full of wisdom, which grateful posterity will always quote with respect, and from which dates truly good primary instruction in France—that law, I say, whilst declaring popular schools a public obligation, a social necessity, and raising teachers to the rank of communal and irremovable functionaries, has not done enough to render their condition what it ought to be, nor sufficiently armed the executive for the strict execution of the law.

The twelfth article says, that every parish teacher shall be provided with a locality, properly situated for a habitation and the reception of pupils. I have mentioned, elsewhere, how this order of the law has, in many places, been executed; and in what sense many parishes understand the word *properly*.

The same article guarantees the primary teacher a fixed salary of at least two hundred francs: it is now pretty generally acknowledged, that the minimum should be raised to three hundred francs: it results from calculations made by the Minister of Public Instruction in his last report, that to raise the minimum to three hundred francs, it would be requisite to add a million to the budget, and that the said sum would fall to the account of the department. I will not ask what is a million amid a budget of a thousand millions, and what is a million portioned out among the eighty-six counties; I know that the resources of France are great: her wants are likewise immense. But I will say, that the country should consider no sacrifice too costly to secure a service so important as that of popular instruction; and that it ought not, in this respect, to be behind any civilized nation.

The monthly fee, which, according to the fourteenth article, ought to be collected by tax-gatherers in the ordinary form, is the principal source of the teachers' income; but the law has left the fixing of it too much to the arbitrary inclination of the municipal councils. An additional paragraph inserted, upon the proposal of M. Antoine Passy, in the third article of the law of receipts, 1841, submits this fee and the number of gratuitous pupils to the approval of the prefects, who, on the advice of the district committees, may fix a minimum rate for the monthly fee, and a maximum one for the number of gratuitous admissions. The faithful execution of this legislative enactment would be a great benefit: let me hope, that in the next report of the minister, the lot of teachers shall appear every where ameliorated by its means. We

must not believe, however, that it will be so productive as to exempt the legislature from raising the minimum fixed salary to three hundred francs.

The law has, at the same time, wished to guarantee the future of teachers. Two methods presented themselves for this object. To deduct from their fixed salary five per cent., as is done with the functionaries of the University, and thus to acquire for them a right to a retiring pension, or to establish simply a savings' or provident-box, in every respect like the ordinary ones; with this difference, that the deposits should be obligatory, and that they could not be withdrawn but at the retiring or death of the depositors. The first of these two systems has the disadvantage—in case of the more or less premature death of a teacher—of depriving his family of the amount deducted from his salary in favor of the surviving teachers. The second system, on the contrary, that of savings'-boxes, makes them run no chance of risk; having reached the end of their career, the product of their economy is restored either to themselves when they retire, or to their families, should they die in the discharge of their duties.

It is this last system which the law has sanctioned by establishing savings'-boxes, formed by the annual deduction of a twentieth from the fixed salary of each parish teacher. This system has been found fault with, for producing but a poor resource for a deserving teacher and his family. Indeed, the deduction of a twentieth from a fixed salary of two hundred francs will produce, of capital and interest, at the end of ten years, only a reserve of one hundred and twenty francs, five centimes; at the end of fifteen years, only a reserve of two hundred francs, fifteen centimes; at the end of twenty years, it will produce about three hundred francs; at the end of twenty-five years, a little more than four hundred francs; at the end of thirty years, about five hundred francs; and forty years' service are necessary to save, in this manner, a thousand francs. The same deduction made upon a fixed salary of three hundred francs will produce one hundred and eighty francs, at the end of ten years; four hundred and fifty francs, at the end of twenty years; eight hundred and forty francs, at the end of thirty years; and about one thousand four hundred and twenty-five francs, after forty years' service. A deduction of twenty francs per annum would amount, in ten years, to two hundred and forty francs; in twenty years, to about six hundred francs; in thirty years, to about one thousand one hundred and twenty francs; at the end of forty years, one thousand nine hundred francs.

We see that, in supposing each teacher to deposit twenty francs a year, this system would still leave much scope for improvement; since, after twenty or forty years' hard labor, it guarantees the teacher only from fifty to one hundred francs of revenue.

To render these saving-boxes of great importance, it would be necessary, in my opinion, to make the deduction of a twentieth, not only from their *fixed* salary, but likewise from the *casual* one, from the *monthly fee*; a thing easily done, as this fee must be collected by the ordinary tax-gatherers.

A mixed system would perhaps be preferable—a system that would unite, as much as possible, the advantage of savings'-boxes and of deductions made from the salaries, to constitute a fund for retiring pensions. For this purpose, it would be necessary to establish in each chief city, a box, which should be both for savings and deductions, to which the teachers, the districts, and the counties should contribute, and which might receive gifts and legacies. I shall leave to more skillful financiers, the task of developing this idea, and of showing how it might be executed; I limit myself to laying its foundation. Let me sup-

pose a county composed of five hundred districts, and reckoning six hundred and fifty public teachers: this is almost the condition of the Lower Rhine. Let me suppose that this county consents to disburse per annum into the schools'-box, the sum of five thousand francs; that, on their part, the five hundred districts pay into it, annually, at an average, ten francs, which is one thousand francs—in fine, that a deduction of fifteen francs is made from the salaries of the six hundred and fifty teachers, which makes annually seven thousand seven hundred and fifty francs; let me suppose farther, that all these payments amount together to twenty thousand francs per annum, and we will have, at the end of ten years, without counting interest, or probable gifts and legacies, a sum of two hundred thousand francs; and, after twenty years, four hundred thousand francs; a capital which, placed at four per cent., would produce sixteen thousand francs of interest. This interest would be divided, according to an understood ratio, between the deserving and infirm teachers, and the widows and orphans of teachers deceased. To have a right to a retiring pension, it should be necessary to give proofs of infirmity, or of at least thirty years' service. Widows would lose their claims on remarrying; and the children would cease to receive their portion at twenty-one years of age. It should be understood that the districts, small in number, which themselves might engage to provide retiring pensions to deserving teachers, should be at liberty to do so, and be exempted from contributing to the county-box.

This box—which should, especially and essentially, be a fund for *pensions*—would be a *savings' box* only for such teachers as have been obliged, from bad conduct, to resign their functions, or who voluntarily give them up, and without being unwell, before having served thirty years. The amount only of what they had paid in, should, without interest, be restored to them. The same should be done with such as leave for situations elsewhere; their disbursements should be transmitted to the box of the county to which they go.

Every one would gain by realizing this scheme: there would be a loss sustained only by such as abandoned their calling, or by children become majors at the death of their fathers. The enactment, again, might, according to circumstances, stipulate for some succor to the latter, and even in favor of the children of destitute teachers. But to render such a box truly productive, the concurrence of the counties and districts is indispensable. We might hope, likewise, that many friends of popular education would assist it, especially at the commencement. After twenty or twenty-five years, the box would subsist of itself, and without any other fresh contributions, save of those concerned.

In short, what is necessary to render the condition of the teachers comfortable, is, in the first place, a convenient dwelling-house, with a garden in the rural districts; then a fixed salary of at least 300 francs, with a casual salary proportioned to the number of scholars, and resulting from a monthly fee, fixed by the municipal councils, subject to the approval of his prefects, and collected by the tax-gatherers; finally, a county-box for retiring pensions, and for aid to the widows and orphans, supplied by the concurrence of the counties, the districts, and the teachers. Encouragements, premiums adjudged by the counties to the most deserving, and succor granted to the most necessitous districts, would usefully complete this system.

The medals which at our anniversaries are distributed every year can have no real value until their recipients are beyond the reach of want. Honorary distinctions add, besides, to the consideration of such as are the objects of them; and they contribute more to the interests

of the body to which they belong, than to those of the men who have been decorated by them. It would, therefore, be very useful, that, from time to time, this *bullion recompense*, to which M. Guizot refers in his beautiful circular, attest to the most experienced and devoted teacher that the *government watches over their services and knows how to honor them.*

NORMAL SCHOOL

OF

THE FRÈRES CHRÉTIENS, OR CHRISTIAN BROTHERS,
AT PARIS.

The following sketch is taken from Kay's "*Education of the Poor in England and Europe*," published by J. Hatchard and Son, London, 1846.

"The Frères are a society of men devoted entirely and exclusively to the education of the poor. They take the vow of celibacy, renounce all the pleasures of society and relationship, enter into the brotherhood, and retain only two objects in life,—their own spiritual advancement and the education of the people. But before a young man can be received into the society, he is required to pass an intermediate period of education and trial, during which he is denied all the ordinary pleasure of life, is accustomed to the *humblest and most servile occupations*, and receives an excellent and most liberal education. During this period, which lasts three years, he is carefully instructed in the principles of the Roman Catholic religion, in the sciences, in the French and Latin languages, in history, geography, arithmetic, writing, &c., and at the same time he is required to perform the most humble household duties. The Frères and the young men who are passing through their first novitiate, manage in turn all the household duties, as the cooking, the preparation of the meals, and all the ordinary duties of domestic servants; whilst their simple and perfectly plain costume, their separation from the world and from their friends, who are only permitted to visit them at long intervals, accustom them to the arduous and self-denying life they are called upon afterward to lead in the primary schools.

By these means they form a character admirably fitted for the important office of a schoolmaster.

The Frères never leave the walls of one of their houses except in company. One Frère is not permitted to travel without being accompanied by another; and when a department or commune requires their services in a primary school, three are sent out, one of whom manages their domestic concerns, whilst the other two conduct the school classes. If, however, there is in any town more than one school conducted by Frères, they all live together under the superintendence of an elder Frère, who is styled director.

If at the end of the first novitiate the young man is still willing and desirous of entering the brotherhood, he is admitted by gradual advancement and preparation into the bosom of the society. He is then at the disposition of the principal of the order, who sends him, in company with two brothers, to some district which has demanded a master from them.

What remains of their salaries after defraying the expenses of their frugal table, is returned to the treasury of the society, by which it is expended in the printing of their school-books, in the various expenses of their central establishment, and in works of charity.

Before a Frère is allowed to conduct a primary school, he is obliged to obtain, in like manner as the other teachers, a *brevet de capacité*; government demanding in all cases assurance of the secular education of the teachers, and of the character of the instruction given by them in

their schools. All their schools are of course open as well to the inspectors of government, who visit, examine, and report upon them, as to their own, who strictly examine the conduct and progress of the Frères in their different schools, and report to the principal.

The following table will show the number of schools conducted by Frères in 1844, and the number of children educated in them:—

	No. of Schools.	No. of Children.
France,	658	169,501
Belgium,	41	9,535
Savoy,	28	5,110
Piedmont,	30	6,490
Pontifical States	20	4,199
Canada,	6	1,840
Turkey,	2	580
Switzerland,	2	444
Total,	787	197,699

The education given in their schools is very liberal and the books used very good. The Frères consider that if they neglect to develop the intellect of their pupils, they can not advance their religious education satisfactorily; they consequently spare no pains to attain the former development, in order that the latter, which is the great end of their teaching and of all instruction whatsoever, may not be retarded.

The following are among the regulations of the Society:

1. The Institution des Frères des Ecoles Chrétiennes is a society which professes to conduct schools gratuitously. The design of this institution is to give a Christian education to children. With this object in view, the Frères conduct schools where children may be placed under the management of masters from morning until evening, so that the masters may be able to teach them to live honestly and uprightly, by instructing them in the principles of our holy religion, by teaching them Christian precepts, and by giving them suitable and sufficient instruction.

2. The spirit of the institution is a spirit of faith which ought to encourage its members to attribute all to God, to act as continually in the sight of God, and in perfect conformity to His orders and His will. The members of this association should be filled with an ardent zeal for the instruction of children, for their preservation in innocence and the fear of God, and for their entire separation from sin.

3. The institution is directed by a superior, who is nominated for life. He has two assistants, who compose his council, and aid him in governing the society. These assistants live in the same house with him, assist at his councils, and render him aid whenever necessary.

4. The superior is elected by ballot by the directors assembled at the principal houses; the two assistants are chosen in the same manner, and these latter hold office ten years, and can then be re-elected.

5. The superior may be deposed, but only by a general chapter, and for grave causes.

6. This chapter is composed of thirty of the oldest Frères, or directors of the principal houses, who assemble by right once every ten years, and whenever it is deemed necessary to convoke an extraordinary meeting.

7. The private houses are governed by Frères-directors, who are appointed for three years, unless it appears advisable to the superior and his assistants to name a shorter period, or to recall them before the end of it.

8. The superior names the visitors. They are appointed for three years, and make a round of visits once every year. They require of the director an account of their receipts and expenses, and as soon as their visits are completed, they present a report to their superior of the necessary changes and corrections to be made by him.

9. No Frère can take priest's orders, or pretend to any ecclesiastical office, neither can he wear a surplice or serve in the churches, except at daily mass; but they confine themselves to their vocation, and live in silence, in retreat, and in entire devotion to their duties.

10. They are bound to the institution by three simple religious vows, which are taken at first for only three years, as well as by a vow of perseverance and a renouncement of any recompense for the instruction they give. These vows can only be annulled after dispensation granted by the Pope.

11. They are not admitted to take the vows until they have been at least two years in the institution, and until they have passed one year in the novitiate and one year in the school.

12. They are only admitted after a severe examination, and then only by a majority of the votes of the Frères of the house where they have passed their novitiate.

13. There are two novitiates, one where they admit young men between 13 and 16 years of age, the other for older men. But all young men who are admitted below the age of 25 renew their vows every year till they attain that age.

14. They banish from the society every Frère who conducts himself unbecomingly. But this is only done for grave offenses, and by a majority of votes at a general chapter.

15. The same regulation is observed when a Frère desires to leave the society and to obtain a dispensation from his vows.

16. The Frères do not establish themselves in the dioceses without the consent of the bishops, and they acknowledge their authority as their spiritual government, and that of the magistrates as their civil government.

19. The Frères shall instruct their pupils after the method prescribed to them by the institution.

20. They shall teach their scholars to read French and Latin, and to write.

21. They shall teach them also orthography, and arithmetic, the matins and vespers, le Pater, l'Ave Maria, le Credo et le Confiteor, and the French translations of these prayers, the Commandments of God and of the Church, the responses of the holy mass, the Catechism, the duties of a Christian, and the maxims and precepts that our Lord has left us in the holy Testament.

22. They shall teach the Catechism half an hour daily.

27. The Frères shall not receive from the scholars, or their parents, either money or any other present, at any time.

30. They shall exhibit an equal affection for all their poor scholars, and more for the poor than for the rich; because the object of the institution is the instruction of the poor.

31. They shall endeavor to give their pupils, by their conduct and manners, a continual example of modesty, and of all the other virtues which they ought to be taught, and which they ought to practise.

37. The Frères shall take the greatest care that they very rarely punish their children, as they ought to be persuaded that, by refraining

as much as possible from punishment, they will best succeed in properly conducting a school, and in establishing order in it.

38. When punishment shall have become absolutely necessary, they shall take greatest care to punish with the greatest moderation and presence of mind, and never to do it under the influence of a hasty movement, or when they feel irritated.

39. They shall watch over themselves that they never exhibit the least anger or impatience, either in their corrections, or in any of their words or actions; as they ought to be convinced, that if they do not take these precautions the scholars will not profit from their correction, (and the Frères never ought to correct except with the object of benefiting their children) and God will not give the correction his blessing.

40. They shall not at any time give to their scholars any injurious epithet or insulting name.

41. They shall also take the greatest care not to strike their scholars with hand, foot, or stick, nor to push them rudely.

42. They shall take great care not to pull their ears, their hair, or their noses, nor to fling any thing at them; these kinds of corrections ought not to be practised by the Frères, as they are very indecent and opposed to charity and Christian kindness.

43. They shall not correct their scholars during prayers, or at the time of catechising, except when they cannot defer the correction.

They shall not use corporal punishment, except when every other means of correction has failed to produce the right effect.

58. The Frère-director shall be inspector over all the schools in his town; and when more than one inspector is necessary for one house of Frères, the other inspector shall report to the Frère-director twice a week on the conduct of each Frère, on the condition of his class, and on the progress of his scholars.

The following remarks on the Training School of this Brotherhood of Teachers are taken from "the Second Report of J. P. Kay Shuttleworth, on the Schools for the Training of Parochial Schoolmasters at Battersea."

We had frequently visited the schools of the Brothers of the Christian Doctrine in France, and had spent much time in the examination of their *Écoles-mères*, or Mother-School. Our attention was attracted to these schools by the gentle manners and simple habits which distinguished the Frères; by their sympathy for children, and the religious feeling which pervaded their elementary schools. Their schools are certainly deficient in some of the niceties of organization and method; and there are subjects on which the instruction might be more complete and exact; but each master was, as it were, a parent to the children around him. The school resembled a harmonious family.

The self-denying industry of these pious men was remarkable. The habits of their order would be deemed severe in this country. In the Mother School (where they all reside,) they rise at four. After private meditation, their public devotions in the chapel occupy the early hours of the morning. The domestic drudgery of the household succeeds. They breakfast at seven, and are in the schools of the great cities of France at nine. When the routine of daily school-keeping is at an end, after a short interval for refreshment and exercise, they open their evening schools, where hundreds of the adult population receive instruction, not merely in reading, writing, and the simplest elements of numbers, but in singing, drawing, geography; the mensuration of

planes and solids; the history of France, and in religion. Their evening schools do not close till ten. The public expenditure on account of their services is one-third the usual remuneration of an elementary schoolmaster in France, and they devote their lives, constrained by the influence of a religious feeling, under a rule of celibacy, but without a vow, to the education of the poor.

The unquestionable self-denial of such a life; the attachment of the children, and of the adult pupils to their instructors, together with the constant sense of the all-subduing presence of Christian principle, rendered the means adopted by the Christian Brothers, for the training of their novices, a matter of much interest and inquiry.

The Mother School differs in most important respects from a Normal School, but the extent of this difference is not at first sight apparent, and is one of those results of our experience which we wish to submit.

The Mother School is an establishment comprising arrangements for the instruction and training of novices; for the residence of the brothers, who are engaged in the active performance of the duties of their order, as masters of elementary day and evening schools; and it affords an asylum, into which they gradually retire from the fatigues and cares of their public labors, as age approaches, or infirmities accumulate, to spend the period of sickness or decrepitude in the tranquillity of the household provided for them, and amidst the consolations of their brethren. The brothers constitute a family, performing every domestic service, ministering to the sick and infirm, and assembling for devotion daily in their chapel.

Their novices enter about the ages of twelve or fourteen. They at once assume the dress of the order, and enter upon the self-denying routine of the household. The first years of their novitiate are of course devoted to such elementary instruction as is necessary to prepare them for their future duties as teachers of the poor. Their habits are formed, not only in the course of this instruction, but by joining the religious exercises; performing the household duties; and enjoying the benefit of constant intercourse with the elder brethren of the Mother School, who are at once their instructors and friends. In this life of seclusion, the superior of the Mother School has opportunities of observing and ascertaining the minutest traits of character, which indicate their comparative qualifications for the future labors of the order; nor is this vigilance relaxed, but rather increased, when they first quit the private studies of the Mother School, to be gradually initiated in their public labors as instructors of the people.

Such of the novices as are found not to possess the requisite qualifications, especially as respects the moral constitution necessary for the duties of their order, are permitted to leave the Mother School to enter upon other pursuits. During the period of the novitiate, such instances are not rare, but we have reason to believe, that they seldom occur after the brother has acquired maturity.

As their education in the Mother School proceeds, the period devoted every day to their public labors in the elementary schools is enlarged; and they thus, under the eye of elder brethren, assisted by their example and precepts, gradually emerge from the privacy of their novitiate to their public duties.

In all this there is not much that differs from the life of a young pupil in a Normal School; but, at this point, the resemblance ceases, and a great divergence occurs.

The brother, whose novitiate is at an end, continues a member of the household of the Mother School. He has only advanced to a higher

rank. He is surrounded by the same influences. The daily routine which form his domestic and religious habits continues. His mind is fed, and his purposes are strengthened by the conversation and examples of his brethren, and his conduct is under the paternal eye of his superior. Under such circumstances, personal identity is almost absorbed in the corporate life by which he is surrounded. The strength of the order supports his weakness: the spirit of the order is the pervading principle of his life: he thinks, feels, and acts, by an unconscious inspiration from every thing by which he is surrounded, in a calm atmosphere of devotion and religious labor. All is prescribed; and a pious submission, a humble faith, a patient zeal, and a self-denying activity are his highest duties.

Contrast his condition with that of a young man leaving a Normal School at the age of eighteen or nineteen, after three or four years of comparative seclusion, under a regimen closely resembling that of the Mother School. At this age, it is necessary that he should be put in charge of an elementary school, in order that he may earn an independence.

The most favorable situation in which he can be placed, because remote from the grosser forms of temptation, and therefore least in contrast with his previous position, is the charge of a rural school. For the tranquil and eventless life of the master of a rural school, such a training is not an unfit preparation. His resources are not taxed by the necessity for inventing new means to meet the novel combinations which arise in a more active state of society. His energy is equal to the task of instructing the submissive and tractable, though often dull children of the peasantry; and the gentle manners and quiet demeanor, which are the uniform results of his previous education, are in harmony with the passionless life of the seclusion into which he is plunged. His knowledge and his skill in method are abundantly superior to the necessities of his position, and the unambitious sense of duty which he displays attracts the confidence and wins the regard of the clergyman of the parish and of his intelligent neighbors. For such a life, we have found even the young pupils whom we introduced into the training schools at their foundation well fitted, and we have preferred to settle them, as far as we could, on the estates of our personal friends, where we are assured they have succeeded. Those only who have entered the Normal School at adult age, have been capable of successfully contending with the greater difficulties of town schools.

But we are also led by our experience to say, that such a novitiate does not prepare a youth of tender age to encounter the responsibilities of a large town or village school, in a manufacturing or mining district. Such a position is in the most painful contrast with his previous training. He exchanges the comparative seclusion of his residence in the Normal School for the difficult position of a public instructor, on whom many jealous eyes are fixed. For the first time he is alone in his profession; unaided by the example of his masters; not stimulated by emulation with his fellows; removed from the vigilant eye of the Principal of the school; separated from the powerful influences of that corporate spirit, which impelled his previous career, yet placed amidst difficulties, perplexing even to the most mature experience, and required to tax his invention to meet new circumstances, before he has acquired confidence in the unsustained exercise of his recently developed powers. He has left the training school for the rude contact of a coarse, selfish, and immoral populace, whose gross appetites and manners render the narrow streets in his neighborhood scenes of impurity. He is at once brought face to face with an ignorant and corrupt multitude, to whose children he is to prove a leader and guide.

His difficulties are formidable. His thoughts are fixed on the deformity of this monstrous condition of society. It is something to have this sense of the extremity of the evil, but to confront it, that conviction should become the spur to persevering exertion. We have witnessed this failure, and we conceive that such difficulties can only be successfully encountered by masters of maturer age and experience.

The situation of the novice of a Mother School, founded in the centre of a great manufacturing city, is in direct contrast with that of the young student, exchanging his secluded training in a Normal School for the unaided charge of a great town school.

If such a Mother School were founded in the midst of one of our largest commercial towns, under the charge of a Principal of elevated character and acquirements; if he had assembled around him devoted and humble men, ready to spend their lives in reclaiming the surrounding population by the foundation and management of schools for the poor; and into this society a youth were introduced at a tender age, instructed, trained, and reared in the habits and duties of his profession; gradually brought into contact with the actual evil, to the healing of which his life was to be devoted; never abandoned to his own comparatively feeble resources, but always feeling himself the missionary of a body able to protect, ready to console, and willing to assist and instruct him: in such a situation, his feebleness would be sustained by the strength of a corporation animated with the vitality of Christian principle.

We are far from recommending the establishment of such a school, to the success of which we think we perceive insurmountable obstacles in this country. The only form in which a similar machinery could exist in England is that of a Town Normal School, in which all the apprentices or pupil teachers of the several elementary schools might lodge, and where, under the superintendence of a Principal, their domestic and religious habits might be formed. The masters of the elementary schools might be associates of the Normal School, and conduct the instruction of the pupil teachers, in the evening or early in the morning, when free from the duties of their schools. The whole body of masters would thus form a society, with the Principal at their head, actively employed in the practical daily duties of managing and instructing schools, and also by their connection with the Town Normal School, keeping in view and contributing to promote the general interests of elementary education, by rearing a body of assistant masters. If a good library were collected in this central institution, and lectures from time to time delivered on appropriate subjects to the whole body of masters and assistants, or, which would be better, if an upper school were founded, which might be attended by the masters and most advanced assistants, every improvement in method would thus be rapidly diffused through the elementary schools of towns.

The following biographical sketch of the founder of this truly Christian society cannot but interest our readers.

The venerable J. B. de la Salle, founder of the Christian Schools, was born at Rheims, on the 30th of April, 1651, of parents who were as exalted by their virtue as by the respectability of their station. Although the eldest son, he consecrated himself at an early age to the service of the altar, and was made canon of Rheims at seventeen, and ordained priest in 1671. Through a motive of zeal, the Abbé de la Salle exchanged his canonry for a parish; the arch-bishop, however, refused to ratify the proceeding, being unwilling that the chapter of his cathedral should be deprived of a canon of such merit and exemplary piety. Animated with an ardent zeal for the salvation of souls, he attached him-

self to the instruction of the children of the common people. In June, 1681, he commenced with a few disciples the Institute since known as the Brothers of the Christian Schools, but which has extended itself all over France, and in other parts of Europe. The Abbé de la Salle established schools and taught himself at Rheims, Paris, Marseilles, and Grenoble, and after forty years of labor in the cause of instruction, he died on Good Friday, April 17, 1719, at Rouen, where he had established the chief house of his Institute. He left twenty-two houses, which continued to increase until the Revolution, when they numbered one hundred and twenty-one. The order was re-established in France by an imperial decree, March 17, 1803, and has been approved by all succeeding governments.

PRIMARY NORMAL SCHOOLS OF VERSAILLES AND DIJON.

THE Primary Normal School of Versailles is for the Department of Seine and Oise. It comprises within its ample premises* several establishments for the instruction and practice of teachers. The school itself contains eighty pupils under regular instruction throughout the year, and furnishes a two months' course to adult schoolmasters. The establishments for practice begin with the infant school, and rise through the primary to the grade of primary superior. Of the elementary schools, one affords the young teachers an example of the method of mutual, and another of simultaneous instruction. The primary superior school had been recently established, at the date of my visit, in 1837. There is, besides, an evening department for the elementary instruction of adults, taught by the pupils of the Normal School, and also a school of design, which is established here rather for convenience than as properly belonging to the range of the institution.

The whole establishment is under the immediate control of a director (Mr. Le Brun), subject to the authority of a committee, and of the university, the inspectors of which make regular visits. The committee inspect the school by sub-committees once a month, visiting the recitation-rooms of the professors without giving special notice—a plan much to be preferred to that of stated visits. If a member of a committee desires questions to be put upon any particular points, he calls upon the professor to extend his examination, or asks questions himself. The director examines the classes frequently, or is present at the lessons. There are eight professors for the various courses, and two "repeaters" (*répétiteurs*), these latter superintending the pupils when not with the professors, and giving them assistance if required. The repeaters are responsible for the execution of the order of the day in the institution, and for the police, and one of them sleeps in each of the two dormitories. Some of the teachers in the Normal School also give instruction in the model schools, and have charge of the pupils while engaged in the practical exercises. The domestic economy is under the charge of the director, but he is allowed an assistant, who actually discharges the duty of superintendence, and who has brought this department into most excellent order.†

There are a certain number of gratuitous places, to which pupils are admitted by competition, those found best prepared at the examination for admission having the preference. Pay pupils are also received at a very moderate rate,‡ but are exactly on the same footing, in reference to the duties of the institution, with the former. Young men who wish to compete for a place, and are not sufficiently prepared, may enter as pay pupils, and thus receive instruction directly applicable to their object. The age of admission is, by rule, between sixteen and twenty-one, but the former limit is considered too early for profitable entrance. The qualifications for admission consist in a thorough knowledge of the subjects taught in the elementary schools.

* Used under former dynasty to accommodate the hounds of Charles X.

† During the first year of the institution, the fare of each student cost fifty-nine centimes (twelve cents) per day. They had meat twice a day, except on the *fasts* of the Church.

‡ Five hundred francs, or about one hundred dollars, per annum.

The period of instruction is two years. The first year is devoted to the revision of elementary studies, and the second to an extension of them, and to theoretical and practical instruction in the science and art of teaching. The subjects of revision or instruction are, reading, writing, linear drawing, geography, history, the drawing of maps, morals and religion, vocal music, arithmetic, elementary physics, terraculture, and pedagogy.

The religious instruction is given by an ecclesiastic, who is almoner to the school; it includes lessons on the doctrines and history of the church, given twice per week. Protestants are not required to attend these lessons, but receive instruction out of the institution from a minister of their own confession.

Physical education is conducted by means of exercises in gymnastics, by walks, and the practice of gardening. In summer the pupils bathe once a week. The gymnastic exercises are taught by the more expert pupils to the scholars of the model schools, and appear to have taken well among them.

The pupils study in a room common to all, and the degree of attention which they pay, and their conduct, are marked, according to a uniform scale, by the superintending "repeater," and reported daily to the director. Once every month the professor examines these classes on the studies of the past month, and reports the standing. Marks are also given for great proficiency and attention, which are reported with the standing. These marks, and those of the examination, are summed up, and when they amount to a certain number for the month, the pupil is entitled to a premium. The premiums consist of books uniformly bound, and accompanied by a certificate. Report is made of these pupils to the minister of public instruction, and the record may serve them when desirous to secure a particular place. The director assembles the school to hear an account of these monthly reports, and makes such remarks as they may suggest.

Besides the more usual school implements, this institution has a library, a small collection of physical and chemical apparatus, of technological specimens, already of considerable interest, and of models of agricultural implements. There are also two gardens, one of which is laid out to serve the purposes of systematic instruction in horticulture, the other of which contains specimens of agricultural products, and a ground for gymnastic exercises. The pupils work by details of three at a time, under the direction of the gardener, in cultivating flowers, fruits, vegetables, &c. They have the use of a set of carpenters' and joiners' tools, with which they have fitted up their own library in a very creditable way.* In the second year they receive lectures on the science and art of teaching, and in turn give instruction in the schools, under the direction of the teachers. Their performances are subsequently criticised for their improvement.

The order of the day in summer is as follows:

The pupils rise at five, wash, make up their beds, and clean their dormitories, in two divisions, which alternate; meet in the study-hall at half past five for prayers, breakfast, engage in studies or recitations until one; dine and have recreation until two; study or recite until four; have exercises or recreation, sup, study, and engage in religious reading and prayers; and retire at ten, except in special cases. Before meals there is a grace said, and during meals one of the pupils reads aloud.

* A carpenter who came to attend the evening classes was found by the director so intelligent, that he advised him to prepare for the school. The young man succeeded in entering, at the annual competition, and subsequently, on leaving the school, received one of the best appointments of his year as a teacher.

In distributing the time devoted to study and recitation, an hour of study is made to precede a lesson, when the latter requires specific preparation; when, on the contrary, the lesson requires after-reflection to fix its principles, or consists of a lecture, of which the notes are to be written out, the study hour follows the lesson. The branches of a mechanical nature are interspersed with the intellectual. The students of the second year are employed, in turn, in teaching, and are relieved from other duties during the hours devoted to the schools of practice.

On Sunday, after the morning service, the pupils are free to leave the walls of the institution. The same is the case on Thursday afternoon. The director has found, however, bad results from these indiscriminate leaves of absence.

The discipline of the school is mild, the age and objects of the pupils being such that the use of coercive means is seldom required. The first step is admonition by a "repeater" or professor, the next a private admonition by the director. If these means prove ineffectual, dismissal follows. The director has great influence, from his personal character, and from the fact that his recommendation can secure a good place* to the pupil immediately on leaving the school. The mode of life in the institution is very simple. The pupils are neatly but roughly dressed, and perform most of the services of police for themselves. The dormitories are very neat. The bedsteads are of wrought-iron, corded at the bottom. During the night the clothes are deposited in small boxes near the beds. The extra articles of clothing are in a common room. Cleanliness of dress and person are carefully enjoined. The fare is plain, but good, and the arrangements connected with the table unexceptionable. There is an infirmary attached to the school, which is, however, but rarely used.

The schools for practice do not require special description, as their organization will be sufficiently understood from what has already been said of primary schools, and they have not been long enough in operation to acquire the improved form which, I cannot doubt, they will receive under the present able director of the Normal School.

The Primary Normal School at Dijon, for the Department of Côte d'Or, in its general organization, is the same as that at Versailles. It differs, however, in one most important particular, which involves other differences of detail. All the instruction, except of religion and music, as well as the superintendence, is under the charge of the director and a single assistant, who, by the aid of the pupils, carry on the schools of practice, as well as the courses of the Normal School. This arrangement limits the amount of instruction, and interferes very materially with the arrangement of the studies. The school is conducted, however, with an excellent spirit. An idea of the plan will be obtained from the order of the day, which also contains an outline of the course of instruction.

From five to six A. M., the pupils say their prayers, wash, &c. From six to seven the higher division has a lesson in French grammar. The lower receives a lesson in geography or history alternately. From seven to eight, the higher division has a lesson in geography or history alternately; the lower division in arithmetic. From eight to half past eight, breakfast and recreation. From half past eight until eleven, a portion of the higher division is employed in the primary schools of practice, and the others are engaged in study. From eleven until one, writing and linear drawing for both divisions. From one until two, dinner and recreation. From two until half past four, as from half past eight to eleven. Recreation until five. From five to six, instruc-

* The best places, in point of emolument, are worth from fifteen to eighteen hundred francs (about \$300 to \$360).

tion in instrumental or vocal music for each division alternately. From six to seven, the higher division has a lesson in geometry, or its applications; the lower division in French grammar. From seven until a quarter before eight, supper and recreation. From this time until nine, the higher division has a lesson in physical science or natural history, mechanics, agriculture, and rural economy, or book-keeping; the lower division in reading. The last quarter of an hour is occupied by both divisions in prayers, after which they retire. This order applies to all the days of the week but Thursday, when, from eight to ten, the pupils receive moral and religious instruction; from ten to eleven, instruction in the forms of simple, legal, and commercial writings; and from two to four, engaged in the review of part of the week's studies. On the afternoon of Thursday the schools of practice are not in session.

On Sunday, after the duties following their rising, the pupils are occupied in studying and revising some of the lessons of the week. From nine to ten o'clock, in religious reading, aloud. At ten they go to service in the parish chapel, attended by the director and his assistant. Receive moral and religious instruction, on their return, until dinner-time. After dinner, attend the evening service, and then take a walk. In the evening, assemble for conversation on pedagogical subjects, and for prayers.

NORMAL SCHOOL*

FOR

TEACHERS OF COLLEGES AND SECONDARY SCHOOLS,

AT PARIS.

THE "Normal School," intended to furnish professors for colleges, was established in 1794, by the same convention which created the polytechnic school. The organization proposed by the law was upon a scale entirely beyond the wants to be supplied: and, notwithstanding the exertions of its eminent professors, the school had but a temporary existence, and ill success, mainly from the unprepared state of the pupils who had entered it, and to whom the kind of instruction was entirely unadapted. There were thirteen courses of lectures, and among the professors were Lagrange, Laplace, Haüy, Monge, Berthollet, Volney, Bernardin St. Pierre, Sicard, and Laharpe. The school was suppressed by a decree of April, 1795, and its pupils dispersed. After the reorganization of the university, in 1806, the expediency of reviving the normal school appears to have been felt, and it was reorganized in 1808. The number of pupils provided for in the new plan was three hundred; but from 1810 to 1826 there were never more than fifty-eight actually in attendance. According to the plan of instruction, lectures were to be attended out of doors, and interrogations and study to take place within the school, under the charge of the elder pupils. The recitations of the pupils to each other were called conferences; a name which is still preserved, being applied to the lessons given by the teachers, who are called masters of conferences. The duration of the course of instruction was limited at first to two years, but subsequently extended to three. The school was a second time suppressed, in 1822; and in 1826 an institution, termed a "preparatory school," was substituted for it, which in its turn was abolished, and the old normal school revived by a decree of the lieutenant-general of the kingdom, on the 6th of August, 1830. A report was made by M. Cousin, Secretary of the Council of Public Instruction, in October, 1830, the recommendations of which were adopted substantially. New regulations for the course of study, the general arrangements and discipline, have been gradually prepared, and the school has commenced a career of usefulness which it bids fair to prosecute with increasing success.

The chief purpose of the normal school is to give its pupils ample opportunities of preparation for the competition for places of adjuncts in the colleges (*cours d'agrégation*), and its arrangements are all subordinate to this object. In this competition, however, the pupils of the school meet on an equal footing, merely, with all other candidates.

The officers, in 1837, were, the director, who did not reside at the school, nor take part in the instruction; the director of studies, the resident head of the establishment; eight masters of conferences for the section of letters; six masters of conferences, and one for the drawing department, for the section of sciences; two preparers (*préparateurs*); a sub-director, charged with a general superintendence of the pupils, two assistants, called superintending masters. The masters of conferences have, in general, equivalent duties to the professors in the colleges. In 1837 there were eighty pupils in the school, of whom forty

* From Bache's Education in Europe.

nine were supported entirely by the funds allowed by the government, and eighteen had half their expenses defrayed.

The normal school at present occupies a part of the buildings belonging to the Royal College of Louis-le-Grand, and the college furnishes the food and clothing of the pupils by agreement with the school. This connection has advantages, and among them, that of enabling the pupils to have some practice in teaching; but they are more than counterbalanced by disadvantages, and the friends of the school are earnest in their endeavors to procure a separate domicile for it. The accommodations for lodging, study, instruction, and exercise, as far as the building and its site are concerned, are certainly of a most limited kind.

Admission.—The number of pupils who may be admitted is determined every year by the probable number required to fill the vacancies in secondary instruction. The admissions are made by competition, and for the most successful competitors a limited number of bursaries (*bourses*) are established, divisible into half bursaries, which are distributed to those who require assistance. The candidates enter their names at the academy nearest to their residence, between the fifteenth of June and of July, every year. Each candidate deposits the following certificates, viz., of the date of birth, showing that he is over seventeen and under twenty-three years of age; of having been vaccinated; of moral conduct; of having completed, or being about to complete, his studies, including philosophy, and, if he intends to become a teacher of science, a course of special mathematics and of physics; a declaration from his parent or guardian, if the candidate is a minor, that he will devote himself for ten years, from the period of admission, to public instruction. These lists are forwarded by the rectors of the several academies, with their remarks, to the council of public instruction, which returns, before the first of August, a list of those persons who may be examined for admission. This examination is made in the several academies, with a view to select the most prominent candidates, whose cases are to be ultimately decided by competition at the school in Paris. It consists of compositions upon subjects which are the same for all the academies, and of interrogations and oral explanations. For the candidates, as future instructors in letters, the written exercises are a dissertation, in French, on some points of philosophy, an essay in Latin, an essay in French, a Latin and Greek version, and Latin verses. The oral examinations turn upon the classical authors read in college, and upon the elements of philosophy, rhetoric, and history. The candidates in science have the same written exercises in philosophy and in Latin versions, and in addition, must solve one or more questions in mathematics and physics. The oral examinations are upon subjects of mathematics, physics, and philosophy, taught in the philosophy class of the colleges. All the written exercises and notes of the oral examinations are forwarded to the minister of public instruction, and submitted severally to a committee of letters and a committee of science, taken from among the masters of the normal school, the director being chairman of each committee. These committees decide whether the candidates are fit to be allowed to present themselves for examination at the school, and those who are deemed worthy, receive a notice to report themselves on or before the fifteenth of October. Previous to this competition the candidates are required to present their diploma of bachelor of letters or of sciences. The masters of the normal school are divided into two committees, one of letters and the other of science, for conducting these examinations, which are oral, and the result of which determines the admission or rejection of the

candidate. On admission, the pupil makes an engagement to devote himself to public instruction for ten years.

Instruction.—The present arrangement of the courses of instruction can only be regarded as provisional, improvements being gradually introduced, as observation shows their necessity. The principle declared by the director, M. Cousin, to be that of the school in this respect, is worthy of all commendation. "When," says M. Cousin, in his Report of 1835-6,* "experience shows the necessity or utility of a measure which the fundamental regulations of the school have not provided for, it is by no means proposed at once to the royal council for adoption as an article of the regulations; authority is asked to put it to the test of practice, and it is only when found repeatedly successful that it is deemed prudent to convert it into a regulation." A close observation of the merits and defects of the system is thus made to pave the way for judicious changes.

The full course of the school, at present, occupies three years. The pupils are divided into two sections, that of letters and of science, which pursue separate courses. In the section of letters, the first year is devoted to a revision, and the second to an extension, of the higher courses of the colleges, and the third is especially employed in fitting the pupils to become professors. In fulfilling this object, however, no instruction in the science or art of teaching is given in the establishment, nor is it obligatory upon the pupils to teach, so that, as far as systematic practice goes, they derive no direct benefit from the school; it is a privilege, however, which many enjoy, to be called to give lessons in some of the royal colleges, particularly in that with which the school is now connected by its locality. When the pupil intends to devote himself to teaching in the grammar classes of the colleges, or is found not to have the requisite ability for taking a high rank in the body of instructors, he passes at once from the first year's course to the third, and competes, accordingly, in the examination of adjuncts (*agregés*). The consequences of the low esteem in which the grammar studies are held have been much deplored by the present director of the school,* and a reform in regard to them has been attempted, with partial success.

The courses are conducted by teachers called masters of conferences, who seldom lecture, but question the pupils upon the lessons which have been appointed for them to learn, give explanations, and are present while they interrogate each other, as a kind of practice in the art of teaching. In some cases, the students themselves act as masters of conferences.

The course of letters of the *first year* comprised, in 1836-7,†

1. Greek language and literature, three lessons per week. 2. Latin and French literature, three lessons. 3. Ancient history and antiquities, three lessons. 4. A course of philosophy higher than that of the colleges, three lessons. 5. General physics, one lesson. Chemistry, one lesson, the courses being introduced chiefly to keep up the knowledge of these subjects. 6. German and English language, each one lesson.

The conferences, or lessons on general physics, chemistry, and the modern languages, are by pupils who give instruction and explanations to their comrades.

At the end of the first year there are examinations, according to the result of which the student passes to the courses of the second year,

* *Ecole Normale. Règlements, programmes, et rapports. Paris, 1837.*

* *Rapport sur les travaux de l'école normale pendant l'année, 1835-6. Par. M. Cousin.*

† The distribution of subjects is taken from a manuscript kindly furnished to me by the director of studies, M. Viguier; it does not agree precisely with the plan marked out in the regulations.

or, in the case before stated, to those of the third year, or leaves the school. These examinations are conducted by inspectors-general of the university, named for the purpose by the minister. Pupils who have passed, may present themselves at the university as candidates for the degree of licentiate of letters.

The *second year's* course of letters does not necessarily include any scientific studies.

The courses of language and philosophy go into the history of these subjects. They consist of—1. Lectures on the history of Greek literature, three lessons per week. 2. On the history of Roman literature, two lessons. 3. On the history of French literature, one lesson. 4. English language, one lesson. 5. On the history of philosophy, two lessons. 6. Continuation of the historical course, two lessons. The recitations are accompanied by suitable written exercises.

At the end of the year the pupils are examined. Those who have not already obtained the degree of licentiate of letters are now required to do so, or leave the school.

The examinations for this degree consist of compositions in French and Latin prose, on different days. Latin verses and Greek themes. Explanations of selected passages from the second book of Herodotus, the speech of Pericles in Thucydides, the Gorgias of Plato, the speech of Demosthenes against Leptines, the choruses of *Œdipus at Colonus*, the *Hecuba* of Euripides, the combat of Hercules and Amycus in Theocritus, the Hymns of Synesius, Cicero de Oratore and de legibus, the Germany of Tacitus, the Treatise of Seneca de beneficiis, the last two books of Quintilian's Rhetoric, the fifth book of Lucretius de natura rerum, the first book of Horace's Epistles, the second book of Horace's Odes, the Troas of Seneca.

These books are liable to be changed, from time to time, on notice being given. The candidate is expected to answer the questions on philosophy, literature, history, and philology, to which the reading of the author may give rise.

In the *third year* of letters, the courses are special, the divisions corresponding with the courses of the royal colleges, and consisting of grammar, humanities, and rhetoric, history, and philosophy. Each pupil takes his place in one or other of these divisions, and is not required to follow the courses of the others.

The lectures and recitations constituting the entire course of letters of the third year were, during the second half year of 1836-7—1. Latin language and grammar, three lessons. 2. Greek language, two lectures and one lesson. 3. Latin literature, two lectures and one lesson. 4. Greek literature, two lectures and one lesson. 5. Latin eloquence, two lectures. 6. Latin poetry, two lectures. 7. French literature, one lesson. 8. History of the philosophy of the ancients, two lectures. 9. Ancient geography, two lectures. 10. Philosophy, one lesson. The lectures alluded to are those attended by the pupils at the Sorbonne.

The following were the courses of the different years in the section of science during the same term, the lectures being those of the faculty of sciences of the university.

First year. 1. Astronomy, two lessons per week. 2. Descriptive geometry, two lessons. 3. Chemistry, two lectures, one lesson, and four hours of manipulation. 4. Botany, one lesson. 5. Philosophy, two lessons. 6. German language, one lesson. 7. Drawing, one lesson, during the week, and one on Sunday.

Second year. 1. Physics, two lectures, two lessons, and one hour of manipulation. 2. Chemistry, two lectures. 3. Botany, one lesson. 4. Vegetable physiology, two lectures. 5. Calculus of probabilities, two

lectures. 6. Differential and integral calculus, two lectures and two lessons. 7. Drawing, one lesson during the week, and one on Sunday.

Third year. 1. Mechanics, four lectures and two lessons. 2. Chemical analysis, two lectures and one hour of manipulation. 3. Chemistry, one lecture. 4. Natural history, two lessons. 5. Geology, one lesson. 6. Botany, one lesson. 7. Drawing, one lesson. On Sunday, the pupils make botanical and geological excursions into the environs.

The pupils undergo similar examinations to those of the section of letters, and before presenting themselves as candidates for the place of adjunct, they must have taken at least the degree of licentiate of sciences. They are however, specially relieved from the necessity of matriculating in those courses at the university which they attend in the school, and which otherwise would be necessary in order to obtain the degree of licentiate. These are, for the mathematical sciences, the differential and integral calculus and mechanics; for the physical sciences, physics and chemistry; and for the natural sciences, geology, botany, &c. The examination for the degree of licentiate of mathematical science may be made at the end of the second year, by pupils of this section of the normal school, and that for licentiate of physical science at the close of the third year.

The programmes of the several lessons* in both sections are prepared by the masters, and submitted to the council of public instruction every year before the beginning of the course.

Besides these lectures and recitations, the pupils are required to attend such other lectures at the faculty of letters or of sciences of the university, or any other public institution, as may be designated to them. At the termination of the third year's course, in the month of July, they are examined in the school, and present themselves as competitors for the places of adjuncts, according to the special studies which they have pursued.

The courses of the school are arranged in reference to the competition for these places, an account of the examinations for which has already been given in the general description of secondary instruction in France. In this competition they are brought in contact with the best talent which has chosen a different road to preferment from that offered by the normal school. Success in this trial is, of course, not always a fair criterion of the state of the school, but certainly offers, on the average, an idea of the merits of its different departments, and is so used in directing their improvement. It may be of interest, therefore, to give the results of one of these competitions, namely, that for 1836. The judges of the competition for the places of adjuncts in philosophy report ten candidates for the six places; of these, five of the successful ones were from the normal school, but the first was from another institution. For six vacancies in the higher classes of letters there were thirty candidates examined, and of these, two of the successful ones, including the first upon the list, were pupils of the school. For adjuncts in the sciences there were eight places and nineteen candidates, the school furnishing six of the successful competitors, and among them the first on the list. In history and geography there were eight candidates for five places; the institutions from which they came are, however, not stated. In grammar, there were forty-one candidates for eight places; of the successful competitors the school sent five, and among them the first on the list.

The keen nature of this competition, while it excites the pupils of the school to great exertion, produces a most deleterious effect upon the health of the more feeble. Indeed, their general appearance, when compared with those of other young men of the same age, is far from

favorable. It is part of a system which is considered adapted to the national character, but which is certainly by no means a necessity for men in general, since the teachers of the German gymnasia are prepared without its severe pressure.

The collections subsidiary to the instruction are—1st. A library of works relating to education and to the courses of study, which is open for two hours every day, and from which the students may receive books. This library is under the charge of the sub-director of studies. The students are, besides, furnished with the books which they use in their classes at the expense of the school, and which, unless injured, are returned by them after use. 2d. A small collection of physical apparatus. 3d. A collection of chemical apparatus connected with a laboratory, for practice in manipulation. The courses of manipulation are not, however, carried out to their due extent, and the study-rooms are common to many individuals. The pupils are divided into two sections for study, each of which is in charge of one of the superintending masters.

Discipline.—Though there are minute regulations for discipline, the age of the pupils and the character of their pursuits and expectations render the exercise of severity but little necessary. At the time of my visit to the school, in 1837, the youngest pupil was seventeen years of age, and there were but four of between eighteen and nineteen connected with it.

Much difference of opinion exists as to whether the frequent permissions to individuals to leave the premises should not be replaced by excursions made by the whole of the pupils, under the supervision of an officer. At present, Sunday is a day of general leave of absence, and on Thursday afternoon individual permissions are freely granted by the director of studies.

This institution occupies the same rank with those attached to some of the Prussian universities, and intended to prepare masters for the gymnasia. It has an advantage over them in the spirit produced by the greater numbers of its pupils, and by the closer connection with the school, which results from their studying and residing within its walls. It is, in turn, inferior to the seminaries for secondary teachers at Berlin, in the absence of arrangements for practical teaching, and in even a more important respect, namely, the want of that religious motive of action which forms the characteristic of the Prussian system. The deficiencies of this great school, in regard to both religious and practical education, struck me, I must confess, very forcibly.*

* A series of programmes is given in full in M. Cousin's work, before referred to.

* In the general tenor of the foregoing remarks, I have the sanction of M. Cousin, in the preface to his account of the Normal School, already referred to.

IRELAND.

THE checkered experience of Ireland,—its dark and its bright sides,—forms one of the most instructive chapters in the history of popular education. It commences, according to the testimony of the earliest chroniclers, with institutions of learning, not only of earlier origin, but of higher reputation, than any in England or Scotland,—institutions which were resorted to by English youth for instruction, who brought back the use of letters to their ignorant countrymen. According to Bede and William of Malmesbury, this resort commenced even so early as the seventh century, and these youth were not only taught, but maintained without service or reward. The great college of Mayo was called “the Mayo of the Saxons,” because it was dedicated to the exclusive use of English students, who at one time amounted to no fewer than 2000. Bayle, on the authority of the historian of the time, pronounces Ireland “the most civilized country in Europe,* the nursery of the sciences” from the eighth to the thirteenth century, and her own writers are proud of pointing to the monastery of Lindisfarne, the college of Lismore, and the forty literary institutions of Borrisdole, as so many illustrative evidences of the early intellectual activity and literary munificence of the nation. But Ireland not only abounded with higher institutions, but there were connected with monasteries and churches, as early as the thirteenth century, teachers expressly set apart “for teaching poor scholars gratis.” When the country was overrun by foreign armies, and torn by civil discord, and governed by new ecclesiastical authorities, set up by the conquerors, and not in harmony with the religion of the people, a change certainly passed over the face of things, and there follows a period of darkness and educational destitution, for which we find no relief in turning to the history of English legislation in behalf of Ireland. Indeed there is not a darker page in the whole history of religious tolerance than that which records the action and legislation of England for two centuries, toward this ill-fated country, in this one particular. Even the statute of Henry VIII, which

* These facts are stated on the authority of a speech of Hon. Thomas Wyse, in the House of Commons, in 1835.

seems to be framed to carry out a system of elementary education already existing before the new ecclesiastical authorities were imposed upon the country, was intended mainly to convert Irishmen into Englishmen. By that statute, every archbishop and bishop was bound to see that every clergyman took an oath "to keep, or cause to be kept, a school to learn English, if any children of his parish came to him to learn the same, taking for the keeping of the said school such convenient stipend or salary as in the said land is accustomedly used to be taken;" and both higher and lower authorities, archbishops and their beneficed clergymen, are subjected to a fine, for neglect of duty. The fatal error in this and in all subsequent legislation and associated effort for education in Ireland, until the last twenty years, was its want of nationality; the schools were English and Protestant, and the people for whom they were established were Irish and Catholics, and every effort, by legislation or education, to convert Irishmen into Englishmen, and Catholics into Protestants, has not only failed, but only helped to sink the poor into ignorance, poverty and barbarism, and bind both rich and poor more closely to their faith and their country.

Every system of education, to be successful, must be adapted to the institutions, habits and convictions of the people. If this principle had been regarded in the statute of Henry VIII., Ireland, which had the same, if not a better foundation in previous habits and existing institutions, than either Scotland or Germany, would have had a system of parochial schools recognized and enforced by the state, but supervised by the clergy. This was the secret of the success of Luther and Knox. What they did was in harmony with the convictions and habits of the people. So strangely was this truth forgotten in Ireland, that until the beginning of this century, Catholics, who constituted four-fifths of the population, were not only not permitted to endow, or teach schools, but Catholic parents even were not permitted to educate their own children abroad, and it was made an offense, punished by transportation, (and if the party returned it was made high treason,) in a Catholic, to act as a schoolmaster, or assistant to a schoolmaster, or even as a tutor in a private family. Such a law as that in operation for a century, coupled with legal disabilities in every form, and with a system of legislation framed to benefit England at the expense of Ireland, would sink any people into pauperism and barbarism, especially when much, if not most, of the land itself was held in fee by foreigners, or Protestants, and the products of the soil and labor were expended

on swarms of church dignitaries, state officials, and absentee landlords. But even when these restrictions on freedom of education and teaching were removed in 1785, the grants of money by the Irish and Imperial Parliaments, down to 1825, were expended in supporting schools exclusively Protestant. Upward of \$7,000,000 were expended on the Protestant Charter Schools, which were supported by a society which originated in 1733, on the alleged ground "that Protestant English schools, in certain counties inhabited by Papists, were absolutely necessary for their conversion." By a by-law of this society, the advantages of the institutions were limited exclusively to the children of Catholic parents. On the schools of the "Society for Discountenancing Vice," which originated in 1792, and which was soon converted into an agency of proselytism, the government expended, between 1800 and 1827, more than a half million of dollars. In 1814, the schools of the "Kildare Place Society," began to receive grants from the Parliament, which amounted in some years to £50,000, and on an average to \$25,000, and in the aggregate to near \$2,000,000; and yet the regulations of the Society, although more liberal than any which preceded it, were so applied as practically to exclude the children of Catholics, who constituted, in 1830, 6,423,000, out of a population of 7,932,000.

In 1806 commissioners were appointed by Parliament to inquire into the state of all schools, on public or charitable foundations, in Ireland; who made fourteen reports. In their last report, in 1812, they recommend the appointment of a board of commissioners, to receive to dispose of all parliamentary grants, to establish schools, to prepare a sufficient number of well-qualified masters, to prescribe the course and mode of education, to select text-books, and generally to administer a system of national education for Ireland. To obviate the difficulty in the way of religious instruction, the commissioners express a confident conviction that, in the selection of text-books, "it will be found practicable to introduce not only a number of books in which moral principles should be inculcated in such a manner as likely to make deep and lasting impressions on the youthful mind, but also ample extracts from the Sacred Scriptures themselves, an early acquaintance with which it deems of the utmost importance, and indeed indispensable in forming the mind to just notions of duty and sound principles of conduct; that the study of such a volume of extracts from the Sacred Writings would form the best preparation for that more particular religious instruction which it would be

the duty and inclination of their several ministers of religion to give at proper times, and in other places, to the children of their respective congregations."

In 1824, another commission was instituted to inquire into the nature and extent of the instruction offered by different schools in Ireland, supported in whole or in part from the public funds, and to report on the best means of extending to all classes of the people the benefit of education. This commission submitted nine reports, concurring generally in the recommendations of the committee of 1805.

In 1828, the reports of the commissioners were referred to a committee of the House of Commons, who made a report in the same year, in which they state their object to be "to discover a mode in which the combined education of Protestant and Catholic might be carried on, resting upon religious instruction, but free from the suspicion of proselytism." The committee therefore recommended the appointment of a board of education, with powers substantially the same as possessed by the former commissioners. The following resolution presents their views on the matter of religious education

"That it is the opinion of this Committee, that for the purpose of carrying into effect the combined literary and the separate religious education of the scholars, the course of study for four fixed days in the week should be exclusively moral and literary; and that, of the two remaining days, the one to be appropriated solely to the separate religious instruction of the Protestant children, the other to the separate religious instruction of the Roman Catholic children. In each case no literary instruction to be given, or interference allowed on the part of the teachers, but the whole of the separate religious instruction to be given under the superintendence of the clergy of the respective communions. That copies of the New Testament, and of such other religious books as may be printed in the manner hereinafter mentioned, should be provided for the use of the children, to be read in schools, at such times of separate instruction only, and under the direction of the attending clergyman:—the established version for the use of the Protestant scholars, and the version published with the approval of the Roman Catholic bishops for the children of their communion."

In 1830, the subject was again considered by a select committee of the House on the state of the poor in Ireland, and the hope expressed that no further time would be lost in giving to Ireland the benefit of the expensive and protracted inquiries of the commissioners of 1805 and 1825, and of the committee of 1828. In September, 1831, Mr. Wyse, author of the able volume entitled "Educational Reform," a member of the House from Ireland, brought in a bill to establish a system of national education for Ireland, but it was not acted upon on account of the adjournment.

In October, 1831, Mr. Stanley, then Secretary for Ireland, announced, in a letter to the Duke of Leinster, Lord-lieutenant of Ireland, the intention of the Government to appoint a Board of Commission of National Education. The Board were soon after appointed, consisting of the Duke of Leinster, the Protestant Archbishop of Dublin, the Catholic Archbishop of Dublin, Rev. Dr. Francis Sadleir, Rt. Hon. A. R. Blake, and R. Holmes, Esq.,—three Protestants, two Catholics, one Presbyterian, and one Unitarian.

The Board of Commissioners have now been in existence about eighteen years. During that time they have encountered bitter opposition from able but ultra zealots in the Protestant and Catholic churches; but sustained by the Government under the administration of all political parties, they have gone on extending their operations, and accomplishing results which are worthy of the attentive study of every statesman and educator. The fruits of their labors are already visible, but they will be "read of all men" when another generation comes on the stage.

The following are among the results of their measures:

I. The Board have succeeded in establishing a system of National Education, or have made the nearest approach to such a system, which knows no distinction of party or creed in the children to whom it proffers its blessing, and at the same time it guarantees to parents and guardians of all communions, according to the civil rights with which the laws of the land invest them, the power of determining what religious instruction the children over whom they have authority shall receive, and it prohibits all attempts at enforcing any, either on Protestant or Roman Catholic children, to which their parents or guardians object.

"For nearly the whole of the last century, the Government of Ireland labored to promote Protestant education, and tolerated no other. Large grants of public money were voted for having children educated in the Protestant faith, while it was made a transportable offense in a Roman Catholic (and if the party returned, high treason) to act as a schoolmaster, or assistant to a schoolmaster, or even as a tutor in a private family.* The acts passed for this purpose continued in force from 1709 to 1782. They were then repealed, but Parliament continued to vote money for the support only of schools conducted on principles which were regarded by the great body of the Roman Catholics as exclusively Protestant, until the present system was established."

"The principles on which they were conducted rendered them to a great extent exclusive with respect either to Protestants or to Roman Catholics; Roman Catholic schools being conducted on Roman Catholic principles, were, of course, objectionable generally to Protestants; while Protestant schools, being conducted on Protestant principles,

* See 8th Anne, c. 3, and 9th William III. c. 1.

were equally objectionable to Roman Catholics; and being regarded by Roman Catholics as adverse establishments, they tended, when under the patronage of Government, and supported by public money, to excite, in the bulk of the population, feelings of discontent toward the state, and of alienation from it."

"From these defects the National Schools are free. In them the importance of religion is constantly impressed upon the minds of the children, through works calculated to promote good principles, and fill the heart with a love of religion, but which are so compiled as not to clash with the doctrines of any particular class of Christians. The children are thus prepared for those more strict religious exercises which it is the peculiar province of the ministers of religion to superintend or direct, and for which stated times are set apart in each school, so that each class of Christians may thus receive, separately, such religious instruction, and from such persons, as their parents or pastors may approve or appoint."

The following Regulations will show the manner in which the Board have aimed to avoid the difficulty of religious instruction in schools composed of different denominations, as well as the prejudices of political parties:

As to Government of Schools with respect to Attendance and Religious Instruction.

"1. The ordinary school business, during which all children, of whatever denomination they may be, are required to attend, is to embrace a specified number of hours each day.

2. Opportunities are to be afforded to the children of each school for receiving such religious instruction as their parents or guardians approve of.

3. The patrons of the several schools have the right of appointing such religious instruction as they may think proper to be given therein, provided that each school be open to children of all communions; that due regard be had to parental right and authority; that, accordingly, no child be *compelled* to receive, or be present at, any religious instruction to which his parents or guardians object; and that the time for giving it be so fixed, that no child shall be thereby, in effect, excluded, directly or indirectly, from the other advantages which the school affords. Subject to this, religious instruction may be given either during the fixed school-hours or otherwise.

4. In schools, toward the building of which the Commissioners have contributed, and which are, therefore, *vested* in trustees for the purposes of national education, such pastors or other persons as shall be approved of by the parents or guardians of the children respectively, shall have access to them in *the school-room*, for the purpose of giving them religious instruction there, at convenient times to be appointed for that purpose, whether those pastors or persons shall have signed the original application or otherwise.

5. In schools *not vested*, but which receive aid only by way of salary and books, it is for the patrons to determine whether religious instruction shall be given in *the school-room* or not: but if they do not allow it in the school-room, the children whose parents or guardians so desire, must be allowed to absent themselves from the school, at reasonable times, for the purpose of receiving such instruction *elsewhere*.

6. The reading of the Scriptures, either in the Protestant authorized, or Douay version, as well as the teaching of catechisms, comes within the rule as to religious instruction.

7. The rule as to religious instruction applies to public prayer and to all other religious exercises.

8. The Commissioners do not insist on the Scripture lessons being read in any of the national schools, nor do they allow them to be read during the time of secular or literary instruction, in any school attended by children whose parents or guardians object to their being so read. In such case, the Commissioners prohibit the use of them, except at the times of religious instruction, when the persons giving it may use these lessons or not, as they think proper.

9. Whatever arrangement is made in any school for giving religious instruction, must be *publicly notified* in the school-room, in order that those children, and those only, may be present whose parents or guardians allow them.

10. If any other books than the Holy Scriptures, or the *standard* books of the church to which the children using them belong, are employed in communicating religious instruction, the title of each is to be made known to the Commissioners.

11. The use of the books published by the Commissioners is not compulsory; but the titles of all other books which the conductors of schools intend for the ordinary school business, are to be reported to the Commissioners; and none are to be used to which they object; but they prohibit such only as may appear to them to contain matter objectionable in itself, or objectionable for *common* instruction, as peculiarly belonging to some particular religious denomination.

12. A registry is to be kept in each school of the daily attendance of the scholars, and the average attendance, according to the form furnished by the Commissioners."

II. The Board have done much to improve the literary qualifications, and professional knowledge, and skill of teachers, as well as their pecuniary condition, and by a judicious system of classification in salaries, and rewarding cases of extraordinary fidelity and success, to diffuse a spirit of self-education throughout the whole profession. The main defect in the schools of Ireland at the institution of the Board was the incompetency of the teachers. They were in general extremely poor, many of them were very ignorant, and not capable of teaching well even the mere art of reading and writing; and such of them as could do so much, were for the most part utterly incapable of combining instruction in it with such a training of the mind as could produce general information and improvement. One of the first and main objects of the Board was, and continues to be, to furnish an opportunity to deserving persons of the right character, to qualify themselves properly for teaching, and then, by a fair prospect of remuneration and advancement, to devote themselves to the business for life, with a holy national and catholic spirit. A brief notice of the successive steps by which the present system of training and aiding teachers in Ireland was reached, will be appropriate to the design of this work. The earliest indication of any

movement in the educational history of Ireland, for the professional training of teachers, was in 1812.

In their thirteenth annual (for 1812) report, the "Commissioners for inquiring into the state of all schools on public or charitable foundations in Ireland," recommend the appointment of a Board of Commissioners as the first step in a system of National Education, with power to establish a number of additional or supplementary schools to those already in existence, and that they be "directed and required to apply themselves immediately to the preparing a sufficient number of well-qualified masters to undertake the conduct of such supplementary schools as they should from time to time proceed to endow."

"We have already adverted to the deplorable want of such qualification in a great majority of those who now teach in the common schools, and to the pernicious consequences arising from it; their ignorance, we have reason to believe, is not seldom their least disqualification; and the want of proper books often combines with their own opinions and propensities in introducing into their schools such as are of the worst tendency. Even for schools of a superior description, and under better control, there is a general complaint that proper masters can not be procured without much difficulty; and we are persuaded that a more essential service could not be rendered to the State than by carrying into effect a practicable mode of supplying a succession of well-qualified instructors for the children of the lower classes."

The recommendations of the Commission were not acted upon, but annual grants were subsequently made to the Kildare Place School Society, which were applied in establishing two Model Schools in Dublin, in which teachers, intended for their employment, were practised in the mechanism and methods of the particular system of teaching encouraged by that society. The period of instruction, or rather of observation and practice, was brief, and the instruction itself amounted to but little more than a knowledge of the forms and evolutions of the monitorial system of Dr. Bell.

In 1828, R. J. Bryce, Principal of the Belfast Academy, in a pamphlet entitled "*Sketch of a Plan for a System of National Education for Ireland*," pp. 58, presents a very elaborate argument in favor of legislative provision for the education of teachers, as the only sound basis on which a system of public instruction for Ireland could be raised. He sums up his discussion of this branch of the subject in the following manner:

1. It is commonly supposed, that a man who understands a subject must be qualified to teach it, and that the only essential attribute of an instructor is to be himself a good scholar.

2. Even those who are aware that there often exists a difference between two teachers as to their power of communicating, conceive this difference to be of much less importance than it really is; and, if ever

they take the trouble to think of its cause, they ascribe it to some mechanical *knack*, or some instinctive predisposition.

3. On the contrary, we maintain, that when a man has acquired the fullest and most profound knowledge of a subject, he is not yet half qualified to teach it. He has to learn how to communicate his knowledge, and how to train the young mind to think for itself. And, as it usually happens that children are placed under the inspection of their instructors, who become in a great measure responsible for their morals, every teacher ought also to know how to govern his pupils, and how to form virtuous habits in their minds. *And this skill in communicating knowledge, and in managing the mind, is by far the most important qualification of a teacher.*

5. Every teacher, before entering on the duties of his profession, ought therefore to make himself acquainted with the *Art* of Education*; that is, with a system of rules for communicating ideas, and forming habits; and ought to obtain such a knowledge of the philosophy of mind, as shall enable him to understand the reasons of those rules, and to apply them with judgment and discretion to the great diversity of dispositions with which he will meet in the course of his professional labors.

6. No man is qualified for the delicate and difficult work of managing the youthful mind, unless his own mental faculties have been sharpened and invigorated by the exercise afforded to them in the course of a good general education.

7. Therefore, a legislature *never can succeed* in establishing a good system of national education, without making some provision for insuring a supply of teachers possessed of the qualifications specified in the two last articles; in order to which, it is indispensably necessary, that Professorships of the Art of Teaching be instituted, and that students, placing themselves under the care of such professors, be required to have previously attained a good general education, and, in particular, competent knowledge of the philosophy of the human mind.

In 1831, the Board of Commissioners of National Education in Ireland was established. In a letter from Hon. E. G. Stanley, Chief Secretary for Ireland, explaining the powers and objects of the Board, one of the objects is declared to be "the establishing and maintaining a Model School in Dublin, and training teachers for country schools," and it is made a condition on which pecuniary aid shall be granted to any teacher, that "he shall have received previous instruction in a Model School to be established in Ireland."

In April, 1833, two Model Schools, one for males and one for females, were established by the Board, and two courses

* The author thus refers to an article in No. 54 of the North American Review, devoted to Mr. Carter's Essay, which will be found in another part of this work.

"The necessity of some regular provision for instructing teachers in the Art of Teaching, has begun to be felt by all those who take an enlarged and rational view of the subject of education. The first rude essay was made in the model schools of Bell and Lancaster. But reflecting people saw the utter inefficiency of this mere mechanical training, which bears the same relation to a true and rational system of professional education for teachers, that the steam-engine of the Marquis of Worcester bears to the steam-engine of Watt. Hints to this purpose we have met with in various places; but the first regular publication on the subject that we have heard of, is one by Mr. J. G. Carter, an American writer, with which we are acquainted only through a short article in No. LIV. of the North American Review. * * *

In short we recommend the whole of this article to the careful perusal of the friends of real education in Britain and Ireland."

of instruction provided for teachers in each year, to continue three months each. In 1834, steps were taken to extend both the Model Schools and the Training Establishment, as set forth in their Report for 1835.

"If we are furnished with adequate means by the State, not only for training schoolmasters, but for inducing competent persons to become candidates for teacherships, through a fair prospect of remuneration and advancement, we have no doubt whatever that a new class of schoolmasters may be trained, whose conduct and influence must be highly beneficial in promoting morality, harmony, and good order, in the country parts of Ireland.

It is only through such persons that we can hope to render the National Schools successful in improving the general condition of the people. It is not, however, merely through the schools committed to their charge that the beneficial effects of their influence would be felt. Living in friendly habits with the people; not greatly elevated above them, but so provided for as to be able to maintain a respectable station; trained to good habits; identified in interest with the State, and therefore anxious to promote a spirit of obedience to lawful authority; we are confident that they would prove a body of the utmost value and importance in promoting civilization and peace.

Formerly, nothing was attempted in elementary schools further than to communicate the art of reading, writing, and arithmetic, with some knowledge of grammar, geography, and history. Latterly, teachers have made use of the reading lessons to convey information. Writing has been made subservient to the teaching of spelling, grammar, and composition, and also to the fixing of instruction on the memory. Arithmetic, instead of being taught by unexplained rules, has been made the vehicle for conveying the elements of mathematical knowledge, and training the mind to accuracy of thinking and reasoning. Reading-books have latterly been compiled on these principles, the lessons being so selected as to convey the elements of knowledge on a variety of subjects. And this introduction of intellectual exercises into the teaching of these elementary arts, has been found to produce a reflex effect upon the progress of the pupils in learning the arts themselves. Children are found to be more easily taught to read when, while they are learning to pronounce and combine syllables and words into sentences, they are receiving information. Their writing proceeds better when, while they are learning the mechanical art, they are learning the use of it; and they become better arithmeticians when the principles on which arithmetical operations are founded are gradually developed to them.

To teach upon this principle, it is absolutely necessary that the teacher not only be able to read, and spell, and write well, and be a good practical arithmetician, but that he be a person of general intelligence, having an extensive and accurate knowledge of the subjects treated of in the reading lessons. He must know much more than is expressed in the lessons themselves, or he will be totally unable to explain them familiarly, to correct the mistakes into which his pupils fall, and answer the innumerable questions that will be put to him as soon as the understanding of his pupils begins to be exercised on any subject.

It is therefore necessary that teachers should not merely be able to teach their pupils to read, write, and to conduct schools upon an approved system of discipline, but that they be able to aid in forming the minds of children, and directing their power of reading into a beneficial channel. The power of reading is frequently lost to children,

and even becomes a source of corruption and mischief to them, because they have never been directed to the proper use of it; and it is consequently of the highest importance that, while they are taught to read, their thoughts and inclinations should have a beneficial direction given to them. To effect this, manifestly requires a teacher of considerable skill and intelligence.

To secure the services of such persons, it is material that suitable means of instruction should be provided for those who desire to prepare themselves for the office of teaching, and that persons of character and ability should be induced to seek it by the prospect of adequate advantages.

With these views, we propose establishing five Professorships in our training institution. I. Of the art of teaching and conducting schools. The professor of this branch is to be the head of the institution. II. Of composition. English literature, history, geography, and political economy. III. Of natural history in all its branches. IV. Of mathematics and mathematical science. V. Of mental philosophy, including the elements of logic and rhetoric. We propose that no person shall be admitted to the training institution, who does not previously undergo a satisfactory examination in an entrance course to be appointed for that purpose; and that each person who may be admitted shall study in it for at least two years before he be declared fit to undertake the charge of a school; that during this time, he shall receive instruction in the different branches of knowledge already specified, and be practised in teaching the model school, under the direction of the professor of teaching.

We are of opinion that, in addition to the general training institution, thirty-two district Model Schools should be established, being a number equal to that of the counties of Ireland; that those Model Schools should be under the direction of teachers chosen for superior attainments, and receiving superior remuneration to those charged with the general or Primary Schools; and that, hereafter, each candidate for admission to the training establishments should undergo a preparatory training in one of them.

We think the salary of the teacher of each Model School should be £100 a year, and that he should have two assistants, having a salary of £50 a year each.

We consider that the teacher of each Primary School should have a certain salary of £25 a year; and that the Commissioners for the time being should be authorized to award annually to each a further sum, not exceeding £5, provided they shall see cause for doing so in the Inspector's report of his general conduct, and the character of the school committed to him. We are also of opinion that each teacher should be furnished with apartments adjoining the school."

By the parliamentary grants of 1835 and 1836, the Board were enabled to proceed with the erection of suitable buildings, and the establishment of the Model School, the Training Department, in Marlborough street, Dublin, which were completed in 1838. To this, in 1839, was added a Model Farm, and School of Agriculture, at Glasnevin, in the neighborhood of Dublin, where the male teachers are lodged, and where they receive a course of instruction in agricultural science and practice.

The training department was at first intended for schoolmasters; but in 1840, through the munificent donation of

£1000, by Mrs. Drummond, for this special purpose, and an appropriation of a like amount by the Government, a suitable building was erected in connection with the Model School in Marlborough street, for the training of female teachers. In addition to the ordinary course of instruction in the theory and practice of teaching, schoolmistresses are instructed in plain needlework, in the art of cutting out and making up articles of female wearing apparel, in the arts of domestic economy, such as cottage cookery, washing, ironing, mangling, and other useful branches of household management.

The Commissioners have recently erected in Dublin subsidiary Model Schools, where temporary courses of instruction are given to teachers already connected with National Schools.

In connection with, and in extension of the plan of the central Training Establishment, a system of Primary Model Schools in each district into which the country is divided, is commenced. To several of these schools a residence for the teacher, and land for a Model Farm, are annexed. It is in contemplation to make these District Model Schools the residence of the inspector, and depots for a supply of school books, apparatus, and requisites for the schools of the district. Respecting these Model Schools and Training Department, the Board remark in 1848:

"Our training establishments continue in a prosperous state. We have trained, during the year, and supported at the public expense, 224 national teachers, of whom 137 were males and 87 were females. We also trained 14 teachers not connected with National Schools, and who maintained themselves during their attendance at the Model Schools. Of the 224 teachers of National Schools trained during the year, 9 were of the Established Church, 37 Presbyterians, 3 Dissenters of other denominations, and 175 Roman Catholics. The total number of male and female teachers trained, from the commencement of our proceedings to the 31st of December, 1847, is 2,044. We do not include in this number those teachers who are not connected with National Schools.

With reference to the training of teachers we have to observe, that the experience of each successive year strengthens our conviction of its importance. It is vain to expect that the National Schools, established in all parts of Ireland, will ever be very effectively conducted, or the art of communicating knowledge materially improved, until a sufficient number of well-paid masters and mistresses can be supplied, thoroughly qualified, by previous training, to undertake the office of teachers, and feeling a zealous interest in promoting the great objects of their profession.

We have observed, with satisfaction, a marked improvement in the appearance, manners, and attainments of every successive class of teachers, who come up to be trained in our Normal establishment. With reference to the two last classes, we have ascertained that 34 teachers in the last, and 73 in the present, had been originally educated *as pupils* in National Schools. It is from this description of persons, to whom the practice of instructing others has been familiar from their

childhood, that we may expect to procure the most intelligent and skillful teachers, to educate the rising generation of Ireland.

It is a gratifying fact, that the good feeling which has always prevailed amongst the teachers of different religious denominations residing together in our training establishment, has suffered no interruption whatever during the past year of extraordinary public excitement.

Whilst every attention has been paid to the improvement of the children in our Model Schools, in the various branches of their secular education, the paramount duty of giving to them, and the teachers in training, religious instruction, has not been neglected by those intrusted with that duty. Upon this subject we deem it expedient to republish the statement made in our Report of last year, which is as follows:—
 “The arrangements for the separate religious instruction of the children of all persuasions attending these schools, and also of the teachers in training, continue to be carried into effect every Tuesday, under the respective clergymen, with punctuality and satisfaction. Previously to the arrival of the clergymen, each of the teachers in training is employed in giving catechetical and other religious instruction to a small class of children belonging to his own communion. These teachers attend their respective places of worship on Sundays; and every facility is given, both before and after Divine service, as well as at other times, for their spiritual improvement, under the directions of their clergy.”

III. They have not only increased the number of ordinary elementary schools, but they have established and aided a number of special schools of different grades, pre-eminently calculated to benefit the people of Ireland.

1. *Evening Schools.* The experiment was commenced at Dublin, under the direct inspection of the Board, and was conducted to their satisfaction. They thus refer to the subject in their report for 1847:

“The average attendance of the Evening School on our premises in Marlborough street, Dublin, during the past year, was about 200, composed partly of boys who could not attend school during the day, and partly of adults.

The anxiety evinced by boys, and by young men from eighteen to twenty-five years of age, to participate in the advantages afforded by this school, confirms our opinion that such institutions, if well conducted, will be of incalculable benefit to the working classes; and that, if established in large towns, or in populous localities adjoining them, they will form an important step in the education of the artisan between the common National School and the Mechanics’ Institution. After the toils of the day, the humble laborer and the tradesman, will find in Evening Schools the means of literary and moral improvement, and a protection against temptations to which, at their age, this class of persons are peculiarly exposed.

We received during the year numerous applications for aid to Evening Schools, the majority of which we rejected, being of opinion that our grants for this purpose should as yet be confined to large towns, in which trade and manufactures are extensively carried on, and where alone we at present possess the means of inspection. We made grants to twelve Evening Schools in the course of the year. It is probable that the number of applications for assistance will gradually increase. Should this be the case, we shall take the necessary steps to ascertain that the Evening Schools are properly conducted, and that the system of education carried on in them, is adapted to the varied occupations

of the artisans, mechanics, and others, who are desirous of obtaining the special instruction which their several trades and avocations require."

2. *Workhouse Schools.* The children of families provided for in workhouses, under the Poor Law Commissioners in Ireland, are gathered into schools under the care of the Board. In 1847 there were 104 of these schools, for which the Board propose the following vigorous measures of improvement:

"1. That the minimum rate of salary to male teachers, in addition to apartments and rations, shall be £30 a year; and to female teachers £25, exclusive of any gratuity from the Commissioners of National Education.

2. That no teacher shall be required to undertake the instruction of more than from 80 to 100 children; and that assistant teachers be provided, at lower salaries, when the daily average attendance considerably exceeds 100.

3. That in female schools, when the number of pupils considerably exceeds 100, a work-mistress be engaged, in addition to the principal teacher, to instruct the children in the various branches of plain needlework, and in the art of cutting out, and making up articles of female wearing apparel.

4. That the whole time of the teachers shall be devoted to the literary, moral, and industrial education of the children, and to the superintendence of them, during the hours of recreation and manual labor.

5. That Evening Schools be opened for the instruction of the adult paupers, and of such of the pupils of the day schools, as it may be practicable and desirable to have in attendance for two hours each evening. The Evening Schools to be conducted by the teachers of the day schools.

6. That the number of children to be accommodated in each school-room be so regulated, as that a space of at least six square feet be allowed for each child.

7. That every Workhouse School, in connection with the Commissioners of National Education, be supplied with suitable furniture and apparatus, according to models to be furnished by them.

8. That each Workhouse School, on its coming into connection with the Commissioners of National Education, be gratuitously supplied with a complete outfit of books, maps, stationery, &c., and that a further supply be granted afterward, at stated periods.

9. That two of the local Guardians be requested to visit the schools weekly, and report once a month to the Board of Guardians. This duty might be rendered less onerous, if undertaken by the members of the Board in rotation.

10. That in order to provide industrial training for pauper-children, a sufficient quantity of land be annexed to each Workhouse, to be cultivated as farms and gardens by the pupils of the schools; and that, for this purpose, Agriculturists be appointed to the most deserving of whom the Commissioners of National Education will award gratuities not exceeding £15 each.

11. That it is advisable, under particular circumstances, to consolidate two or three Unions, and to establish a Central Agricultural School, to be attended by the children of each."

3. Industrial Schools. The Board have extended aid to a class of schools which gather in children who can not ordinarily be induced to attend the regular day schools, and who need special care and training. The results are shown in the following extracts from the Reports of the Inspectors appointed by the Board:

"Claddah Fishing School, County Galway.—The attendance has been, sometimes, over 500, and the average for six months has been nearly 400. I regret that the apparatus requisite for giving an extensive course of instruction on practice of navigation has not been provided, and that there are no funds available for this purpose.

Since the opening of the female schools, 36 girls have been employed in the industrial room at spinning and net-making; and in providing materials and making trifling donations to children, £66 1s. 6d. have been nearly expended. The schools are in a much better state than I expected them to be, the merit of which must be attributed to the praiseworthy assiduity and attention of the manager, and rev. gentlemen of the Claddah convent."

4. Agricultural Schools. In accordance with the wise policy which has characterized all the measures of the Board, of trying all new experiments under their own inspection, and of exhibiting a working plan, the Board first established a Model Farm and Agricultural School at Glasnevin, in connection with the Training Establishment in Dublin, and afterward attached an ordinary National School to the establishment at Glasnevin, to ascertain to what extent industrial training suited to the wants and circumstances of the locality, could be united with literary instruction. As to the results the Board remark:

"It has proved that literary instruction and practical instruction in gardening, together with some knowledge of agriculture, may be successfully communicated to boys in a National School by one master, provided he be zealous and skillful. No difficulty has been experienced in inducing a limited number of the advanced boys to work in the garden two hours each day, after the ordinary school business. The scholars composing the Industrial class are paid six-pence a week each for their labor; and the produce of the garden is valued to the Commissioners, at the current market prices, for the use of the teachers and domestics, in the male and female training establishments: an account is kept by the teachers of the receipts as well as of the expenses of cultivation. Our masters in training have thus an opportunity of seeing a model of what a small village school ought to be in a rural district, and how far it is practicable, under one and the same master, to unite literary and industrial education. The boys employed in cultivating the garden attend daily, together with the teachers in training, a course of lectures on the elementary principles of agriculture, as well as of gardening. The practical information they thus acquire, and the habits of industry to which they become accustomed, can not fail to be highly serviceable to them in after life. It will be a subject for future consideration, whether this arrangement for the regulation of the labor of the garden might not be so altered, as to place under each of the pupils a small allotment, which he shall be required to cultivate, being permitted to receive a portion of the profit derived from his industry.

We conceive that no greater boon could be conferred upon Ireland than the establishment of similar schools in every country parish. They would not only be conducive to the improvement of the laboring classes themselves, but would tend materially to remove the prejudices existing amongst many respectable farmers, against the mere literary

education of the peasantry. Schools of this description would prove, by the combination of intellectual with industrial training, that not only are the understandings of the young developed by this species of education, but their bodies formed and disciplined to habits of useful and skillful labor."

After training up teachers competent to conduct Agricultural Schools, and showing them a working model of such a school, and also of an ordinary school in which agriculture was introduced as a study and an exercise, the Board proceeded to establish Model Agricultural Schools, publish Agricultural Class Books, and promote the study of agriculture in all the schools under their care, in appropriate situations. In their Report for 1847 they remark:

"We had in operation on the 31st of December, 1847, seven Model Agricultural Schools; and we have made building grants of £200 each to ten others of this class, some of which are in progress. In addition to those schools, there are twelve other Agricultural Schools to which small portions of land are attached; and to the masters of these we pay an additional salary of £5 per annum for their agricultural services; and other emoluments are secured to them by the local managers. Since the commencement of the present year, several applications have been received for aid both to Model and ordinary Agricultural Schools; so that we hope to announce, in our next Report, the establishment of a greater number.

We have published an Agricultural Class Book for the use of the advanced pupils attending the National Schools, which it is intended shall be read by all the pupils capable of understanding its contents. The object of this little work is to explain, in as simple language as possible, the best mode of managing a small farm and kitchen garden. Appended to it are introductory exercises, in which the scholars should be examined by the teachers. In order to render the lessons attractive, they have been thrown into the form of a narrative, calculated to arrest the attention of young readers. This reading book is not, however, designed as an agricultural manual for our teachers. We propose to supply this want by the publication of a series of agricultural works, rising from the simplest elementary book, to scientific teaching of a high character, and comprehending various branches of practical knowledge, bearing upon the subject of agricultural instruction. We distributed last year, amongst our teachers, a variety of cheap and useful tracts, relating to the best modes of cultivating the soil, and providing against the dearth of food; and we are now engaged in circulating, amongst our masters, several other elementary treatises on husbandry, recently published under the direction of the Royal Agricultural Society, and containing much valuable information.

In a limited number of *large* National Schools, situated in rural districts, we intend to introduce agricultural instruction, subject to the following conditions:

If the manager of a National School of this description, or any respectable person of whom he approves, shall annex to it a farm of eight or ten acres, and erect the necessary farm buildings thereon, without requiring any grant from us toward building, repairs, the purchase of stock, or the payment of rent, we propose in such cases to pay the Agricultural teacher a salary not exceeding £30 per annum.

We shall leave the appointment of the teacher and the superintendence of the farm to the proprietor of the land, or to the manager of

the school, should he also be the owner of the land. All we shall require will be, that the teacher be competent, in the opinion of our Agricultural Inspector, to manage the farm according to the most improved system; and that he shall instruct daily, in the theory and practice of agriculture, a sufficient number of advanced boys, who shall be in attendance at the adjoining National School. Our Agricultural Inspector will be required to report half-yearly whether the farm has been conducted to his satisfaction, and whether the regulations which we shall prescribe for the agricultural instruction of the pupils have been strictly adhered to.

The plan we have now explained can not be effectually worked by our ordinary inspectors. It will be necessary, therefore, that our Agricultural Schools, including our Model Farm at Glasnevin, should be under the superintendence of a person, practically conversant with agricultural operations, with plans of farm buildings, and the best method of keeping farming accounts; and who shall be competent to examine and report on the system of agricultural instruction adopted in schools of this description. We have, accordingly, determined upon appointing an officer to discharge those important duties. With his assistance we shall in future be able to make full and satisfactory reports to Parliament of the agricultural branch of our system.

In order to supply the demand for persons qualified to conduct farms and Agricultural Schools, we have resolved upon increasing, from twelve to twenty-four, the number of agricultural pupils, who compose the free class, at our Model Farm, Glasnevin; also, upon increasing to the same extent the number of agricultural teachers at our training establishment there. We shall thus have a total of forty-eight pupils and teachers, who will be all under instruction at the same time.

Our agricultural pupils are selected from the best qualified of our pupils attending our several Agricultural Schools throughout Ireland; and our agricultural teachers who come up to be trained, are chosen from among the masters of ordinary National Schools. This arrangement is calculated to accelerate the diffusion of agricultural instruction throughout our schools, and, generally, amongst our teachers.

Though convinced that, by means of these and other arrangements, we may become instrumental in promoting the cause of Agricultural Education in Ireland, we feel bound to state that we can accomplish little, unless our efforts be cordially sustained by the co-operation of the landed proprietors of the country. The Agricultural Schools must, in almost all cases, be created by them, and conducted under their directions. It will be necessary for them to expend much money, and bestow constant care upon them. The salaries, training, and inspection, furnished by the state, are indispensable; but they will be unavailing if local expenditure and exertions do not supply the groundwork upon which the assistance of Government is to be brought into operation."

5. School Libraries. From the following extracts, it will be seen that the Board are about to adopt the educational policy of New York and Massachusetts in extending the means of self-education out of school hours, and beyond the period of school attendance.

"The want of School Libraries for the use of the children attending our schools has been long felt. To compile a series of instructive and entertaining works adapted to this purpose, would occupy a very considerable time, and require the assistance of many individuals well qualified for compiling books suited to the minds of children. Under these circumstances, we have adopted the necessary steps for the selec-

tion of a sufficient number from those already published. Care will be taken that they are unobjectionable in all respects, to the members of every religious denomination. We shall buy them from the publishers at the lowest cost, and sell them at reduced prices to such of the managers of our schools as may approve of their being lent to their pupils. We shall also frame regulations for managing the School Libraries when formed, which will insure a regular delivery and return of the books."

IV. The Board have aided in the erection and fitting up of more than 3000 school-houses in different parts of Ireland, by contributing an amount not more in any case than two-thirds of the sum actually expended. The expenditure in Ireland for school-houses, in connection with the Board, up to 1850, has been estimated at \$2,500,000. The Commissioners must be satisfied as to the site, size, furniture, material, and workmanlike manner of the work done, before the payment of any grant.

V. The Board have succeeded in publishing and introducing a valuable series of text books, maps and school requisites, prepared with great care, and furnished for a first supply, and at the end of every four years *gratuitously* to each school, and at other times *below cost*. Great pains have been taken to exclude from all books published or sanctioned by them, every thing of a sectarian or party character, the upper and the nether millstone between which Ireland has been for two centuries crushed. The publication of this "Irish National Series of School Books," has had the effect already to reduce the price of all school books in England and Scotland, and to lead to the revision of most of the standing text books, in order to compete with this new competitor in the market. In their Fourteenth Report (for 1847) the Board remark:

"We have the gratification to state that the demand for our school-books, in England and Scotland, is progressively increasing. Many of our colonies, too, have been supplied during the year with large quantities; and in some of them a system of public instruction for the poor, similar in its general character to that of the national system in Ireland, as being equally adapted to a population of a mixed character as to their religious persuasions, is likely to be established. We have sent books and requisites to Australia, British Guiana, Canada, New Brunswick, Newfoundland, Nova Scotia, Gibraltar, and Malta. A complete series of our National school-books was also sent to Lord Seaton, the Governor of Corfu; and it is not improbable that they will be translated, at no distant period, into the Greek language, for the use of children attending schools in the Ionian Islands."

VI. The Board have subjected their schools to a system of thorough, periodical and intelligent inspection, by which all abuses and deficiencies are detected, and at once corrected or supplied, and a stimulus of the most powerful character is brought to bear on all of the teachers in any way aided by the Commissioners.

Besides three head inspectors residing at Dublin, for local duties and special business abroad, there are thirty-four district inspectors, who devote their whole time to the services of the Board, under the following regulations:

"1. The commissioners do not take the control or regulation of any school, except their own model schools, directly into their own hands, but leave all schools aided by them under the authority of the local conductors. The inspectors, therefore, are not to give direct orders, as on the part of the Board, respecting any necessary regulations, but to point out such regulations to the conductors of the school, that *they* may give the requisite orders.

2. The commissioners require that every National School be inspected by the *inspector of the district*, at least three times in each year.

3. The district inspector, on each inspection, is to communicate with the patron or correspondent, for the purpose of affording information concerning the general state of the school, and pointing out such violations of rule, or defects, if any, as he may have observed; and he is to make such suggestions as he may deem necessary.

4. He is to examine the visitors' book, or daily report book, and to transmit to the commissioners copies of any observations made therein which he may consider to be of importance.

5. He is not to make any observation in the book except the date of his visit, the time occupied in the inspection of the school, showing the precise time at which it commenced and the precise time at which it terminated; and also the number of scholars present.

6. Upon ordinary occasions, he is not to give any intimation of his intended visit; but during the middle term of the year, from the 1st of May to the 31st of August, when the inspection is to be public, he is to make such previous arrangements with the local managers, as will facilitate the attendance of the parents of the children, and other persons interested in the welfare of the schools.

7. He is to report to the commissioners the result of each visit, and to use every means to obtain accurate information as to the discipline, management, and methods of instruction pursued in the school.

8. He is to examine all the classes in succession, in their different branches of study, so as to enable him to ascertain the degree and efficiency of the instruction imparted.

9. He is to examine the class rolls, register, and daily report book; and to report with accuracy what is the actual number of children receiving instruction at the school, and what is the daily average attendance.

10. He is to receive a monthly report from the teacher of each school, and also to make one quarterly himself to the commissioners, in addition to his ordinary report upon the school after each visit.

11. He is also to supply the commissioners with such local information as they may from time to time require from him, and to act as their agent in all matters in which they may employ him; but he is not invested with authority to decide upon any question affecting a National School, or the general business of the commissioners, without their direction.

12. When applications for aid are referred to the district inspector, he is to communicate with the applicant so as to insure an interview, and also with the clergymen of the different denominations in the neighborhood, with the view of ascertaining their sentiments on the

case, and whether they have any, and what, objections thereto. He is also to communicate personally, if necessary, with any other individuals in the neighborhood.

13. The district inspector is to avoid all discussions of a religious or political nature; he is to exhibit a courteous and conciliatory demeanor toward all persons with whom he is to communicate, and to pursue such a line of conduct as will tend to uphold the just influence and authority both of managers and teachers.

VII. They have, by their wise and successful measures, induced the British Parliament to increase their annual appropriation in aid of National Education in Ireland. The sum appropriated in 1831 was £4,328; in 1835, £35,000; in 1840, £50,000; and in 1847, £90,000. The whole sum expended by the Board in 1847 was £102,318. To the amount received from the Treasury was added the sum of £8,500, realized from the sale of books, published by the Board. The sum appropriated by the Board is made the condition and inducement of a still larger sum being raised by local and parental effort. The following account of the expenditures of the Board for 1847, will indicate the objects which they aimed to accomplish:

THE DISCHARGE.		£. s. d.	£. s. d.
NORMAL ESTABLISHMENT:			
Salaries and Wages,		861 0 0	
General Expenditure,		23 9 10	
MALE TRAINING DEPARTMENT, GLASNEVIN:			
Salaries and Wages,		198 2 4	
Maintenance and Travelling,		1,315 15 8	
General Expenditure,		313 16 8	
MALE TRAINING DEPARTMENT, GREAT GEORGE'S-STREET:			
Salaries and Wages,		119 7 8	
Maintenance and Travelling,		998 12 9	
General Expenditure,		948 7 5	
MALE TEMPORARY DEPARTMENT, 27, MARLBOROUGH-STREET, .		307 16 0	
FEMALE TRAINING DEPARTMENT:			
Salaries and Wages,		183 0 0	
Maintenance and Travelling,		1,130 0 8	
General Expenditure,		306 1 8	
MODEL SCHOOL DEPARTMENT,		852 19 10	
EVENING SCHOOL, MARLBOROUGH-STREET,		101 9 10	
MODEL FARM DEPARTMENT, including the Board and Lodging of Agricultural Pupils and Teachers, Rent, Permanent Improvements, Salaries, Wages, &c.,		921 19 8	
Purchase of Farm Stock and Agricultural Implements, from Mr. Skilling, in November,		916 2 7	
GLASNEVIN NATIONAL SCHOOL:—Completion of Building, Fitting-up, &c.,		744 18 9	
GLASNEVIN EVENING SCHOOL,		21 16 6	
			9,323 17 7
BUILDING, FITTING-UP, REPAIRING, &c., SCHOOL-ROUSES,		3,956 7 10	
Do. Do. AGRICULTURAL, INDUSTRIAL AND OTHER SCHOOLS,		260 8 9	
			4,355 16 7
SALARIES TO TEACHERS AND MONITORS,		—	50,300 6 1
DISTRICT MODEL SCHOOLS:—			
Purchase, Rent, toward Building, Furnishing, &c.,		520 0 0	
Salaries and Allowances to teachers,		838 13 0	
General Expenditure,			733 12 0
			9,323 1 7
INSPECTION,		—	
BOOK DEPARTMENT:—			
Her Majesty's Stationery Office, for one year ending 31st March, 1847, for Paper, Printing, Binding of National School Books, including Slates, Pencils, and other School Requisites, . . .		14,064 8 5	
For Books and Requisites purchased from Publishers, and sold to the National Schools at reduced prices, Salaries, &c., . . .		3,330 4 0	
			17,400 13 2
OFFICIAL ESTABLISHMENT IN MARLBOROUGH-STREET, . . .		—	4,561 3 0
REPAIRS AND WORKS AT MARLBOROUGH-STREET, including Purchase of ground in Rere, for New Male Training Establishment, Building and Fitting-up New Book Store,		1,100 0 0	
Sundry Repairs and Alterations in various Departments, . . .		1,500 0 0	
		1,412 4 2	4,012 4 2
MISCELLANEOUS:—			
Rates, Taxes, and Insurance,		301 11 6	
Coal, Candles, Gas, &c.,		425 9 0	
Postage,		350 5 0	
Stamp,		136 15 0	
Incidents, { Law Costs, £494 13 2		580 15 5	
{ Sundries, 165 2 3 }			1,943 15 11
Gratuities to Monitors, from Model School Fund,			194 2 8
JAMES CLARIDGE, Accountant.			102,318 14 5

VIII. The success which has attended the efforts of the Board even under the extraordinary and peculiarly difficult circumstances of Ireland, has had a powerful influence on the cause of educational improvement in England, and other parts of the British Empire.

Much has been done within five years past, and more is now doing in the Province of Upper Canada, by the Government, to establish a system of common schools than in

any one of the American States, not excepting even New York, or Massachusetts. The action of the enlightened and indefatigable superintendent of schools, the Rev. Egerton Ryerson, D. D., has been guided more by the experience of the National Board of Ireland than that of any other State.

The following notices of two Industrial Schools, aided by the Board, should have been inserted on page 280.

Ballymena Industrial School.—"This School was established for the purpose of feeding and employing, as well as educating, the children of the lowest and most destitute class.

Eighty children have been admitted up to the present time; the average for the last six months was 55, (27 males and 28 females;) the attendance at present, 52, (26 males and 26 females;) the average ages, from 9 to 12. It is intended to increase the number in actual attendance to 60.

The schools differ from others in providing food for the children, and in requiring *all* to work for a stated time daily. In summer the schools open at 7, and close at 5—four hours are given to lessons, &c., four to work, and two for meals and exercise; in winter they open at 8, and close at 4, and the time for meals is somewhat curtailed."

Belfast Industrial School.—"This Establishment is for girls exclusively. The number admitted is 95; the number present on the 8th of May, 81. Every child admitted into this school is taught, in addition to the usual literary branches, knitting and sewing—the kind and quality of the work varying according to the knowledge of the pupil. The industrial occupations are, therefore, principally knitting, sewing, making up plain clothing, and mending clothes. In addition to these branches of instruction, the elder girls are taken in turn to the kitchen, laundry, &c., where they are instructed in cooking, washing clothes, ironing, cleaning rooms, &c. The time devoted to the literary branches is from 8 o'clock, P. M., to 6 o'clock, P. M., on each week day. The hours from 10 o'clock, A. M., to 2 o'clock, P. M., are for industrial branches. The 'classes of children that are eligible' for admission into the institution are:—

1. Orphans provided with shelter, for the night only, at the house of some friend.
2. Children of destitute widows.
3. Neglected children.
4. Special cases of poverty, from sickness or other causes.

Some of the results are:—that the orphan obliged to beg for food, though provided with shelter for the night by a friend, has been saved from the vice and misery entailed on the young mendicant.

The child of the destitute widow, obliged to work for a stranger for her support, has been provided a safe asylum during her mother's absence.

The child neglected by a drunken father or mother, has met with a comfortable home during the day.

The honest man or woman who has been stricken by sickness, unable to support his family, has had them carefully tended.

The Committee of this valuable Institution have published their First Annual Report, which enters into more minute details respecting the food given to the children, and the general domestic arrangements.

Besides the Industrial School, there is, under the management of the ladies' committee, an Infant School, of which the arrangements are entirely different. The children receive no food in the establishment, and each pupil, generally, pays a penny a week for tuition."

TRAINING DEPARTMENT AND MODEL SCHOOLS

OF THE

COMMISSIONERS OF NATIONAL EDUCATION FOR IRELAND.

THE Commissioners for National Education in Ireland, provided in 1839, in Marlborough street, Dublin, a Normal Establishment for training teachers, and educating persons who are intended to undertake the charge of schools.

The establishment consists of spacious accommodations for class and lecture-rooms for the Normal pupils, school-rooms for three model schools in Marlborough street for the instruction of 800 pupils, and a boarding-house and model farm at Glasnevin, in the neighborhood of Dublin.

The following extracts from the Regulations of the Board regarding the appointment and classification of teachers, the course of instruction, &c., will give a good idea of the establishment, and at the same time suggest many useful hints to the friends of educational improvement at home.

ADMISSION OF PUPILS INTO THE MODEL SCHOOLS.

Parents are requested to observe the following rules:

1. Parents wishing their children to be admitted into these schools must apply to the head teacher of the respective schools, on any morning of the week, except Monday, from half-past nine till ten o'clock. The names, residences, &c. of the children will then be registered in a book kept for the purpose, and as vacancies occur, they will be sent for in the strict order of their respective applications; *except in the case of pupils who have been dismissed for irregularity of attendance, who are not to be received again till after all the other applicants shall have been admitted.*

2. The doors are closed every morning precisely at ten o'clock, and the children are dismissed at three, except on Saturdays, when the schools close at twelve o'clock.

An opportunity for separate religious instruction is afforded every Tuesday, from ten till half-past twelve o'clock.

4. If a child be absent on any day, he must bring a ticket to school, as a token that the absence was unavoidable, and by the consent of the parents. Three *Absence* tickets will be given to the parents on application to the heads of the respective schools.

5. If any child be frequently absent, or absent five days successively, and the cause be not made known to the teachers before the expiration of the five days, such child will be discharged from the school. If the parents wish the child to be re-admitted, they must get the name entered in the application book as at first; *and wait till after all the children who have applied for the first time shall have been admitted.*

6. The payment is a penny per week, to be paid the first day in each week the child attends; and should any child be unavoidably absent, the penny must nevertheless be paid weekly so long as the parent wishes the name of the child to remain on the roll.

GENERAL LESSONS TO BE INCULCATED IN THE MODEL SCHOOLS AND TRAINING DEPARTMENT, AND ALL SCHOOLS, OF THE BOARD.

Christians should endeavor, as the Apostle Paul commands them, to "live peaceably with all men," (Rom. ch. xii. v. 18,) even with those of a different religious persuasion.

Our Savior, Christ, commanded his disciples to "love one another;" he taught them to love even their enemies, to bless those that cursed them, and to pray for those who persecuted them. He himself prayed for his murderers.

Many men hold erroneous doctrines, but we ought not to hate or persecute them. We ought to seek for the truth, and to hold fast what we are convinced is the truth; but not to treat harshly those who are in error. Jesus Christ did not intend his religion to be forced on men by violent means. He would not allow his disciples to fight for him.

If any person treats us unkindly, we must not do the same to them; for Christ and his apostles have taught us not to return evil for evil. If we would obey Christ, we must do to others, not as they do to us, but as we should wish them to do to us.

Quarrelling with our neighbors, and abusing them, is not the way to convince them that we are in the right, and they in the wrong. It is more likely to convince them that we have not a Christian spirit.

We ought to show ourselves followers of Christ, "who when he was reviled, reviled not again," (1 Pet. ch. ii. v. 23,) by behaving gently and kindly to every one.

TEN PRACTICAL RULES FOR THE TEACHERS OF NATIONAL SCHOOLS.

I. To keep at least one copy of the GENERAL LESSON, or a Lesson of similar import, suspended conspicuously in the school-room, and to inculcate the principles contained in it on the minds of their pupils.

II. To exclude from the school, except at the hours set apart for religious instruction, all catechisms and books inculcating peculiar religious opinions.

III. To avoid fairs, markets, and meetings—but above all, POLITICAL meetings, of every kind; and to do nothing either in or out of school which might have a tendency to confine it to any one denomination of children.

IV. To keep the register, report book, and class lists, accurately and neatly, and according to the precise forms prescribed by the Board.

V. To classify the children according to the national school books; to study those books themselves; and to teach according to the improved methods, as pointed out in their several prefaces.

VI. To observe themselves, and to impress upon the minds of their pupils, the great rule of regularity and order—A TIME AND A PLACE FOR EVERY THING, AND EVERY THING IN ITS PROPER TIME AND PLACE.

VII. To promote, both by precept and example, CLEANLINESS, NEATNESS, and DECENCY. To effect this, the teachers should set an example of cleanliness and neatness in their own persons, and in the state and general appearance of their schools. They should also satisfy themselves, by personal inspection every morning, that the children have had their hands and faces washed, their hair combed, and clothes cleaned, and, when necessary, mended. The school apartments, too, should be swept and dusted every evening; and white-washed at least once a year.

VIII. To pay the strictest attention to the morals and general conduct of their pupils; and to omit no opportunity of inculcating the

principles of **TRUTH** and **HONESTY**; the duties of respect to superiors, and obedience to all persons placed in authority over them.

IX. To evince a regard for the improvement and general welfare of their pupils; to treat them with kindness combined with firmness; and to aim at governing them by their affections and reason, rather than by harshness and severity.

X. To cultivate kindly and affectionate feelings among their pupils; to discountenance quarreling, cruelty to animals, and every approach to vice.

ADMISSION TO TRAINING DEPARTMENT.

1. The appointment of teachers rests with the Local Patrons and Committees of Schools. But the Commissioners are to be satisfied of the fitness of each, both as to character and general qualification. He should be a person of Christian sentiment, of calm temper, and discretion; he should be imbued with a spirit of peace, of obedience to the law, and of loyalty to his sovereign; he should not only possess the art of communicating knowledge, but be capable of moulding the mind of youth, and of giving to the power which education confers a useful direction. These are the qualities for which patrons of schools, when making choice of teachers, should anxiously look. They are those which the Commissioners are anxious to find, to encourage, and to reward.

2. The Commissioners have provided a Normal Establishment in Marlborough street, Dublin, for training teachers and educating persons who are intended to undertake the charge of schools; and they do not sanction the appointment of a teacher to any school, unless he shall have been previously trained at the Normal Establishment; or shall have been pronounced duly qualified by the Superintendent of the district in which the school is situated.

3. Teachers selected by the Commissioners for admission to the Normal Establishment must produce a certificate of good character from the officiating clergyman of the communion to which they belong. They are to be boarded and lodged at an establishment provided by the Board for the purpose at Glasnevin, in the immediate neighborhood of Dublin, to which an agricultural department is attached. They are to receive religious instructions from their respective pastors, who attend on Thursdays at the Normal Establishment; and on Sundays they are required to attend their respective places of worship; and a vigilant superintendence is at all times exercised over their moral conduct.

4. They are to attend upon five days in the week at the training and model schools, where lectures are delivered on different branches of knowledge, and where they are practised in the art of teaching. They are to receive instruction at Glasnevin, particularly in agriculture, daily, and they attend on Saturdays at the farm, which is conducted under the direction of the Commissioners, and where they see theory reduced to practice. They undergo a final examination at the close of their course, and each will then receive a certificate according to his deserts. The course of training at present occupies a period of four months and a half, and for a considerable time previous to their being summoned, they are required to prepare themselves for the course.

5. Teachers of schools unconnected with the National Board, if properly recommended, are also admitted to attend the Normal Establishment, as day pupils without any charge for tuition; but such persons maintain themselves at their own expense.

DAILY OCCUPATION IN THE TRAINING DEPARTMENT.

The Lectures of the PROFESSORS commence in the first week of February and August in each year, and continue for between four and five months.

DAILY OCCUPATION OF THE TEACHERS' TIME AND SUBJECTS TAUGHT.

Mondays, Wednesdays and Fridays.

- 10 to 11 Mr. SULLIVAN—Principles of Teaching; Systems of Popular Education and Lectures on School-keeping.
 11 to 12 Mr. M'GAULEY—Arithmetic, Elements of Algebra, Geometry and Mechanics.
 12 to 12½ HULLAH's System of Singing, under Mr. GASKIN, in the Gallery.
 12½ to 1 Relaxation in Play-ground, under Mr. RINTOUL.
 1 to 1½ Mr. SULLIVAN—Recapitulation and Examination.
 1½ to 2 Mr. M'GAULEY—Steam Engine, Elements of Chemistry, and subjects connected with them.
 2 to 3 Practice of Teaching in Model School under Mr. RINTOUL, Mr. KEENAN, and superintendence of the Professors.*
 3 to 4 Lecture on Agriculture from Mr. DONAGHY.

Tuesdays.

- 10 to 11 HULLAH's System of Singing under Mr. GASKIN, in the Gallery.
 11 to 12½ Religious Instruction, under their respective Clergymen.
 12½ to 1 Relaxation in Play-ground, under Mr. RINTOUL.
 1 to 2 Mr. SULLIVAN—Books of the Board, Grammar, Easy Lessons on Reasoning, and Elements of Political Economy; taking Archbishop Whateley's "Easy Lessons on Money Matters" as the basis; and touching only on those topics which are *plain, practical, and corrective of popular prejudices*.
 2 to 3 Mr. M'GAULEY—Same as early Lecture on Mondays.
 3 to 4 Lecture on Agriculture from Mr. DONAGHY.

Thursdays.

- 10 to 11 Mr. SULLIVAN—Geography, and Elements of Astronomy.
 11 to 12 Mr. M'GAULEY—Same subjects as early Lecture on preceding days.
 12 to 12½ HULLAH's System of Singing, under Mr. GASKIN.
 12½ to 1 Relaxation in Play-ground, under Mr. RINTOUL.
 1 to 2 Mr. RINTOUL—Preparation for Teaching in the Model School.
 2 to 3 Practice of Teaching in Model School, under Mr. RINTOUL, Mr. KEENAN, and superintendence of the Professors.*
 3 to 4 Lecture on Agriculture from Mr. DONAGHY.

Saturdays.

- 10 to 12 Mr. DONAGHY—At the farm for practical instruction in Agriculture.
 12 to 2 Mr. GILSON—Surveying.
 2 to 3 Mr. CAMPBELL—Horticulture.

SPECIAL CLASS.

*** The Junior Division attend with the General or Ordinary Class, as above.

The Senior Division, or those who have attended two courses of Lectures, are employed in the Model School, under Mr. KEENAN, except at the periods in which the General Class learn the practice of Teaching under Mr. RINTOUL. At these periods the Special Class receive extra and special instruction from one of the Professors. For the present, Mr. M'GAULEY will take them on *Thursdays*, at the hour in which the men will be in the Model Schools for the practice of Teaching; and also, from 2 till half-past 2 o'clock on *Mondays, Wednesdays, and Fridays*: Mr. RINTOUL will also give them special instruction on *Tuesdays*, from 10 till 11 o'clock; and Mr. SULLIVAN will mark out a course of reading for them, and examine them from half-past nine to 10 o'clock on *Tuesdays*, on the books recommended; he will also give them exercises to write on the subject of Education and School-keeping.

FEMALE CLASS OF TEACHERS IN TRAINING.

Mondays, Wednesdays, Thursdays and Fridays.

- 9½ to 10½ Mr. RINTOUL—Writing, Arithmetic, Elocution, and Writing and Spelling, by Dictation.
 11 to 12 Mr. SULLIVAN—Geography, Grammar, Principles of Teaching, and Lectures on School-keeping.†
 12 to 12½ Relaxation in Play-ground.
 12½ to 3 Female Model and Infant Schools.
 3 to 4 Miss BYRNE—For Singing.

* During these hours a portion of the teachers in rotation attend the Infant Model School under Mr. Young.

* In order that the teachers in training may see the Model School in all its phases, we change the hours of our Lectures every Thursday, so as to enable them to attend the first Thursday in the course from 10 to 11 o'clock, the second from 11 to 12, and so on.

† Except from 11 till 12 o'clock on Thursdays, which they spend in the Female Model School.

Tuesdays.

9½ to 10½	Mr. RINTOUL—Same subjects as on Mondays.
10 to 12½	Separate Religious Instruction.
12½ to 1	Relaxation in Play-ground.
1 to 2	Mr. M'GAULEY—Arithmetic.
2 to 3	Mr. RINTOUL—Practice of Teaching.
3 to 4	Miss BYRNE—For Singing.

Saturdays.

10 to 12	Female Model School.
12 to 12½	Miss BYRNE—For Singing.

CLASSIFICATION AND SALARIES OF TEACHERS.

Teachers of national schools are divided into three classes, to which the following salaries are attached:

First Class. First Division: males, £30; females, £24. Second Division: males, £25; females, £20. Third Division: males, £22; females £18 per annum.

Second Class. First Division: males, £20; females, £15. Second Division: males, £18; females, £14 per annum.

Third Class. First Division: males, £16; females, £13. Second Division: males, £14; females, £12 per annum.

Probationary Teachers. Males, £10; females, £9 per annum.

Assistant Teachers. Males, £10; females, £9 per annum.

Mistresses to teach Needle Work. £6 per annum.

Masters of agricultural model schools, with farms of eight or ten acres annexed, who are competent to conduct both the literary and agricultural departments, are to receive £10 per annum, in addition to the salary of the class in which they may be placed.

Masters of national schools, with a small portion of land annexed, consisting of from two to three acres, for the purpose of affording agricultural instruction, will receive £5 per annum, in addition to the salary of their class, provided they are competent to conduct both the literary and agricultural departments, and that the commissioners shall have previously approved of agriculture being taught in the school.

The commissioners will not grant salary to an assistant teacher, or to a teacher of needlework, unless they are satisfied that the appointment is necessary; and such teachers, even though they may be classed, will not be paid any higher rate of salary than the amount awarded to them as assistant teachers, or teachers of needlework, until promoted to the rank of principal teacher, with the sanction of the commissioners.

The commissioners have determined upon a course of study for each class, in which the teachers are to be examined as a test of their fitness for promotion; but their general conduct, the condition of their respective schools, their method of conducting them, and the daily average attendance of pupils, will also be taken into consideration.

Every national teacher will be furnished with a copy of the program of the course of study above referred to.

The commissioners require that a further income to the teachers be secured, either by local subscriptions or school fees. This rule will be strictly enforced.

SALARIES PAID TO MONITORS.

Males and Females.—For the first year, £4; for the second year, £5; for the third year, £6, for the fourth year, £7.

For the present the number of paid monitors is limited to four males and two females in each district, selected from among the best pupils in the national schools, and appointed upon the recommendation of the district inspectors.

When the district model schools are established, candidates for the office of paid monitor must undergo a public examination by the inspectors, in a prescribed course, to be held in those schools.

GENERAL CONDITIONS FOR PROMOTIONS.

All newly appointed teachers, who have not previously conducted national schools, are considered as *Probationers*, and must remain as such for at least *one year*, at the expiration of which time, they will be eligible for classification, and may be promoted, even before being trained, to any class *except the first*: if promoted, they will receive the *full amount of salary to which they may become entitled, from the commencement of the second year of their service under the Board.*

All teachers must remain at least one year in a lower division of any class, before they are eligible for promotion to a higher division of the same; and they must remain two years in a lower class before they are eligible for promotion to a higher class.

This regulation does not apply to probationary teachers, nor to teachers who may be promoted on the recommendation of the professors at the termination of the course of training.

None but teachers trained at the Normal School of the commissioners are eligible for promotion to *any division of the first class*, and only upon the recommendation of the professors, or of a board of inspectors.

Examinations are to be held, at specified times, by the inspectors, with the view of promoting meritorious teachers, or of depressing others who may have conducted themselves improperly, or in whose schools the attendance has considerably decreased.

No teacher will be admitted to examination with a view to promotion, on whose school a decidedly unfavorable report has been made by the district inspector within the previous year.

Teachers will not be eligible for promotion unless, in addition to satisfactory answering in the course prescribed for the class to which they aspire, it appears from the reports of their respective district inspectors that their schools are properly organized and well conducted; that adequate exertions have been made by them to keep up a sufficient average attendance; that their junior classes are carefully taught, and that a fair proportion of the pupils of the higher classes, besides being proficient in the ordinary branches of reading, spelling and writing, are possessed of a respectable amount of knowledge in, at least, grammar, geography, and arithmetic. In female schools it will be further requisite that instruction in plain needlework, including sewing, knitting, and cutting-out, be given to all girls capable of receiving it, and that they exhibit a due proficiency in this department.

It must also appear from the reports of their inspectors, that their school accounts have been regularly and correctly kept, that their schools and school premises have been preserved with neatness and order, and that cleanliness in person and habits has been enforced on the children attending them.

None can be appointed as assistant teachers whose qualifications are not equal to those required of probationers.

Satisfactory certificates of character and conduct will be required of all candidates.

SCALE OF PREMIUMS TO THE MASTERS AND MISTRESSES OF NATIONAL SCHOOLS.

The sum of £10 to be allocated to each of the school districts, to be divided into six premiums—one of £3; one of £2; two of £1 10s each, £3; two of £1 each, £2.—£10.

These premiums are to be awarded annually on the recommendation of the district inspector, and paid at the end of the year to the masters and mistresses who are most distinguished by the order, neatness, and cleanliness observable in themselves, their pupils, and in the school-houses.

No distinction to be made between vested and non-vested schools.

No teacher eligible for these premiums for more than two years in succession.

These premiums will be awarded without reference to the class in which the teachers may be ranked; but none will be deemed eligible to receive such premiums against whom there may be any well-founded charge of neglect in the performance of their duties, of impropriety in their conduct, or whose schools are not conducted in a satisfactory manner.

MODEL FARM AND AGRICULTURAL SCHOOL AT GLASNEVIN.

The following notice of the Model Farm at Glasnevin, where the Normal pupils are required to take practical lessons in agriculture, is taken from Colman's *"European Agriculture and Rural Economy."*

"It is considered (by the Commissioners of National Education) and with good reason, that the great want, among the people, is a want of knowledge in applying and using the means of subsistence within their reach; that there is no indisposition on their part to labor; that there is as yet an ample extent of uncultivated land capable of being redeemed and rendered productive; and that a principal source of the wretchedness, and want, and starvation, which prevail in some parts of this country, often to a fearful extent, is attributable to the gross ignorance of the laboring classes of the best modes of agriculture and of rural economy. With this conviction upon their minds, the commissioners have determined to connect with all their rural schools a course of teaching in scientific and practical agriculture, communicating a knowledge of the simple elements of agricultural chemistry; of the best modes and operations of husbandry which have been adopted in any country; of the nature, and character, and uses, of the vegetables and plants necessary or useful to man or beast; of the improved kinds of live stock, and of the construction and use of the most improved and most approved farming implements and machinery. With these views, it is their intention to train their schoolmasters, and to send out such men as are apt and qualified to teach these most useful branches. For this purpose the government have established this model farm, which was begun in 1838, and which has already, in a greater or less measure, qualified and sent out seven hundred teachers. To my mind it seems destined to confer the most important benefits upon Ireland, and I may add upon the world; for so it happens under the benignant arrangements of the Divine Providence, the benefits of every good measure or effort for the improvement of mankind proceed, by a sort of reduplication, to an unlimited extent; these teachers shall instruct their pupils, and these pupils become in their turn the teachers of others; and the good seed, thus sown and widely scattered, go on yielding its constantly-increasing products, to an extent which no human imagination can measure. Three thousand schoolmasters are at this moment demanded for Ireland, and the government are determined to supply them. Happy is it for a country, and honorable to human nature, when, instead of schemes of avarice, and dreams of ambition, and visions of conquest, at the dreadful expense of the comfort, and liberty, and lives, of the powerless and unprotected, the attention of those who hold the destinies of

their fellow-beings in their hands is turned to their improvement, their elevation, their comfort, and their substantial welfare.

The Model Farm and Agricultural School is at a place called Glasnevin, about three miles from Dublin, on a good soil. The situation is elevated and salubrious, embracing a wide extent of prospect of sea and land, of plain and mountain, of city and country, combining the busy haunts of men, and the highest improvements of art and science, with what is most picturesque and charming in rural scenery, presenting itself in its bold mountains and deep glens, in its beautiful plantations, its cultivated fields, and its wide and glittering expanse of ocean. The scenery in the neighborhood of Dublin, with its fertile valleys, and the mountains of Wicklow, of singularly grand and beautiful formation, bounding the prospect for a considerable extent, is among the richest which the eye can take in; and at the going down of the sun in a fine summer evening, when the long ridge of the mountains seemed bordered with a fringe of golden fire, it carried my imagination back, with an emotion which those only who feel it can understand, to the most beautiful and picturesque parts of Vermont, in the neighborhood of Lake Champlain. I have a strong conviction of the powerful and beneficial influence of fine natural scenery, where there is a due measure of the endowment of ideality, upon the intellectual and moral character; and I would, if possible, surround a place of education with those objects in nature best suited to elevate and enlarge the mind, and stir the soul of man from its lowest depths. It is at the shrine of nature, in the temple pillared by the lofty mountains, and whose glowing arches are resplendent with inextinguishable fires, that the human hearts is most profoundly impressed with the unutterable grandeur of the great object of worship. It is in fields radiant with their golden harvests, and every where offering, in their rich fruits and products, an unstinted compensation to human toil, and the most liberal provisions for human subsistence and comfort, and in pastures and groves animated with expressive tokens of enjoyment, and vocal with the grateful hymns of ecstasy, among the animal creation, that man gathers up those evidences of the faithful, unceasing, and unbounded goodness of the Divine Providence, which most deeply touch, and often overwhelm the heart. The Model Farm and School, at Glasnevin, has connected with it fifty-two English acres of land, the whole of which, with the exception of an acre occupied by the farm buildings, is under cultivation, and a perfect system of rotation of crops. The master of the school pays for this land a rent of five pounds per acre, and taxes and expenses carry the rent to eight pounds per acre. Twelve poor boys, or lads, live constantly with him, for whose education and board, besides their labor, he receives eight shillings sterling per week. They work, as well as I could understand, about six hours a day, and devote the rest of the time to study, or learning. The course of studies is not extensive, but embraces the most common and useful branches of education, such as arithmetic, geography, natural philosophy, and agriculture, in all its scientific and practical details. They have an agricultural examination, or lecture, every day. I had the gratification of listening to an examination of fourteen of these young men, brought out of the field from their labor; and cheerfully admit that it was eminently successful, and in the highest degree creditable both to master and pupil. Besides these young men, who live on the farm, the young men in Dublin, at the Normal School, who are preparing themselves for teachers of the national schools, are required to attend at the farm and assist in its labors a portion of the time, that they may become thoroughly acquainted with scientific and practical agriculture in all its branches, and be able to teach it; the government being determined that it shall form an indispensable part of the school in-

struction throughout the island. The great objects, then, of the establishment, are to qualify these young men for teachers by a thorough and practical education in the science, so far as it has reached that character, and in the most improved methods and operations of agriculture. Besides this, it is intended to furnish an opportunity to the sons of men of wealth, who may be placed here as pupils, to acquire a practical knowledge of, and a familiar insight into, all the details of farming. This must prove of the highest importance to them in the management of their own estates."

LIST OF LECTURES AT GLASNEVIN.

1. The rudiments of agricultural chemistry, geology, mineralogy, botany, and vegetable physiology, so far as they have a practical application to agriculture.
2. The nature and improvement of soils.
3. The nature, properties, and application of the several manures.
4. The effects of heat, light, and water on soils, manures, animal and vegetable life.
5. The nature, situation, and properties of farms in general.
6. The proper division of farms, with the crops suitable, according to soil and situation.
7. The situation and construction of farm buildings.
8. Rotations of crops, fencing and draining, according to the most approved principles.
9. The scientific principles of ploughing, and the general construction and use of farm implements.
10. The cultivation of green and grain crops, proper quantity of seeds, and best mode of culture.
11. Haymaking and harvesting.
12. Animal physiology and veterinary practice, and general management of horses.
13. Cattle, their several breeds, management, diseases, and modes of cure; also of sheep and swine.
14. Horse-feeding and fattening of cattle, with the improved modes of dairy management.
15. Practical gardening, under the direction of Mr. Campbell.

The results of this course of training with the teachers, are best seen in the following notice of the National School, at Larne,—an ordinary school in which agricultural chemistry and practical agriculture are provided for in the course of study.

"This is not, properly speaking, an agricultural school, but a national school, where the common branches of education are taught; and there is connected with it a department or class of agricultural study, and a small piece of land, which the boys cultivate, and on which, in the way of experiment, the principles of agriculture, and its general practice, are, within a very limited extent, illustrated and tested. The examination was eminently successful, and creditable alike to the teacher and the pupils. It was from this establishment that a detachment of five pupils was sent for examination to the great meeting of the Agricultural Society of Scotland the last autumn, where their attainments created a great sensation, and produced an impression, on the subject of the importance of agricultural education, which is likely to lead to the adoption of some universal system on the subject.

I shall transcribe the account given of the occasion: 'Five boys from the school at Larne were introduced to the meeting; headed by their teacher. They seemed to belong to the better class of peasantry, being clad in homely garbs; and they appeared to be from twelve to fifteen years of age. They were examined, in the first instance, by the inspector of schools, in grammar, geography, and arithmetic; and scarcely a single question did they fail to answer correctly. They were then examined, by an agricultural professor, in the scientific branches, and by two practical farmers in the practical departments of agriculture. Their acquaintance with these was alike delightful and astonishing. They detailed the chemical constitution of the soil and the effect of manures, the land best fitted for green crops, the different kinds of grain, the dairy, and the system of rotation of crops. Many of these answers required considerable exercise of reflection; and as previous concert between themselves and the gentlemen who examined them was out of the question, their acquirements seemed to take the meeting by surprise; at the same time they afforded it the utmost satisfaction, as evincing how much could be done by a proper system of training.'

I confess the establishment at Larne afforded me, in this respect, very high gratification. The agricultural studies are not made compulsory, but voluntary; and one hour per day is devoted to agricultural labor. The Board of Education in Ireland have now under their control three thousand teachers; and it is proposed, wherever it may be deemed useful, to make agriculture a standard branch of common school education. They already have seven agricultural training establishments; and it is in contemplation to have twenty-five, with which it is proposed shall be connected small model farms, so that every where, besides furnishing this most valuable instruction to the pupils of the schools, the farmers in the vicinity may be excited and instructed to improve their cultivation. Thus diffusive is the nature of all beneficence. A good deed, like a stone thrown into the water, is sure to agitate the whole mass. Its strongest effects will be felt where the blow is given; but the concentric circles are seen extending themselves on every side, and reach much farther than the eye can follow them. In the moral as well as physical world, the condition of mutual attraction and dependence is universal and indissoluble. We have reason to hope that no good seed is ever sown in vain, but will sooner or later germinate and yield its proper fruits.

These establishments do certainly the highest honor and credit to the intelligence and philanthropy of Ireland, and their beneficent effects must presently be seen in alleviating the indescribable amount of wretchedness under which this beautiful country and fine-spirited people have been so long crushed to the earth—a wretchedness which, to be understood, must be seen."

ENGLAND.

England is well supplied with institutions for secondary and superior education, and for the promotion of science, literature and the arts. The ancient endowments of grammar schools, colleges and universities, exceed in amount those of any other country, although the institutions are isolated, independent of popular control, and not subjected to that publicity which regular governmental visitation would secure. But there is a dense mass of popular ignorance upon which these institutions shed no light, except to make the darkness more visible by contrast. The breaking up of the old ecclesiastical foundations, and diversions of funds set apart by the piety of the Catholic church in part for charitable and educational purposes among the poor, to mere secular and private uses, by Henry VIII. and his predecessors, was followed by a rapid development of unrelieved pauperism and ignorance. For the support of the poor the State undertook to make provision by a system of rates which, combined with the utter neglect of elementary institutions having a sound religious basis and spirit, that great preventive of pauperism, has filled England with the most brutal and ignorant populace in Europe. The charitable bequests of individuals, destined to free elementary education, owing to their insufficient extent, defective character, and constant abuse, for which tardy and expensive appeals to the Court of Chancery afford no relief, scarcely benefitted the laboring classes of England and Wales, until the attention of benevolent and patriotic men was awakened to this subject by a missionary spirit towards the close of the last century.

The Sunday Schools were the first silent but powerful engine employed to break into the matted sward of ages of ignorance and degradation, and yet these date their establishment in England only from the labors of Robert Raikes and Rev. Mr. Stock, at Gloucester, in 1781. The Society for the support and management of Sunday Schools throughout the British Dominions, was instituted 1785; and the Sunday School Union only in 1803.

The day schooling of the same classes is of yet more recent origin; for it cannot date earlier than 1798, when Dr.

Bell published his "Experiment on Education," made at the Male Asylum at Madras, and Joseph Lancaster began practically to develop the same principle in the very schools, which are now in successful operation in the Borough Road, London. Nor was it until 1808 that the British School Society was founded on its present basis, nor until 1811, that the National Society was organized.

The British and Foreign School Society regard exertion for the Christian Education of the children of the poor to be not merely a denominational, but a social duty of christian citizens, in which the members of different churches are morally bound to corporate to the extent that corporation promises to be more efficient than separate action. The introduction of the Bible without note or comment in the authorized English version, to the exclusion of the formularies of any particular church, has been from the first a fundamental rule in all the schools of this Society.

The National Society, has from the beginning, recognized in its Schools, no religious instruction which dispensed with the catechism of the Established Church, to which they have always been an appendage under the immediate control of the clergy.

The establishment of Infant Schools, in 1818, was the next great step in the progress of popular education in England, and the organization of the "Home and Colonial Infant School Society" in 1836 has given great extension to the system of organization, discipline, and modes of instruction adapted to very young children.

The steps taken to improve the training of pauper children (50,000) in schools connected with the various work-houses of England, and particularly in converting these schools into industrial institutions, and the establishment of similar institutions by Lady Byron and other benevolent individuals, for the reformation of juvenile criminals, has led to many improvements both in the quality and quantity of elementary education in schools designed for other classes in the community.

The opening of Evening Schools and Ragged Schools in Aberdeen, London, and other large cities and manufacturing villages of England and Scotland for neglected, vagrant and vicious children, in 1841, mark a new era in popular education in England.

But the most important event in the history of Education in England was the appropriation by Parliament of the sum of £20,000 in 1831, in aid of the British and Foreign School Society.

In 1839, the Government undertook the administration of this grant through the Committee of Council. It was increased annually in amount,—voluntary efforts for the extension of education to meet the public grants being greatly increased by this offer of assistance,—but it continued to be limited to the original object of the building of schools, until the year 1846. Under the authority of a minute of Council of that date, it was then applied to various other objects.*

What—and how extensive—these measures of Government for the advancement of education really are, is not, we believe, generally known; we have therefore collected the following particulars in respect to them from the volume of Minutes for the years 1848-9-50, which is now before us. They appear to be framed with a due regard to the rights of conscience and the diversities of religious opinion; and, with a wise and statesmanlike precaution on the part of the Government, to avail itself of local sympathies, and to stimulate voluntary contributions.

1. Aid is offered by these minutes towards the erection of school buildings; and since the year 1839 Government has contributed under this head an aggregate sum of £470,854, towards the erection of 3782 schoolhouses, drawing out, thereby, voluntary contributions to, probably, four times that amount, and affording space for the instruction of 709,000 more children than could before be taught. These grants have been distributed as follows:—

	Amount of Grant.	Number of Schools Aided.	Number of Children for whom Accommodation is Provided.
England	£399,368	3255	622,823
Scotland	41,563	302	47,814
Wales	27,418	198	33,198
The Islands	2,505	27	5,165

Eighty-two per cent. of the whole amount granted under this head has been paid to Church-of-England schools.

2. Aid is offered toward the erection of normal schools for the training of teachers or for the improvement of the buildings of such schools; and the total amount thus granted in aid of eighteen normal schools, is £66,450; of which £35,950 is to the Church of England; £12,000 to the British and Foreign School Society and the Wesleyan body; and the rest to the Scotch Church

3. Aid is offered towards the *maintenance* of such students in these normal schools, as shall appear, on examination, to possess the qualities and attainments likely to make them good teachers, in sums varying from £20 to £30 annually for each student. The total sums so contributed to thirteen training schools were, in the year 1847, £1705; in 1848, £2138; in 1849, £2373.

4. Annual grants are paid in augmentation of the salaries of such teachers of elementary schools as, upon examination, have been judged worthy to receive certificates of merit, such certificates being

* The following account is taken from a recent number of the Edinburgh Review.

of three different classes, and the augmentations varying from £15 to £30. The number of teachers so certificated is 681, and the total amount payable annually in augmentation of their salaries £6133.

5. Stipends are allowed to apprentices to the office of teacher, increasing during the five years of their apprenticeship from £10 to £18. The number of schools in which such apprentices have been appointed being 1361, and the number of apprentices, 3581.

6. Provision is made for the instruction of these apprentices by annual payments to the teachers to whom they are apprenticed, being at the rate of £5 annually for one, and £4 for every additional apprentice, their competency to instruct them being tested by annual examinations. The sums payable under the three last heads are stated in the following table:—

Denomination of School.	Number of Schools.	Number of Certificated Teachers.	Number of Apprentices.			Amount conditionally awarded for year ending 31 Oct. 1850.	
			Boys.	Girls.	Total.		
National, or Church of England Schools	923	482	1,638	910	2,598	£ 49,472	s. d. 10 0
British, Wesleyan, and other Protestant Schools, not connected with the Church of England.	181	69	434	159	593	10,356	10 0
Rom. Cath. Schools	32	10	46	33	79	1,323	10 0
Schools in Scotland, connected with the established Church.	82	39	161	28	189	3,492	0 0
Schools in Scotland, not connected with the Estab. Church	98	81	100	27	127	3,467	0 0
Total	1,361	681	2,424	1,157	3,581	68,111	10 0

7. They offer supplies of books, apparatus, and school fittings, at reduced rates, the reduction being effected by the purchase of large quantities at wholesale prices; and by grants to the extent of one-third of these reduced prices. The total reduction thus effected averages sixty-two per cent. on the retail price; and, the total amount of the grants so made by the Government being £6664, it is probable that the retail price of the books, maps, &c., so distributed, is not less than £17,500.

8. They provide for the annual inspection of normal schools, and of all elementary schools in which apprentices are appointed, or which are taught by certificated teachers. Also for the annual examination of apprentices and of candidates for the office of apprentice, and of teachers who are candidates for certificates of merit.

For this purpose they maintain a staff of twenty-one inspectors of schools,—of whom eleven are inspectors of church schools; two of British and Foreign, and Dissenters' schools; and two of Scotch schools; one of Roman Catholic, and five of Workhouse schools. The cost of this inspection, in 1849, for salaries and travelling expenses, was £16,826. The schools at present liable to inspection are 12 normal schools, 4296 elementary schools, and about 700 workhouse schools.

The general result of this action of the Government on the education of the country, *in respect to quantity*, may be gathered from the fact, that in the ten years from 1837 to 1847, the number of children under education in Church schools had increased from 558,180 to 955,865, being an increase of eight elevenths.

It was not, however, so much in respect to the *quantity* of the education of the country, as in regard to its *quality*, that an alteration was needed: and it is in this respect that most has been done. The two questions of quality and quantity have, however, a relation to one another, for a good school is almost always a full one. This relation of the number of the scholars to the quality of the school is strikingly illustrated in the returns made from schools in which certificated teachers and apprentices have been appointed, and which are, therefore, regularly inspected. These schools may be reasonably supposed to have improved from year to year; and it appears that the numbers of children who attend them have, in like manner, steadily advanced. In the first year after these measures came into operation, 1847-8, the total number had thus increased 74.5 per cent.; in the second year, 16.66 per cent. No third year's apprenticeships are yet completed.

The whole question of the quality of the instruction, after all that regulations can do, will be found to be involved in the character of the teacher; for such as is the teacher, such invariably is the school. The first step towards the formation of a more efficient body of teachers was taken by Sir J. P. Kay Shuttleworth and Mr. E. Carleton Tuffnell, when, in the year 1840, they founded a school at Battersea for training Masters for the schools of pauper children,—maintaining it at their private cost, aided by some of their friends. That no personal exertions might be wanting to its success, Sir J. P. Kay Shuttleworth went to reside in it; adding to his duties as Secretary to the Committee of Council on Education the cares and difficulties of a position, in which, surrounded by youths but recently the inmates of workhouses, he sought to lay the foundation of a new and improved state of education throughout the country. This honorable example of private benevolence has been followed by various public bodies. The National Society soon afterwards established St. Mark's College, Chelsea,—an institution for the training of a superior class of Church schoolmasters,—and Whiteland's House School, for the training of Mistresses; And within four years of that time there had sprung up no less than seventeen diocesan schools for the training of teachers of Church schools. These are now increased to twenty, of which Chester, York, Durham, Cheltenham, and Caermarthen are the principal. The Battersea school having been transferred to the National Society in 1844, there are now twenty-three or twenty-four training schools in the country for the education of Church schoolmasters.

The existence of these training schools, the people of England and the Church of England owe to the Committee of Council. Their importance is not to be measured by the amount of good they have been able up to this time to do, or are now doing. They are poorly supported; the number of students who attend them is small, not exceeding in the whole from four to five hundred, and the education pursued in them at present appears to be but imperfectly adapted to the formation of the character of the teacher. But our conception of that character is as yet very imperfect in England; and in all that concerns the formation and development of it, we have no experience to guide us. Each of the training schools admits of development; and the State would do well to lend its aid to this end with a more liberal hand (we should say a sparing hand) than it has hitherto attempted;—respecting, as far as is consistent with guarantees for the proper application of its aid, the independence of each, and allowing them to manifest themselves under that distinctive character towards which they may severally tend. Each, taken with its individuality, might thus become a depository of local educational sympathies and a centre of local action. And looking to the progress which the whole question of educa-

tion is making, and to the fact that, whenever the country is properly supplied with parish schools, not less than 2000 students will, probably, require to be kept within the walls of these training schools to supply the vacancies for teachers which will annually arise in Church schools alone, there can be no doubt of the importance of this part of the system.

Far more important, however, than any aid which the Government has yet given to the establishment and maintenance of training schools, is that which it has rendered in providing that candidates shall be properly educated and prepared for admission to them. Nothing has so interfered with the success of such institutions as the impossibility of finding a sufficient number of qualified candidates. The office of the national schoolmaster is but little in repute; and but few persons have, hitherto, been accustomed to seek it, except such as, for the want of sufficient ability, or energy, or industry, have been unsuccessful in other callings, or who labor under infirm health or bodily deformities. These were considered indeed good enough for the purpose; until that inveterate prejudice was got rid of, that education is a privilege of men's social condition, and to be graduated according to it. It is a legitimate deduction from this principle, that a teacher of the lowest standard in attainments and skill is competent to the instruction of children of the lowest class. The converse proposition is to rule the future of education. The education of those children who are the most degraded, intellectually and morally, being the most difficult task,—is to have the highest qualities of the teacher brought to bear upon it.

The three or four thousand pupil teachers, having been selected as the most promising children in the schools in which they have been brought up, and having been apprenticed to the work of the school for five years, and educated under the careful superintendence of the clergy and the inspectors of schools, will when they have completed their apprenticeship, present themselves for admission to the training schools. So selected and so trained from an early age, they cannot fail, after two or three years' residence in them, to form a body of teachers such as have never before entered the field of elementary education in England. The *worst* training of the normal schools cannot mar this result; and we have reason to hope for the *best*. This, then, is the bright future of education. If the apprenticeship of new pupil teachers is continued at the same rate as heretofore, from 1000 to 1500 will annually complete their apprenticeship; and nearly as many will complete annually their training in the normal schools; so that nearly that number of teachers will every year be prepared to enter on the charge of elementary schools.

The following are the conditions annexed to grants:—

1. In respect to grants for the *building* of schools, it is stipulated that the site shall be legally conveyed to trustees, to be used for ever for the purposes of a school.

2. That the buildings should be substantial and well adapted to the uses of a school.

3. That the State, by its inspector, shall have access to the school, to examine and report whether the instruction of the children is duly cared for.

4. To these conditions there have been added, since the year 1848, certain others, well known as 'the Management Clauses;' having for their object to secure to the laity, in all practicable cases, what appears to be a due share in the management of the schools.

5. To grants for the augmentation of teachers' salaries, and for the stipends of pupil teachers, it is made a condition that certain examinations shall be passed, the subjects of examination being specified beforehand. These subjects include, with secular instruction, a detailed course of elementary religious instruction, to be conducted in Church schools in strict accordance with the formularies of the Church of England.

6. To grants for apparatus and books, no other conditions are annexed than that the Committee of Council shall be certified on the report of one of its inspectors, that the assistance is needed; that the books and apparatus sought are proper to the use of the school; and that the teachers are competent to make the proper use of them.

These measures of the Committee of Council appear excellently calculated to promote the interests of education. But the best measures depend for their success upon their execution; and these have been so administered as to secure the cordial acceptance of the various parties locally interested in schools.

NORMAL SCHOOL

OF THE

BRITISH AND FOREIGN SCHOOL SOCIETY, BOROUGH ROAD, LONDON.

The following account of the Borough Road Normal School of the British and Foreign School Society is compiled from a report of Joseph Fletcher, Esq., one of her Majesty's Inspector's of Schools, to the Committee of Council on Education, submitted April 7, 1847, and from documents published in the Annual Reports of the Society.

The Normal establishment of the British and Foreign School Society is situated in Borough Road, at the corner of Great Union Street, London, and consists of two Normal Schools, one for male, and the other for female teachers, and two large model schools, one for boys and the other for girls, in which one thousand pupils are daily under instruction, on the monitorial system. These latter schools, while incidentally benefiting the neighborhood in which they are situated, are mainly sustained for the purpose of exhibiting in actual practice the most improved methods of instruction, and as a means of training in the art of teaching, and in the management of children the various classes of persons who enter the institution for this purpose. This was the leading object of the school, the nucleus of the present establishment, originally organized by Joseph Lancaster, near the present site, in 1798. At first it was attempted to raise a number of monitors into pupil teachers, and in 1805 the sum of \$400 was raised, by donations, expressly as a capital "for training school masters" by boarding youths of the right character, at the institution. This was the germ of all subsequent normal schools for training elementary teachers in England. The attempt to erect a plain building to accommodate the young men and lads, whom Mr. Lancaster undertook to qualify for schoolmasters, led to a series of embarrassments, from which he was relieved in 1808 by the generous subscription of Joseph Fox, and others, who organized, for this purpose, (including the King and Royal Family) an association called the "Royal Lancasterian Institution for promoting the Education of the Poor," which was afterwards changed to the "British and Foreign School Society," as more descriptive of its widening aim and influence. Regarding the instruction of the people as a national object, it has always maintained that it ought to be treated nationally, as belonging to towns rather than to churches, to districts rather than to congregations. So early as 1808 the cardinal object of the society is thus set forth in one of its rules.

The institution shall maintain a school on an extensive scale to educate children. It shall support and train up young persons of both sexes for supplying properly, instructed teachers to the inhabitants of such places in the British dominions, at home and abroad, as shall be desirous of establishing schools on the British system. It shall instruct all persons, whether natives or foreigners, who may be sent from time to time for the purpose of being qualified as teachers in this or any other country.

Every year, from the enactment of this rule, persons were admitted to the school for a longer or a shorter period of time, to observe, learn, and practice the methods of classification and instruction pursued

therein. In 1818, forty-four teachers were trained, and subsequently recommended to schools; in 1828, the number had increased to eighty-seven; in 1838, it amounted to one hundred and eighty-three, and in 1846, it was over two hundred. The committee of the society were painfully conscious that many teachers who resorted to the school, were but poorly prepared in energy of character, tact, and christian spirit, to make good teachers; or if qualified in these respects, would stay long enough in training to acquire the requisite attainment and practical skill. "For such persons a period of *two years*, rather than *three months*, is required; and until this can be afforded, the quality of the instruction imparted in country schools, must of necessity be very unsatisfactory. In the absence of better provision, however, these considerations only enhance the importance of that which has been already affected; and afford additional reasons for sustaining and enlarging, as far as may be practicable, the facilities which are now afforded by your training department for the preparation of teachers."

In 1849, the Committee of Council on Education was formed, and in the course of the year, they proffered to both the National Society, and the British and Foreign School Society, a grant of £5000 towards the erection of two Normal Schools. This society therefore resolved to improve an opportunity which presented itself for the purchase of land adjoining to their premises in the Borough Road; and having obtained from the Corporation of the City of London an extension of the ground lease, which was cheerfully accorded on the most liberal terms, they determined to erect, thereupon, buildings capable of accommodating at least sixty resident candidates, together with libraries and lecture-rooms sufficiently extensive for the instruction of a much larger number, so that fifty or sixty more may, if it should be found desirable, lodge and board in the neighborhood, and attend as out-door pupils.

The new normal schools were completed in 1842, at an expense of £21,433 7s. 9d. defrayed by £5000 from Government, £1000 from the Corporation of London, £14,716 10s. 10d. from the friends of the institution generally, £276 15s. an offering from British School teachers who had been trained in it, and the remaining £440 1s. 11d., from the sale of old materials. The new buildings were opened on the 29th of June in the same year, when Lord John Russell presided at an examination of the model schools, and a report was read, which concluded by saying that, "To state in detail the precise course of instruction to be pursued in this new building, would as yet be premature. It may at present be sufficient to state, that it is intended that the course of instruction shall be very considerably enlarged, that additional teachers shall be engaged, that the time now devoted by candidates to preparatory training, shall be extended to the utmost practicable limit, that facilities shall be afforded for the attendance and instruction of the teachers of country schools, during a portion of their vacations, and that, as heretofore, every improvement in education which may be introduced either at home or abroad, shall receive immediate attention, be fairly subjected to the test of experiment, and if found really valuable, at once adopted."

This great establishment is divided into two entirely distinct portions, forming respectively the male and female departments; the former occupying the eastern, and the latter the western portion of the buildings, between which there is no direct means of communication whatever, except by a private door, opened once a-day, to permit the young women to take their seats in the back part of the theatre, during the daily conversational lecture of the principal of the normal

school on the art of teaching and governing in a school. Each department, again, has its respective normal and model school; and each of the normal schools is divided into two classes, forming respectively the senior and junior divisions of the young persons under training. The whole is under the constant general supervision of the Committees, meeting on the premises, and of the Secretary, resident in them; but the whole of their active management devolves upon the officers hereinafter named.

The following are considered as the general and primary QUALIFICATIONS REQUIRED IN ALL CANDIDATES, whether male or female:—

1. *Religious Principle.*—Whilst the Committee would disclaim anything approaching to a sectarian spirit, they consider it indispensable that persons to whom the moral and religious instruction of youth is confided should exemplify in their lives the Christian character, and be conscientiously concerned to train up their youthful charge "in the nurture and admonition of the Lord." In requiring the most explicit testimonials on this important point, the Committee feel that they are only fulfilling the wishes of their constituents; an opinion which is confirmed by the fact, that in almost all the applications they receive for teachers, it is expressly stipulated that they must be persons of decided piety, and that no others will be accepted.

2. *Activity and Energy.*—These are essential.

An indolent or inactive person can never make an efficient schoolmaster or schoolmistress. The arrangements of a school on the British system, when well conducted, considerably diminish the amount of labor required from the teacher; but it is a system which peculiarly demands liveliness and activity both of body and mind.

3. *A competent share of Talent and Information.*—The Committee have no desire to change in any respect the great principles on which they first set out—that of imparting to the laboring classes elementary instruction in reading, writing, and arithmetic; but the present state of society requires that a teacher should possess the ability to give instruction in higher branches of knowledge. Indeed, if teachers are to exercise any valuable influence over their pupils, they must themselves be intelligent; they must be able to inform and interest children generally, and to draw out and strengthen their feeble powers.

In addition to these qualifications, the Committee esteem it desirable that the candidate should possess kindness, and great firmness of mind, combined with good temper; in short, those dispositions of heart which gain so much on the affection of the young. The age of the applicant should not be less than twenty, nor more than thirty; and all candidates receive the following "general notices:—"

1. Candidates received into the Institution on the *reduced terms*, are understood to pledge themselves to act (as far as practicable) on the great leading principles adopted by the Society.

2. Candidates who do not subject the Society to any cost on their behalf, are considered at liberty to engage themselves as teachers of schools connected with other educational bodies, or attached to particular denominations of Christians.

3. All persons, on completing the term for which they are accepted, must withdraw from the Institution; and (if candidate for schools under the Society) must reside with their friends until suitable openings occur.

Normal School for Young Men.

The officers of the male department are, for the

Normal School.—A Principal—Vice-Principal and Teacher of Drawing and Music.

Model School.—A Superintendent and Assistant.

Household.—A Curator and Housekeeper.

The *domestic* arrangements (subject to the oversight of a sub-Committee) are placed under the care of the housekeeper and the curator.

The duty of the housekeeper is to direct and control all matters relating to the board and lodging of the young men. She is required to provide the requisite food, to engage the domestic servants, and to secure at all times order, cleanliness, and punctuality in those portions of the establishment which fall under her supervision. All accounts of disbursements are transmitted to the accountant for examination monthly.

The duty of curator embraces all matters connected with the daily and hourly supervision of the students, and the maintenance of order, cleanliness, and harmony throughout the establishment. He is—

1. To keep a record of all persons entering or leaving the establishment, or attending any of the classes.

2. To see that all the rooms used by the students, or their teachers, are always clean, and well ventilated.

3. To preside with the housekeeper at all meals; to conduct family reading morning and evening; and to be responsible for the adherence of every student to all the regulations laid down for his guidance while in the institution.

He is further to give a *daily written report* to the secretary, whose private apartments, though distinct from the general establishment, are within the building, and through whom, in case of irregularity, appeal can at once be made to the Committee.

The *dietary* provided for the students is plain, but varied, substantial, and abundant.

A medical practitioner, residing in the immediate neighborhood, is called in (free of cost to the student) on the first appearance of indisposition.

There are dormitories in the male department for only 45 students; 27 in separate rooms, and 18 in nine larger rooms, with two beds in each. The remainder of the 66 pupils in this department, on the day of my general examination, were occupying apartments in the neighborhood, in houses of respectability, in which it is proposed that hereafter they shall be hired for them by the officers of the Institution. All, however, board in the house. The principal and vice-principal of the normal school and the superintendent of the model school are respectively charged with the proper occupation of the students' time, according to the Tables hereafter given; and at all intervening periods their employments are under the general superintendence of the curator, who marks lists to check their employment of the time assigned to private study, whether individually or under mutual monitors, and has charge of the manners and conduct of the young men generally, enlisting the aid of the two senior students for the time being. The young men perform no household services, beyond cleaning their own shoes and brushing their own clothes; for the time of their stay is too short to justify the sacrifice of any portion of it to industrial occupations. Indeed, most of them have already had a complete course of industrial education in the trades and occupations from which they have respectively come.

Rules to which every Student is expected rigidly to conform.

I. Relating to Sleeping Apartments:—1. To rise every morning at 6 o'clock when the bell rings.

2. Before leaving the room to uncover the bed-clothes, and to see that all books, articles of dress, &c., are placed in the drawers. For every article found in the room a fine will be enforced.

3. On no occasion whatever, without special permission, to have a candle, match, or other light in the room. (As the violation of this rule will endanger the safety of the building, any offender will be specially reported to the Committee, and probably directed to leave the institution.)

4. Every student is to confine himself to his own bed-room, and to have no communication with any other, conversation not being allowed after retiring for the night.

5. All washing and cleaning the person to be performed in the respective rooms; the troughs on the landing never to be used for that purpose.

6. The bed-rooms to be finally vacated for the day at five minutes to nine, and under no pretense whatever is any student to visit them again until bed-time. At no period will be allowed to go up stairs in shoes worn during the day.

II. Relating to the Classes:—1. To be present in the school of design at half-past 6 o'clock in the morning to answer to the roll, and then to proceed to the classes.

2. To be present at the additional roll-calls at the undermentioned times, viz., five minutes to nine, five minutes to two, and half-past nine in the evening.

3. To attend all the classes during the day at the precise time. From twelve to one to be invariably devoted to exercise in the open air. If no letters or parcels have to be delivered, the time to be occupied in walking out.

4. From half-past eight to half-past nine in the evening to be devoted to the preparations of the studies. The students who have finished will be required to maintain order and silence, that no interruption may be occasioned to those who are studying.

III. Relating to Meals.—1. To be ready for breakfast punctually at a quarter past eight; dinner at a quarter past one; tea at a quarter past five; and supper at half-past eight; at which hours the bell will ring.

2. On entering the dining-room for any meal, every student to remain standing in his place until the housekeeper and curator have entered and taken their seats; and on the housekeeper rising to leave the room (which sign indicates the conclusion of the meal), every student will be expected to rise, and the one nearest to the door to open it.

3. During meals no reading will be allowed; silence must be observed, and the strictest propriety of behavior maintained, rudeness, selfish eagerness to be assisted before others, or indecorum of any kind, will be noticed, and expose the parties to merited rebuke.

IV. Relating to other Periods of Time.—1. No singing, loud talking, or unnecessary noise in the passages, or in any part of the building, will be tolerated. No throwing of ink, or other careless or filthy habit, will on any account be suffered. Parties offending will be specially reported to the Committee.

2. No book, paper, article of dress or of other use, will be allowed, under any pretext, to lie about any of the rooms or passages; a place being appointed for everything, everything must be in its place. For every offense a fine will be enforced, and the article detained until it is paid.

3. No student is to be absent from the premises without the permission of the curator, or (if in class hours) of the teacher of the class from which he wishes to be absent; and he is never to be out later than half-past nine.

4. On Sunday he will be expected to attend twice at his accustomed place of worship, and to spend the remainder of the day in quietness and propriety.

5. Never to enter the depository except on business.

In order to carry the above regulations into effect the curator is strictly charged by the Committee to impound all articles left about, and on no account to return them to the owners without payment of the fine; and, further, never to allow any violation of these rules to pass without severe rebuke.

As, however, many offenses may be committed where the guilty party cannot be discovered, the two senior students (for the time being) will be held responsible for all such misdemeanors. If injury be done to any part of the rooms, or unnecessary dirt brought in, it will be their duty to find out and report on the offender; in which case he will be required to remove or repair it.

All fines to be spent in books for the library.

The following is the official outline of the Normal School of Young Men:—

I. Persons eligible.—Subject to the general qualifications already enumerated, five classes of persons are eligible for admission.

Class A.—Young men desirous of becoming teachers, who wish to be introduced to a school by the Committee, and are prepared to remain in the institution twelve months.

Class B.—Young men desirous of becoming teachers, who wish to be introduced to a school by the Committee, but are unable to remain longer than six months.

Class C.—Youths and other persons who desire to adopt the profession of a teacher, but wish subsequently to be at their own disposal. These are considered as private teachers, and are required to pay the fees attached to each class.

Class D.—Teachers elected to schools, or already conducting them, but desirous of attending, for some limited period, any of the classes, with a view to farther improvement.

Class E.—Missionaries or other persons proceeding abroad, with a view to the promotion of education in foreign parts.

II. Times of Admission.—Class A.—January and July.

Class B.—January, April, July, and October.

Classes C, D, and E.—Monthly, by special correspondence with the Secretary.

Classes A and B are expected to board in the establishment. Reduced charge, 6s. a week; the whole sum to be paid in advance.

Class C cannot be admitted to board or lodge. They must also pay in advance the fee required on entering each class.

Classes D and E may be admitted to board by special arrangement.

III. Mode of Application.—The first step to be taken by the candidate is to write a letter to the Secretary, stating briefly his age, state of health, and present employment; also whether he is married or single, and, if married, what family he has.

Secondly, he should mention, generally, the amount of his attainments, and state the length of time he could devote to the work of preparation.

Thirdly, whether he has had any practice in communicating instruction to children, either in day or Sunday schools; whether he has even been engaged in benevolent efforts for the improvement of the poor; and whether he has been in the habit of attending any means of general or religious instruction beyond the ordinances of public worship.

This letter, which should be as brief as circumstances will admit, should be accompanied by explicit testimonials from the clergyman or minister of the church or con-

gregation with which the candidate may be connected, and from one or more persons to whom he may be known, as to his possession of the qualifications already mentioned as indispensable.

On receipt of these communications, the Secretary will bring the application before the Committee at their first meeting, and afterwards communicate further with the candidate.

The sub-Committee appointed to investigate the testimonials of candidates meets at the house of the Institution, in the Borough Road, on the first Monday in every month, at 10 o'clock in the forenoon.

If the candidate reside in or near London, he should attend the Committee at this time, *but not unless he has had on some previous day a personal interview with the Secretary.*

Supposing the Committee to be satisfied with the letter and testimonials, the candidate will be informed when he is to present himself for preliminary examination, on the following points:—

1. *As to his Health.*—It will be required that persons admitted into the Institution shall be in good health, and free from any serious physical defect; and that they shall either have had the small-pox or have been vaccinated.

2. *As to the Amount of his Knowledge.*—He must read fluently and without unpleasant tones; he must write a fair hand, spell correctly, be well acquainted with the first four rules of arithmetic, and have some general acquaintance with geography and history.

If the result of this examination be on the whole satisfactory, the candidate (having paid the amount required) receives a certificate, on delivery of which to the Curator he is presented with a copy of the rules of the establishment, and either received into the house or introduced to the classes he wishes to attend. If the result be unsatisfactory, a written report to that effect is made to the Secretary, who will then communicate with the Committee, and with the candidate or his friends.

By these preliminary inquiries and investigations, it is hoped that in the majority of cases subsequent disappointment may be prevented; but as it is impossible to decide, *prior to actual experiment*, whether any person has or has not that peculiar tact in the management and control of children, and those powers of arrangement, as applied to numbers, without which no teacher can successfully carry out the combinations of a British school,—every candidate is required to hold himself ready to withdraw from the Institution should he be found thoroughly deficient in the art of managing, interesting, and controlling children.

The Committee do not in any case *pledge themselves* to furnish candidates with situations; but as hitherto they have been in the habit of receiving applications for teachers from the numerous friends of education in different parts of the country, they have reason to hope that it will generally be in their power to recommend the candidates they may train to parties thus applying.

IV.—Vacations.—*Midsummer.*—Four weeks from the Friday preceding Midsummer day.

Christmas.—One week from the Friday preceding Christmas-day.

Easter.—From the Thursday preceding Good Friday to the Wednesday in the ensuing week.

At the Midsummer vacation every student is required to leave the Institution, and to provide himself with board and lodging during that period.

V.—Table of Classes.—*Class I.—Grammar and English Composition:*—Students of Six Months.—A course of English Grammar, including the chief roots (especially the Anglo-Saxon,) and derivatives of the language. *Composition.*—Forms of letters, notes, &c. Abstracts of remarks and lectures will be looked over, with a view to the correction of errors in orthography or composition.

Students of Twelve Months.—An extended course in the construction of the English language. So much of comparative grammar as may be understood by those assumed to know only one language. *Composition.*—A systematic course. Essays on some branches of teaching.

Class II.—Elocution: Readings in Prose and Poetry:—In this class the pieces read are selected from the Third Lesson Book, and are accompanied by systematic interrogation from the notes. The pupils are also required to interrogate one another.

Class III.—Arithmetic and Mathematics:—This class includes—

1. *Arithmetic.*—Principles from De Morgan.

2. *Geometry.*—Books ii. iii. iv. v. vi. of Euclid's Elements.

3. Elements of algebra and trigonometry.

Class IV.—Model Lessons in Natural Philosophy, Natural History, Botany, and Chemistry:—The object of these lessons (which, with the aid of suitable books of reference, are prepared by the pupils before breakfast) is twofold; *first*, to render them sufficiently acquainted with the various subjects treated in the Fourth Lesson Book, to enable them to teach that book intelligently; and, *secondly*, to exhibit to the tutor the extent of their knowledge, and the degree of ability possessed for imparting the same to children. The instruction given in natural philosophy is of a popular kind, suited to the acquirements of students, some of whom may be acquainted only with the elementary parts of pure mathematics.

Class V.—Art of Teaching.—This class, at which all the teachers in training (both male and female) are required to attend, is held in the lecture-room of the institution.

The time is occupied in criticism on the gallery lesson of the day, in a conversational lecture on some topic connected with the principles or practice of teaching, and in the examination of written notes.

The course consists of 60 lectures, and is completed in 12 weeks.

Class VI.—Practical Simultaneous Lessons.—This class (at which all attend) is conducted in the gallery class-rooms, where the teachers in turn are required to give collective lessons; after which, the criticisms of the teachers who have been spectators are required to be given in the lecture-room. The tutor then comments on various defects and merits in the lessons.

Class VII.—Bible Lesson.—This class is conducted in the model school, each teacher being required to instruct and question a draft of 10 or 12 children, on a given subject, under the inspection of the tutor and the superintendent of the school.

Class VIII.—School of Design.—This class is separated into two divisions, upper and lower. In the upper, drawing is taught, in the following order:—

- | | |
|---------------------------|----------------------------|
| 1. Maps and charts. | } with and without models. |
| 2. Machinery | |
| 3. Architecture | |
| 4. Figures and landscapes | |

In the lower division, writing is taught, and then simple geometrical figures, and outlines of maps.

Class IX.—Geography and History.—*Geography.*—Geography of the chief countries of the globe, including their main natural features, towns, manufactures, government, population, and social condition. Connexion between the political and physical geography of countries. Leading features of mathematical geography.

History.—General history, ancient and modern.

Class X.—Arithmetic (Lower Class).

Arithmetic.—Written and mental.

Geometry.—A course of practical geometry. The first book of Euclid's Elements.

Mensuration.—An elementary course.

Class XI.—Elements of Physics.—This class is simply intended to furnish the required information for the ordinary teaching of the Fourth Lesson Book.

Class XII.—Vocal Music.—This class is maintained by a separate voluntary subscription, and attendance is optional on the part of the students. The methods and books both of Mr. Hickson and Hullah are adopted.

*** The books required for each class, which are few and inexpensive, must be purchased by the student.

VI.—Examinations.—Weekly Examinations.—Every candidate will undergo a strict examination as to the amount of work performed during each week: he is required to record in a journal his labors and progress; and it is then ascertained, by a series of questions, whether that which he supposes himself to have acquired be thoroughly understood and digested. He is also examined as to the mode in which he would communicate to others the knowledge he has gained.

Half-Yearly Examinations:—

Examiners.—Professor	Coll.
Professor	Coll.

Certificates of proficiency will be granted at the discretion of the examiners.

Any schoolmaster who has been instructed by the Society, or who may be engaged in conducting any school in connexion with it, may (by previous notice to the Secretary) offer himself for examination, in order to obtain a certificate of proficiency.

The lower class examination will embrace—

Reading; writing; arithmetic (written and mental); grammar; geography; English history; knowledge of the Scriptures; elements of geometry, drawing and music; and the art of teaching.

The higher class (in addition) practical geometry; mensuration; the elements of algebra and trigonometry; natural philosophy; an extended course of mathematical and physical geography; construction of maps; and drawing, as applied to mechanics and architecture.

As the object of the Society is to prepare teachers, and not merely to improve students, the books used as text-books are, as far as practicable, those used in the schools, and the examinations will be conducted with special reference to the ultimate objects in view, viz., effective teaching.

The male department is, in effect, subdivided into distinct sections, placed respectively under the principal of the normal school, making the preliminary examinations, conducting the studies of the senior class, and giving three-fifths of the lectures to the whole in "pedagogy," or the art of teaching and governing in a school; under the vice-principal of the normal school, conducting the studies of the junior class as well as those of the morning classes of the female students, and likewise conveying the other two-fifths of the instruction in "pedagogy;" and under the superintendent of the model school, who has the entire disposal of that section, and the arrangement of the students' ex-

ercises in it. The junior class consists, in the main, of those whose stay in the institution has not exceeded three months; the senior class, of those whose stay has exceeded that term.

Amongst those admitted as students, very great variety obtains in respect to attainments and capacity. Hence classification, at first, is almost impracticable. This, added to the difficulty occasioned by the entrance of new students at every period of the quarter, creates no little embarrassment in the management of the junior class, especially when the numbers are so large. Almost every one, on his entrance, is totally ignorant of some one or more of the branches of study pursued; hence it becomes necessary to adopt, to a great extent, the tedious and distracting plan of individual instruction. Very few of them can read *well*, that is, with intelligence and correctness of pronunciation, while the monotonous tones of some, and the almost inveterate provincialisms of others, require much time and attention to correct. Besides, unhappily, many of those whose *general acquirements* are of a fair average character, have comparatively neglected orthography and reading, and consequently very much of their time during their stay in the class is necessarily devoted to these elementary studies. Some again, have made apparently fair progress in arithmetic, grammar, &c., previous to admission; but though able to perform the operations in one science, and give definitions or parse sentences in the other, it is found, on examination, that their knowledge is merely by rote, and that the principles in both cases are not at all understood; they know that the thing is so and so, but they cannot tell why. Again, some who are, to some extent acquainted with principles, are quite unable to communicate their information to others, especially to children, and their efforts rather resemble awkward attempts at lecturing than intelligent teaching. All the time that can be spared from learning and practising the art of teaching has to be employed by this junior class in a vigorous effort to repair the deficiencies of their own elementary education. For this purpose they form a very interesting school of primary instruction under the Vice-Principal.

The following is the course of study of the junior class during the quarter ended 31st March, 1847, as described by its tutor, Mr. Saunders:—

Grammar.—The parts of Speech, and the Exercises upon them in Allen and Cornwell's Grammar, using also the Latin Roots there given; and the first part of Cornwell's Young Composer.

Geography.—General principles, Mathematical and Physical—Varieties of the Human Race—General features and divisions of Europe—Physical Geography of England—Text-book: Cornwell's Geography.

Natural History.—The great divisions of the Animal Kingdom—Radiata in detail—Text-book: Mrs. Lee's Introduction to Natural History, and Cuvier.

Writing.—Improvement of the style in four hands.

Arithmetic.—Principles and practice from Notation to Compound Proportion inclusive—and Square and Cube Roots.—Text-books: Crossley's Calculator and Thompson's Arithmetic.

Arithmetic (Mental).—All the Rules in Crossley's Intellectual Calculator.

Linear Drawing.—Geometrical Figures in Dyce's Designs, and in Francœur's Linear Drawing.

History.—Roman and Saxon England in Outline—Norman period with the Feudal System and the Crusades in detail—Text-books: Pinnock's Goldsmith, revised by Dr. Taylor, and Macintosh's History of England.

Natural Philosophy.—General Divisions—Properties of Matter and Laws of Motion—Text-books: Peschell's Physics and Moseley's Illustrations.

Mensuration and Geometry.—Plane Figures—Text-books: Pasley's Practical Geometry, and Elliot's Geometry and Mensuration.

Elocution.—A series of 24 lessons in prose and poetry—Text-books: the Society's Lesson Books, and Allen's English Poetry.

Scripture.—Geography and History of Canaan from the call of Abraham to the present time—Text-book: Horne's Introduction to the Study of the Scriptures.

Various other works are used as sources of illustration, and the students are referred to them for further information, in their future hours of leisure.

The junior class is assembled on five evenings in the week, for two hours and a half, from 6 to half-past 8 o'clock, and on the morning of Saturday for four hours, from 9 to 1 p. m. The evening of *Monday* is occupied by devoting one hour to English Grammar, one hour to Geography, and half an hour to the elements of Physics. The lessons having been previously prepared during the period allotted to study in the morning, one of the students is selected by the tutor to examine the class in the lesson on grammar appointed for the evening. His questions are addressed to the members of the class individually, and on the failure of any one to reply to the question proposed, it is put to another, and another. This is required to be done with as much rapidity and precision as possible, and should every one in the class fail to reply satisfactorily, the interrogator must then explain the subject to them, and examine them again. "The exercises on the different rules of grammar, as corrected by themselves, are read from their exercise books, every exercise being written before a lesson is considered as past, and a record of it is then made in their journals. During the whole of this time the tutor is with them, occasionally asking questions on the lesson under consideration, pointing out to the class the errors of the questioner and their own. At the close of each lesson the students are required to mention anything which to them may seem objectionable in the manner in which the questions are put, or in errors of pronunciation, or any other which they may have observed; and yet further to show how they would have proceeded under the same circumstances. This plan of friendly but searching criticism is carried on with every lesson superintended by one of the students. The geographical lesson is given by one of the students, previously appointed, much in the same manner as the simultaneous or gallery lessons are given in the model school—that is, he furnishes them with information on the particular country or countries beyond what they may already possess; having ascertained the latter by questions at the commencement of the lesson. About half an hour is occupied in this manner, and then another half hour by another of the students in interrogation on the same subject; thus it is speedily ascertained if the information has been received by them, and also whether their notions are clear and distinct. In physics the same course is pursued, and, when requisite and practicable, experiments are introduced, drawings and diagrams used, and objects exhibited."

The evening of *Tuesday* is occupied for the first hour in writing in copybooks, each copy being submitted to the tutor; the errors are pointed out, and a line written by him with special reference to those errors; the student is thus furnished with a copy precisely adapted to his wants. The next hour is devoted to drawing. In this, as in writing, the measure of success depends mainly on individual practice, and therefore the teaching is individual rather than simultaneous. Very few have practiced even drawing from copies before they came to the institution. Those who have, possess the facility of hand and eye which the preliminary exercises in this class are chiefly designed to convey. But the greater number require very careful introduction to the first notions and habits of representing forms on a plane surface, or even of drawing straight lines, and measuring them into relative lengths, without which they are quite unprepared to use the models which are introduced in the senior drawing classes. They make these first sketches in charcoal, so as to admit of correction, chiefly from simple geometrical figures in the published books of the Government School of Design, or from enlarged copies of those contained in Francœur's "Linear Drawing," prepared for the schools of France, organized on the Lancasterian system. This hour is the only one in the week devoted to drawing by those who are under the instruction of Mr. Saun-

ders; but it suffices to give a habit of using the eye and the crayon. Mental Arithmetic occupies the next half hour; and as mental calculations depend so much on the ability to combine numbers rapidly and to detect their relations, much of the time devoted to them is occupied by tables and analyses of numbers, forming a firm basis on which to build up rapid and correct calculations.

On *Wednesday* evening the first hour and the last half hour are occupied in the same manner as on Monday, but the hour from 7 to 8 is devoted to the History of England; the lesson being treated precisely in the same manner as the geography.

On *Thursday* evening the first hour is devoted to Elocution. The members of the class standing in a circle in the School of Design, the tutor reads about a page in the style and spirit which he wishes should characterize their reading. The students then read in turn: at the close of the reading of each, observations on the excellences or defects of the reader are elicited from his companions; the teacher makes his own remarks on these observations and on the reading itself; and the pupil who sits next in rotation resumes the text. The next hour is devoted to Practical Geometry, for their exercises in which the students occupy seats at the desks in the School of Design, and each is furnished with a slate, compasses, triangle, and ruler. The problem to be executed is then distinctly enunciated by the tutor; the first step in its performance is explained and exhibited on a large black board, each copying it on his slate by means of instruments; the second step is then explained and illustrated in like manner. When completed, the question occurs, "What have you done?" And if the answer does not agree with the conditions of the problem, the discrepancy is pointed out and corrected. If the performance is correct and the reply satisfactory, the figure described is obliterated from the board and the slates, and the problem has to be executed again without any direction whatever. If this can be done, the next is proceeded with, and so on. As most of the students on entering are altogether ignorant of geometry, no very great amount of progress can be made; but a good foundation may be laid for future improvement. The text-book used is one well adapted to the age of the students, combined with their want of early practice. It is Palsey's "Complete Course of Practical Geometry and Plan Drawing." It is employed to illustrate their practice in drawing from copies of geometrical figures, and simple problems in mensuration are pertinently introduced. The remaining half hour of Thursday evening is devoted to written arithmetic, or, in the conventional phrase of the schools, to "slate arithmetic." It is applied to the development of principles, or the application of them to practice, as may be required. In either case the students themselves are called upon to explain to their fellows the lesson received from the tutor, and to exhibit illustrations of it on the black board.

The first hour of *Friday*, as of Tuesday, evening, is devoted to Writing. The second hour to Elocution or Reading, in like manner as the first hour of the preceding evening: and the concluding half hour is employed in a lesson in Physics, as on Monday and Wednesday.

On *Saturday* morning the first hour is devoted to Modern History and Geography; the second to examinations in Arithmetic, especially in principles; the third to examinations in Grammar and Etymology, particularly Greek and Latin roots; and the fourth to Scripture Geography and History; all of them conducted in the same manner as the lessons already described.

"It should be observed that one of the lessons for each evening is given by the tutor as a model for imitation by the students, all the subjects being taken by him in turn, and attention particularly directed to

the points of failure on the part of the students, and the errors into which they are most likely to fall. It might perhaps be supposed that, from remarks being freely made on each other's performances, some exhibitions of ill-feeling might be produced, but I believe myself fully justified in saying that no one instance of the kind has occurred. One advantage gained by these friendly criticisms is, that in very many instances the fault which passes unnoticed when committed by the student himself is apparent to him in another; and hence his correction is applied to his companion and himself at the same time.

"The number of exercises which they are required to write gives them much practice in orthography; but besides this, an hour of one morning in each week is devoted exclusively to writing from dictation; the exercises being examined afterwards by two students appointed to that office by the tutor, who also afterwards examines them again himself. In addition to this, each one in the class is required to write a letter once a week to the tutor, the writer being allowed to select his own subject: this exercise is of great service, as displaying the mental peculiarities of the writer, and affording a medium of private and confidential communication. In the examination of these letters attention is devoted to the most minute points, such as the mode of address, manner of folding, &c.

The members of this junior class also attend, with those of the senior class, the course of 60 lectures on teaching, &c., delivered by the Principal and Vice-Principal of the normal school; making rough notes while the lecture is being given, and writing out afterwards a fair abstract of it in a book furnished to them for that purpose; these abstracts also are examined and corrected by the tutor. During four hours and a half (from 9 till 12, and from 2 till half-past 3) of every day, the students are engaged in teaching classes of boys in the model school "under the close observation of the tutors, one of whom is always present, for the purpose of noticing and pointing out to them their defects, and the mode of supplying them; thus the lessons learned in the normal school are carried into practice in the model school, and the application of theory to practice conducted under strict supervision." Such is the course contemplated; but there appeared to me to be great room for improvement in the practical employment of this valuable portion of time; improvement connected with an economy of opportunities in other departments of the training in this institution, in describing which it will be convenient again to revert to the labors of the model school.

During the past year an additional Bible class to the one mentioned in the Time Table has been established at the request of the students, the time of meeting being from 9 to 10 on the Sunday morning, and though their being present is perfectly voluntary, almost every one of them has been regular and constant in attendance; and the anxiety of many who have left the institution to have copies of the notes of the subjects taken up in the class, since their removal, affords an evidence of the value they set on the instruction communicated.

At the close of the first three months of their stay, the members of this class are put through another general examination by the Vice-Principal, in the presence of the Committee; and from among them the numbers in the upper class are then filled up, so as to leave behind only the few who are yet unprepared to proceed with the rest to any profitable result.

Upper Class in Normal School.

"The upper class," states the Principal of the normal school, "consists of students of not less than three months' standing. Their atten-

tion has been directed to the following subjects:—the English Language, Mathematics, Natural Philosophy, and Natural History. These studies have been pursued with me from 6 till half-past 8 during three evenings in the week.* The course, as to method, has been uniform, the instruction having been given in the form of conversational lectures, based, as far as possible, upon the lesson-books of the Society as text-books. As much information has been afforded as the students have been supposed to be able to master by study in the early morning of the following day, either privately or in class; and the consciousness that the next time the subject should be taken up it would be commenced by a searching interrogation as to what is known of the last given lesson, has acted as a sufficient stimulus to preserving industry.

"The English Language.—This has been treated under three distinct heads. First, that which is ordinarily called *Grammar*, viz., the distinctions in the nature of words, the inflectional changes they undergo, their relations to each other, and the influence they exert in consequence of those relations. In short, syntax and etymology, exclusive of derivation. The aim has been never to give any term, definition, or rule, except as the representative of an idea,—to supply the notion before the words that express it. The *general* principles of language have been given, too, as far as they could be understood by those not having the power of comparison from the want of acquaintance with two languages. Thus the universal fact has been taught, that languages have a tendency to get rid of their inflectional forms, and to express their relations by particles and position; and hence has the reason been shown why the rules of position are so much more important in a language in its recent than in its earlier condition. English and Anglo-Saxon have, perhaps, been instanced.

"The second direct study of English has been the Formation and Derivation of Words. These have been taught from lists of Anglo-Saxon, Latin, and Greek primitives found in the grammar. Etymologies have been explained, too, incidentally in connexion with the reading, and the various scientific terms from time to time occurring. In this study extreme accuracy has been insisted on, as it has been felt that persons not unfrequently render themselves ridiculous, by dabbling in a foreign language with which they have not a correct acquaintance as far as it goes.

"Composition is the third means that has been employed for teaching the English language. It has been felt to be important that a teacher should be able to express his thoughts in suitable language and in a proper order. In the exercises, importance has been attached to neatness of writing and unaffectedness of style. Considerable advantages have attended this employment. It has been so pursued as to form a new study of English, showing the structure of the language and not of the words, logical and not grammatical relations. Truer, because more extensive views of the nature of their mother-tongue have thus been obtained, than could have been secured had the same time been devoted to the mere study of grammar. I regret to say that in a few instances, too (especially in the teachers selected by local committees), it has not been without its advantages even in regard to orthography.

"We have not yet found time for a systematic course on English Literature. It has not, however, been entirely neglected, but has been taken up incidentally in connexion with the composition. For as the exercises found in the text-book, are for the most part selections from our best classic authors, fitting opportunities have been afforded, as

* Two whole evenings in each week are devoted to Drawing and Music, under the teacher of those branches.

each came under observation, for giving a slight biographical notice, the characteristics of his style, his principal works, and the recommendation of those deemed most valuable.

"Geography.—A good deal of attention has been given to geography. It is attempted to make this an *inductive study*; certain conditions are given, from which certain consequences are to be inferred. Thus the students are expected to discover that the currents of the rivers of Eastern Europe are slow, and of Western Europe rapid; after having been told that the former have their rise at a slight elevation and have a lengthened course, and the latter originate in the high land of Central Europe, at no great distance from the sea. Political and social geography are thus shown to be in a great degree dependent on physical geography; the reason is seen why one nation is agricultural and another commercial; why a certain manufacture should be carried on in a particular locality in preference to every other; and why an alteration in the mode of manufacture should involve a change in its seat. Thus that Holland is agricultural and England manufacturing; that our cotton manufacture is carried on in South Lancashire and the edges of the neighboring counties, and not in Lincolnshire; that our manufactures generally are traveling north and west; and that iron, which was once largely manufactured in Kent and Sussex, is now only smelted on the great coalfields, are not merely so many facts, but highly interesting facts; interesting, because regarded as effects, the causes of which are perceived, and have probably been discovered, by the student himself.

"The Etymology of geographical names forms an important feature in this branch of knowledge. The name of a place often tells its condition or history; and the explanation of the same by calling into exercise the power of association, increases the probability of its being remembered. Thus the name *Buenos Ayres*, still shows the *salubrity* of the air of that town; *Sierra*, the Spanish name for a range of hills, the *saw-like* appearance which it presents; New York tells us that it was once a colony of England, and those who know that it was first called New *Amsterdam*, know, too, that it was founded by the *Dutch*; *Virginia*, shows that it was colonized in the reign of our *virgin* queen, Elizabeth; *Carolina*, during that of Charles (*Carolus*). The term *fell*, applied to mountains in the north of England, the south of Scotland, and in the islands of the north and west, shows that these parts of the country were occupied by some tribe or tribes of Scandinavian origin; while *ben* or *pen* found in the most mountainous regions, confirms the facts of history, that these high grounds were unconquered by the northern invaders, and continued in the possession of the original Celtic inhabitants. In thus finding out the cause of the fact, and the cause of the name, the reason has been exercised and the study rendered highly philosophical; and a science which has often been thought to consist only of lists of hard unmeaning words, has been made attractive in a more than usual degree.

"History.—This study has been almost exclusively confined to the few great prominent events which have distinguished the history of any country. These have been a good deal amplified—traced to their causes, and pursued to their consequences. Shortness of time necessitates such a method. But irrespective of this, it is considered the best for a first course; for, as these salient events are only the visible development of principles, an acquaintance with these affords a key, as it were, to most of the subordinate intermediate occurrences. The events of English history receive by far the most attention, as do also those nearer our own times, compared with the more remote. In considering the events of other countries, constant reference is made to

what was going on at the same time in England. It is thus frequently seen, that the same principle is developing itself at different places at the same time: *e.g.* the struggle between ecclesiastical and kingly power in France and Germany, at the time of our Henry II. and his Archbishop Becket.

"Mathematics.—A full and systematic explanation of the *principles of Arithmetic* has formed a part of this study, and has been productive of great advantage to the teachers. Some who have entered the institution as good mathematicians, have been found to be unable to give a reason for the mode of performing the elementary parts of arithmetic. An acquaintance with rules by no means includes a knowledge of principles; but he who understands principles can make rules for himself. A strong interest has been excited, as the principles involved in the most ordinary operations have been evolved, and the effect of this has shown itself remarkably in the different manner of teaching a class of boys in the model school before and after such explanation; dulness on the part of the teacher has been succeeded by spirit, and lassitude on that of the boys by the most lively attention.

"Demonstrative Geometry has been pursued, but for the most part by each student independently, such being, in my opinion, the only way in which the advantages attendant on its pursuit are to be realized in the highest degree. The acquirements have, consequently, been very various, from only a few propositions to several books, according to ability and previous attainments. In all cases, however, though not equally, the great object has been secured—*mental drilling*.

"Only the elements of Algebra and Trigonometry have been taught, and these not systematically. The first has been introduced in connexion with the explanation of the principles of arithmetic, the algebraic formulæ being given as the representatives of *general* truths. Trigonometry has been required for the explanation of certain facts of natural philosophy, especially those of astronomy, and has been then introduced.

"Natural Philosophy.—It has been attempted to teach this branch of knowledge so as to combine the popular with the scientific. It has been made *popular* by drawing the illustrations from those phenomena which are every day before our eyes; and, fortunately, the great truths of physics are almost always capable of such illustration. But the *merely* popular has been avoided, by directing attention, not only to results, but to the methods by which such results have been obtained. There are some truths, of course, only to be demonstrated by the higher mathematics. These are quite beyond our reach, and are either entirely omitted or explained by the nearest analogical approximation. But in numerous instances, perhaps most, the principle of a method admits of illustration by means of very elementary mathematical knowledge. Thus the students learn, not only that the sun and planets are at such a distance, but the manner in which such results are obtained is given, and shown to involve only the same principles as are employed in the simplest land surveying.

"Natural History.—Up to the present time only zoology has been considered. Subsequent to the lectures on this subject, visits have been made, with great advantage, to the Regent's Park Zoological Gardens and the rooms of the British Museum containing the specimens of natural history.

"In the case of the few students who remain with us more than six months, the afternoons of Monday, Wednesday, and Friday, from 2 to half-past 3, are devoted to the further study of mathematics, original composition, and Latin. As regards the latter subject, the progress made is small indeed. It amounts to little more than removing some of

the initiatory difficulties attendant on the study of a new language, and showing the student how he may hereafter pursue it with the best prospect of success. Yet slight as is the amount of knowledge obtained, it has not been without its value as affording a glimpse into the nature of language in general, which is not to be obtained by the individual who has no acquaintance with any but his own."

Drawing and Music.—Two whole evenings in every week, those of Monday and Wednesday, are devoted by the senior class to drawing; and three-quarters of an hour is given at the close of every day to singing. The course adopted in the scheme of drawing lessons is, in the first instance, to convey to the students, in a series of familiar explanations, such principles of perspective as may be sufficient to enable them to delineate correctly simple lines in various positions. This is done on the black board with chalk; and when the class has evinced a degree of proficiency in such exercises, our next step is to introduce solid forms, involving a further acquaintance with principles which are then progressively laid down. As soon as practicable, the mere outlines on board are superseded by the use of paper, which is continued to the end of the course. The models in use in the classes are the series published under the sanction of the Committee of Council on Education; and we have also, as time and the skill of the student would permit, introduced many simple objects for exercise, such as articles of furniture.

The time devoted to vocal music is necessarily limited; and the lessons are given at the close of the day, to prevent interference with any of the more important studies. The elementary lessons are based on Wilhem's system, as improved by Mr. Hullah; but one lesson in each week is devoted to the practice of simple school-pieces, published in "The Singing Master" of Mr. W. E. Hickson, which is found to be of considerable use in creating an air of cheerfulness, and relieving the more serious exercises.

Art of Teaching and Governing in a School.

The *theory* of teaching and governing, is given in a series of lectures on pedagogy, which are delivered every day in the theatre of the institution, the course running through three months. Of these lectures the students are required to make abstracts. Among these, is a series on mental philosophy; it being deemed of importance, that those who have to influence mind, through the agency of mind, should know something of its operations. Through these lectures the *science of education* is generally understood.

But education is an *art* as well as a science, and as in every other art, perfection is to be obtained only by practice. This practice is secured by the attendance of *all the students in the model school* for four hours and a half during each day. They pass, step by step, through all the parts of the school, commencing with the lowest draft of boys, and ending with the charge of the whole. During this time, they are always under observation; and when any one manifests a want of skill in teaching or government, he is requested to leave the draft, his error is privately pointed out to him, and such directions are given as are considered proper to obviate it. Should the error be of a kind likely to characterize more than the individual, it is noted down and made the subject of observation to all the students when together in the theatre.

The second method of improving the practice is, to assemble all the students in one of the gallery class-rooms, and then to require one of them, who has been previously appointed and furnished with a subject, to give a collective lesson to about a hundred boys. Every one is then engaged in noting down what he considers the defects or merits

of the lesson, embracing points of grammar, manner, knowledge, government, &c. At the conclusion of the lesson, all the teachers adjourn to the theatre of the institution, and in turns give their opinions of the lesson. When all have finished, observations are made by myself, first on the criticisms of the observers and then on the general points of excellence or defect which have characterized the lesson.

The third mode of improving the practice is by means of lessons given by the students in turn to all the rest. The chief difference between this method and the last is, that errors are checked as they arise. There is no noting down deficiencies; but as soon as one is observed, the teacher is stopped, the defect pointed out, and he is at once required to rectify it. Before boys, this method would be obviously improper, as the moral influence of the teachers would be destroyed by it. But, among themselves, it is found to work very amicably. Indeed, it has been gratifying to me to witness the good temper with which the criticisms have been all but universally given and received. On the entrance of some students, the observations have been rather intended to show the acuteness of the speaker than to benefit the teacher who has given the lesson. But this has soon righted itself, and almost always without the necessity of intervention on my part.

The following is a list of the Conversational Readings to the whole of the students on the art of teaching and governing in a school, which form the quarter's course; five being delivered on five several days in each of twelve weeks, three by the Principal, and two by the Vice-principal. The first 36 form the course given by the Principal, and the remaining 24, that by the Vice-principal. At the commencement of each quarter these courses are begun again.

1. On the objects which a teacher should have in view in adopting his profession.
2. On the circumstances which make a teacher happy in a school.
3. On some of the essential moral qualifications of a teacher.
4. On the essential intellectual qualifications of a teacher.
5. On the establishment of authority.
6. On gaining ascendancy over the minds of children.
7. On combination and arrangement.
8. On routines of instruction and formation of plans.
9. On the monitorial system—its use and abuse.
10. On the selection of monitors.
11. On the training of monitors.
12. On the collective or simultaneous system.
13. On the art of teaching the elements of reading to very young children.
14. Illustrations of the mode of using the First Lesson Book.
15. On various methods of teaching spelling.
16. On the mode of using the Second Lesson Book.
17. On object-lessons for young children.
18. On the interrogative system, with illustrations.
19. On analytical teaching generally, with illustrations from the Third Lesson Book.
20. On synthetical teaching; illustrations from the Third Lesson Book.
21. On the art of reading with animation and expression.
22. On Scripture questioning, generally; on Scripture geography, and methods of teaching it.
23. On teaching writing.
24. On the use and nature of numbers.
25. On teaching arithmetic.
26. On the mode of using the Fourth Lesson Book.
27. On teaching geography.
28. On teaching grammar.
29. On teaching drawing.
30. On teaching vocal music.
31. On the philosophy of the human mind as applicable to education.
32. On attention and memory.
33. On association.
34. On conception.
35. On imagination.
36. On the principal writers on education.
37. On rewards and punishments.
38. On emulation.
39. On common errors relating to punishments, and on corporeal punishments.
40. On moral and religious influence generally.

41. On the promotion of a love of truth, honesty, benevolence, and other virtues, among children.
42. On cleanliness, and neatness, kindness to animals, and gentleness.
43. On promoting obedience to parents, respectful demeanor to elders, and general submission to authority.
44. On the private studies of a teacher.
45. On the course to be pursued in organizing a new school.
46. On keeping the various registers of attendance and progress.
47. On the ventilation of school-rooms and dwellings.
48. On school furniture generally.
49. On some of the circumstances which affect the condition of the laboring classes.
50. On the elements of political economy.
51. On machinery and its results.
52. On cottage economy and savings' banks.
53. On the duties of the teacher to the parents of the children, and to the Committee.
54. On the formation of museums and collections of apparatus, and the management of school libraries.
55. On keeping up a connexion with old scholars.
56. On the order in which a teacher should attempt to accomplish the various objects he has in view.
57. On school examinations generally.
58. On raising and filling a school, and on the circumstances which make a school popular.
59. On the various ways in which a teacher may co-operate with other benevolent efforts, such as temperance societies and Sabbath schools.
60. Brief summary of the teacher's duties in school, out of school, and in relation to the children, their parents, the Committee, and to society at large.

The $4\frac{1}{2}$ hours devoted to daily practice by the students in the monitorial labors of the model school, with an occasional gallery lesson, has already been described; and several times a week the Principal casts a careful glance around their drafts, and makes notes of the defects observable in them, to form the subject of observations in the conversational lecture of the evening. If the students were staying, as they ought to stay, for two years, instead of six months, this amount of time spent in the model school would be in excess; and the actual amount of valuable time devoted to its labors, is a sacrifice which challenges a vigilant superintendence and an amount of ambulatory instruction which shall turn it to the best account. The practice in gallery teaching is necessarily unfrequent, where there are only three classes placed under it every morning; but over this, also, the same eye is extended at like intervals; and every afternoon, at half-past three o'clock, occurs the gallery lesson, by a student teacher, in the presence of the Principal or the Vice-principal and the whole body of the students, expressly to form the subject of mutual criticism, and of a final critique by Mr. Cornwell, on adjourning to the theatre at 4. In the theatre, after taking the criticisms of the students on the lesson just delivered, which seem generally to be limited to the superficial defects of grammar, pronunciation, or want of order in the gallery, the Principal or Vice-principal makes a far more searching exposure of its essential defects, which are carefully analyzed; and concludes by throwing in the remarks required by his miscellaneous notes on the class and gallery teaching of the day. He then proceeds with the conversational lecture for the day, into each of which the student's limited period of residence compels him to throw a large amount of instruction, so tersely expressed, and yet so condensed, as to require all the earnestness of the young men at once to seize and assimilate it. No one, however, can be present at one of these conversational lectures without being struck by the weightiness of the matter which it contains, and the aphoristic vigor with which it is endeavored, not merely to lay it before, but to engrave it into the minds of the hearers.

The tenor of the course may be gathered from the results contemplated in the following set of queries, drawn up by the Principal, and contained in the Society's "Manual:"

Questions to test a School.

The following questions have been drawn up for the use alike of Committees and teachers. They indicate the points to which a teacher should direct his attention, and the course a Committee should take in order to ascertain the condition of a school. The questions are supposed to be put to the teacher:

Reading:

Do you *define* and *limit* the portion to be read? Is the portion assigned of such *moderate length* as to allow of its being read three or four times?

Do your monitors question readily on the lessons that have been read?

Have you the *specimens, models, or diagrams*, that are necessary to illustrate such lesson?

Do you rest satisfied if one boy is reading in the draft, or do you see that *every child is attentive* while one is reading? Do you also forbid the monitors approaching the boy who is reading, and require him always to stand where he has a view of the whole draft?

Do you pay attention to the *style* of reading, particularly with the elder boys?

Do you correct a bad style by having very *familiar* sentences read?

By requiring the boys to *tell* you something, to write it down, and then to read it from *their own writing*?

Do you teach the *meanings* of words in connexion with the reading, as found in *sentences*, rather than with the *spelling* in which the arrangements must be arbitrary?

Do you point out on the map all the places occurring in the lesson read?

Do the boys exhibit seriousness of manner while reading the Bible?

Spelling:

Do you sometimes teach and test spelling by the *dictation* of sentences to be written?

Do the elder boys sometimes *copy* pieces of poetry and the exercises in grammar, with a view to improvement in spelling?

Do you have the more difficult words that occur in your collective lessons spelt?

Interrogation:

Do you or your monitors, question on every *subject* taught?

Do you occasionally require *mutual* questioning on the part of the elder boys?

Does your questioning include the *three* different stages? 1. During reading, the explanation of such words or allusions as are necessary to *understanding* the lesson? 2. After the books are closed, with a view to *impressing* the facts of the lesson on the memory? 3. The explanation of the *etymologies* of words and the imparting such *incidental* information as is naturally associated with it?

Do you avoid indefinite questions, and such as by admitting of only "Yes!" or "No!" encourage guessing?

Writing:

Are the books kept clean, free from blots, and without the corners being turned down?*

Do you furnish the boys with good copies, avoiding those which have improper contractions?

Have you a black board on which you write in chalk a copy for the lower boys who are unable to write?

Arithmetic:

Do you teach arithmetic by the black board? Have you one in each draft?

Do you in teaching arithmetic commence with and constantly refer to *sensible objects*?

Are the numbers in your *lower* classes always those of *little value*?

Do you invariably insist on every number being *read* to ascertain whether its value is understood?

Do your monitors *question* at every step in the process of a sum? *e. g.* Why do you carry only one when you borrow ten?

Are the *terms* and *marks* explained? *e. g.* What do *£.s.d.* mean? Why is the rule called compound subtraction? What are these "marks" used for?

Do you connect the book knowledge of the more advanced boys with the objects around them? *e. g.* What is the quantity of timber in the trunk of a tree whose height and girth, both at the root and part where it branches off, have been measured by themselves? The number of gallons the school water-butt will hold? The contents of a field, whose shape and sides they have ascertained?

Grammar:

Do you *explain* every definition, rule, &c., *before* allowing the boys to commit them to memory?

Do you make your boys understand that language determines grammar, and not grammar language? That the rules of grammar are only the recognized usages of language?

In explaining the *etymologies* of words are you extremely careful to give the right *quantities* and *terminations* of the roots?

* The books may be kept smooth by tying them up between two pieces of board.

Geography:

Do you teach the *physical* features of any district first?
 Do you make the boys acquainted with their own *neighborhood* and *country* before attending to more distant parts?
 Have you a map of the neighborhood in the school?
 In commencing geography do you require the boys to make a map of the playground, or some well-known part? Do you explain latitude and longitude by a reference to this map?
 Do you require the boys occasionally to point towards the place under consideration? *e. g.* When Dublin has been pointed out on the map, do you say, *Now point to Dublin itself?*

Drawing:

Do you commence with *chalk* drawing on the black board?
 Are your monitors so proficient as to be able to *sketch off* any object illustrative of their lesson?

Collective Teaching:

Do you abstain from teaching collectively those subjects which depend for their improvement on the amount of *individual practice*, as reading, spelling, &c.?
 Do you test the *efficiency* of your collective teaching by *individual questions*?
 Do you sometimes require the elder boys to make a written *abstract* of their lesson? Is this looked over with a view to the spelling among other things?
 Do you make use of *ellipses*? the number varying inversely as the age of the child?
 Are your collective lessons to the *whole* school especially devoted to subjects connected with *manners, morals* and *religion*? Do those to the *younger* boys relate to the various familiar objects, utensils, and operations about them? Are those to the elder boys given *systematically*? *i. e.* Is each lesson part of a system of knowledge?
 Is your collective teaching especially characterized by *simplicity* both of language and illustration, and by *animation*?
 In using numbers do you make them intelligible by referring them to *known standards*? *e. g.* If you were stating that some trees are near 300 feet high, would you say that they were twice, three or four times, as the case may be, as high as some well-known object?

Monitors:

Do you devote an *hour a day* specially to the training of your monitors?
 Is it your prime object in this training to give your monitors the *art of teaching*, and do you make the impartation of knowledge subservient to this?
 Do you train every monitor in the *very lesson* he has to teach?
 Is the mass of your school employed in some *quiet exercise*, as writing, while you are engaged with the monitors?
 Have you a good general monitor to whom you can intrust the mass of the school during your training of the monitors?
 Do you require the same monitor to teach the *same lesson* that he may be thoroughly competent to that lesson?
 Have you a *double set* of monitors, that while one set is teaching the other is learning?
 Do you from time to time, add to your monitor's class, to act as *auxiliaries*, in the absence of the regular monitors, such boys as you deem likely to be suited to the office?
 Do you associate with the office of monitor as many *pleasing circumstances* as you can?
 Do you pay them? Have they as such the use of the school library? Do you treat them with marked consideration? Do you occasionally accompany them in little excursions, to places in your neighborhood distinguished in history, or for beautiful scenery, or to museums, gardens, &c.?
 Do you impress on your monitors that they should correct no mistake till they have ascertained that none of the boys in their draft can? Do you exemplify this in your own teaching?

Discipline:

Is order the *habit* of your school?
 Have you perfect *quietness* during writing?
 Do you *drill* your boys occasionally, with a view to securing habits of prompt obedience?
 Do you have the movements to and from the desks made in an orderly way? Do you generally have the tables *repeated* or sung simultaneously at this time? Do you sometimes have the movements made with perfect quietness, as a means of discipline? Are all the exercises conducted as *quietly* as is consistent with the full development of the powers of the children?
 Do you have all those subjects which depend for their improvement upon *practice*, such as reading, spelling, &c., taught *individually*?
 Is every exercise conducted *under observation*, that the boys may feel that any inattention or disorder is certain of detection?

* Many of the points suggested here are as important in connexion with other kinds of teaching as in collective; but as the evils of neglecting them would be increased in proportion to the number taught, it has been deemed advisable to throw them under this head.

Have all the children at all times something to do, and a motive for doing it?
 Do you obtain from giving a second command till the first has been obeyed?
 Do you obtain from *calling out*, except on quite necessary occasions?
 In stopping or directing the whole school, do you give your commands so loud as to be heard by all, and no louder?
 Are you *strict*, without being *severe*?
 If you find the general discipline becoming at all lax, do you have those exercises which are most faulty, gone through as you wish them, *after the regular school hours*?

Habits of the School:

Is your room *clean*?
 Do you have it well *swept*, and *dusted* every day?
 Do you see all the school furniture put in its proper place, before you leave the school-room?
 Is your room well *ventilated*?
 Do the boys exhibit *subdued and gentle manners* in their intercourse with each other?
 Are the boys generally *clean* in their persons and *dress*?
 Do you carefully prevent *idling* about the school, or in or near the gates, &c., or in the playground?
 Are your boys orderly and *respectful* to their superiors?
 Do you discourage *tale-telling*, except in reference to very serious faults?
 Do you keep your drafts of about a *uniform size*, not less than nine, nor more than twelve?
 Do you take care that boys of the same class are of about the same attainments, and in a collective lesson of the same *mental capacity*?
 Have you the *forms* of the drafts distinctly marked on the floor, by cutting into it, painting it, or letting a wire into it?

Examinations:

Have you *stated periods of examination*, in order to the removal of the competent to higher classes?
 Do the children *know* these periods, that they may work with a view to them?
 Are the intervals between these periods of such *moderate length* in a child's estimation, as to influence his exertions?
 Have the parents any means of knowing when their children are advanced?
 Have you an evening examination, at least once a year, for the parents and friends of the children?

General:

Do you require every error to be *corrected* by the boy making it, after it has been corrected by another?
 Is every matter *explained* before it is committed to memory?
 Do you keep up your connexion with the *old scholars*, by occasional meetings, or in any other way? Are they allowed the use of the school library?
 Do your children *love* you? Have you a strong *sympathy* for children, and pleasure in their company?
 Is you teaching *intellectual*? Do the children really *understand* what they are learning? Do you make every subject taught a means of *intellectual development*?
 Do your children come to school *regularly* and in time?
 Do you give time and attention to subjects according to their *relative importance*? e.g. Reading above every thing, the history and circumstances of your own town or locality in preference to more distant parts?
 Do you rather aim at giving the boys a *good acquaintance* with a few subjects, than a very superficial acquaintance with many?
 Are you exercises generally characterized by *little repeating* and *much questioning*?
 Do you keep a *register* of the attendances of the children, and of their school payments?
 Do you rest satisfied if you obtain an answer to a question from one, or do you repeat and remodel the question till the matter is *understood by all*? Do you impress this maxim upon your monitors, *that all teaching is for the whole class*?

Model School.

The "Boys' School" connected with this establishment probably stands unrivalled in England, as a model of order and discipline, and of the collective instruction of a large number of children on the monitorial system. It is composed of 760 boys, from the age of six to twelve or thirteen years. The register is always full, and the attendance is regular and punctual, (averaging daily 700,) although the children are gathered from one of the poorest neighborhoods of the city. The school is not free, (except when there are more

than two from the same family,) and yet being *good*, there is no difficulty in collecting in advance the fee of 2d. per week. On account of the large number of classes into which the school is divided the normal pupils enjoy unrivalled opportunities, both of observation and practice of the method of instruction pursued, which are not exclusively monitorial, but a mixed system of the monitorial and simultaneous, in which, however, the monitorial is the ground-work of the whole.

Female Department of the Normal School.

The mode of obtaining admission, conditions, organization and instruction of this department are substantially the same as those in the male department. The immediate class instruction and practice are conducted under female teachers, while the pupils of this department attend daily in the theatre, or lecture hall on the lectures on the art of teaching given to the young men. In addition to, or modification of the course pursued by the young men, the female Normal pupils are instructed in the art of teaching needlework; in the best method of training girls to household duties; and especially in those methods of communicating religious knowledge, which, under the blessing of God, are most likely not only to make the young acquainted with, and interested in Holy Scripture, but to bring them practically under the influence of its sacred truths.

Mr. Fletcher, in his Report describes a peculiar practice of the Model Girls' School:—

Nor must I omit from express notice the perfect system of industrial instruction in needlework, and the economy of clothing, through which the whole school is passed. The outline of it given in the Society's "Manual of the System of Teaching in the Model Girls' School," is no paper theory, but a simple description of a well-ordered and vigorous set of classes, embracing the whole school, for an hour and a half every morning. "When at needlework the children are seated at desks, arranged in classes, according to their proficiency. The first or lowest class is seated further from the platform, and the others, in numerical order, in front of it. The number of classes depends on the different kinds of work taught in the school, each kind occupying a separate class. The number in general use is 11. From the higher classes the best workers are selected for monitors; two are appointed for each class. One instructs for one week, whilst the other is at work under the direction of her monitor; consequently each superintends the class and works alternately; and each monitor continues at the same desk until she is appointed monitor to a higher class. Every girl continues to sit at the same desk while she remains in the class. There are also two platform monitors, who alternately superintend and work one week. But all the monitors of classes, and the girls under their care, are under the superintendence of the general monitor. Every Friday morning the girls are allowed to bring their own work.

The children in the higher classes are provided with lap-bags, made of brown holland. These are marked 1, 2, 3, &c., for as many as the desk contains. The number of the desk is also marked upon them; thus 5₈ signifies that the bag belongs to the fifth girl in the eighth desk. Before the children take their seats, the bags are placed by the platform monitor on the class monitor's desks, and by them given to their girls. The class work and all garments in hand, are collected by the class monitors, and placed on the ends of the desks ready for the

platform monitor to deliver to the mistress. The monitor of each desk is furnished with a pair of scissors, thread-paper, needle-case, and a bag large enough to contain all the implements that belong to her desk. They are also supplied with a few thimbles and needles, for which they are responsible to the platform monitor. The children in the lower classes used colored cotton for the class work, as it renders the stitches more conspicuous, and consequently facilitates general inspection. It also excites an interest, as the promise of a choice of some pretty color is a strong inducement to a child to perform her work neatly.

At the time assigned for closing the labor of the morning reading drafts, viz., at a quarter past 10 o'clock, the general monitor rings the bell as a signal for the business of the drafts to cease; and, after a pause, the command is given for the girls to turn to the right or to the left, as the order may be. The order is then given, and the whole of the children walk in a line along the passage round the school, and each girl, as she comes to the end of it, steps in behind the desk to which she belongs, and goes to her proper place at the desk. Each monitor does the same, taking her place at the head of the desk. Each child being now opposite to her own slate, a command is given to take their seats, which they do instantly.

A signal is now given for the monitors to distribute the bags, after which they return to their seats, and another signal is given for each girl to tie her own bag to the desk before her. A signal is again given for the monitors to examine their girls' hands to see if they are clean, and that each is provided with a needle and thimble. The platform monitor now supplies the class monitors with any additional work they may require for their girls, which the class monitors give out; also a needleful of cotton to each child, and then return to their seats. A command is now given for the whole school to show work, that is, to hold it up in their left hand to see that each is furnished with work. The bell is then rung, each child holds down her work and immediately begins; and the monitors pass down the desks to instruct them. When a child wants work she holds up her left hand as an intimation to her monitor, who steps forward and supplies her. If a monitor wants a fresh supply she makes a like signal to the platform monitor. When a girl wants thread she holds up her right hand, and her monitor supplies her. If a monitor wants a fresh supply she makes a like signal to the platform monitor. At half past 11 o'clock the mistress examines the work of each child; those who merit rewards have a ticket, and those who have been careless and inattentive forfeit one, or are confined after school.

At a quarter before 12 the bell rings for the girls to show work, and the monitors to pass down the desks and collect the needles and thimbles. An order is then given for the children to put the class work into the bags, and the monitors to collect all articles in hand, and deliver them to the platform monitor, who takes them to the platform. The monitors then take their seats. The order is now given to untie bags, when each child unties her own; a second order is given to take them off; and a third, to fold them up. Each child folds her own neatly, with the number in view, places it on the desk before her, and puts her hands behind her. The bell then rings for the monitors to collect bags, which they do, placing them one on the other in order; they then put them neatly into the bag belonging to their desk; also their scissors, thread-papers, needles and thimbles. The monitors are then ordered to the platform with their bags, where they deliver them to the platform monitor. They then return to their seats, and the report of the good and inattentive girls is read *aloud* by the monitor-general;

the good receive tickets, and the negligent must either forfeit tickets or stay in after school hours. As soon as the reports are taken, all the children are exercised out of their seats, to stand each opposite to her own slate, with her hands behind her. A signal is given for the girls to turn, when they are dismissed in order, one class following the other in a line along the sides of the school."

For the details of the instruction in each class, I must refer you to the "Manual." The first class is for hemming, in two divisions, one composed of those who have not learned to fix a hem, and who are taught on waste paper, as being less expensive than linen or cotton, and answering the purpose just as well; and a second, in which they practice hemming on small pieces of calico. The second class, also in two divisions, is for sewing and felling, and running and felling; first division learning to fix their work in paper, and the second to execute it. The third class is for drawing threads and stitching; the fourth for gathering and fixing gathers; the fifth, for button-holes; the sixth, for making buttons and sewing them on; the seventh, for herring-bone stitching; the eighth, for darning; the ninth, for making tucks, and whipping; and the tenth, for marking. The eleventh is the finishing class. There is at present no knitting or netting class; and fancy work is expressly excluded and discouraged.

"As it is highly desirable that the children, as soon as they have learned to work, should be employed in something useful, this class comprises the girls who have passed through the preceding, and are here engaged in making and completing garments. The children in this class are taught economy in purchasing, cutting out, and repairing various articles of wearing apparel; they are made acquainted with the waste occasioned by the want of proper consideration and exactness in domestic arrangements, and the miseries frequently produced by mismanagement and inattention. In order to impress upon their minds this useful branch of female instruction, they are interrogated, in various ways, on the common concerns of life. When the teacher proposes a question, she waits until each child in the class has had an opportunity of returning an answer, according to the knowledge she possesses. She then comments upon each of these answers in a way that will enable the *children* to decide which is the most suitable course. To assist the teachers in these exercises, they are furnished with a few examples of questions and answers, which they may carry out to a much greater extent." These also will be found in the "Manual," together with engraved patterns for cutting out the commonest garments. The highest industrial section of the school forms in fact a class for collective teaching of the most practical and improving kind, including as many ideas on household management generally as can be conveyed. Specimens of needlework, made up in portfolios for the use of teachers, and arranged in the order of the above classes, are sold at the Society's Depository; and the beautiful patterns of every variety of garment, made up in tissue paper by the finishing class against the time of the annual meeting, are quite little works of art.

The propriety and industry exhibited throughout these industrial classes is as perfect as their system; and a student teacher in each class has the advantage of co-operating in, and doing as much as she can of, the work of superintending each successive class, from the lowest upwards; the sewing classes, in this respect, presenting no peculiarity distinguishing them from those devoted to other exercises. The discipline and moral tone of this school present throughout a standard well worthy of its exemplar character. It has a library of above 250 carefully selected volumes, besides a small library of reference for its monitors. Great advantage, too, must arise from a certain small pro-

portion of the children being retained in connexion with the institution until a riper age, and even then not giving up their intercourse with it. In fact, the whole department is a family as much as a school; and no higher praise can possibly be bestowed upon it.

Art of Teaching and Governing a School.

Three hours and a half each day are devoted by the female students to practice in monitorial or gallery teaching in the Girls' Model School; and in alternate weeks another hour and a half is given daily, by each of the two classes, to the practical labors of the needlework drafts. At the close of the afternoon's gallery lesson, they all adjourn to the theatre, on the back seats of which they take their places to hear the criticism on the gallery lesson which has been given by one of the young men, followed by the lecture on "pedagogy" for the day, in the course already described. A like criticism of the afternoon's gallery teaching, and of the draft teaching for the day, in the model girls' school, is taken on the opening of the evening classes. It is conducted with some spirit, and the concluding remarks of the normal school teacher, are exceedingly accurate and judicious. A weekly conversational lecture occupies two hours of every Saturday morning, and is given by the experienced superintendent, Mrs. Mac Rae, to the whole of the female student teachers, seated at their needlework in the gallery. The following are the heads of her course:—

1. On the various motives for entering on the profession of a teacher.
2. On some of the essential moral qualifications of a teacher.
3. On the selection of monitors.
4. On organizing a new school.
5. On training monitors.
6. On teaching the elements of reading, with illustrations of the method of using the First Lesson Book.
7. On the various methods of teaching spelling, with illustrations.
8. On training suitable monitors to assist in teaching needlework.
9. On teaching arithmetic.
10. On domestic economy and orderly habits.
11. On school furniture, and the order of a school-room.
12. On the cleanliness of a school-room, and ventilation.
13. On the duties of monitors.
14. On the various offices in the school.
15. On improving an old school.
16. On the judicious treatment of the monitors.
17. On the duties of a teacher to the committee, and to the parents of the children.
18. On a week's occupation in the model school, and the advantages of cultivating a spirit of inquiry.

These lessons of the superintendent, *applying* all which the students are learning in the normal school, to the circumstances into which they are about to be introduced, are highly interesting, vividly instructive, and imbued with a truly Christian spirit. Drawing from the experiences of a quick and refined perception, they embody indeed practical lessons of adherence, to unfailing truth and untiring patience, from which others than teachers might profit. The following is the Examination Paper on the Art of Teaching and Governing in a School, answered by Ann Inglefield, 25th March, 1837:—

1. How will a teacher best establish her authority in a school?—By firmness, joined with kindness of manner and impartiality in all her conduct; giving her commands clearly and definitely: expecting prompt and cheerful obedience; let the children see that principle governs her conduct; this, with good information and a pleasing manner of communicating, are not likely to fail of success in establishing the authority of a teacher in her school.
2. What will especially demand your vigilance in giving a collective lesson?—That the attention of the children be kept alive by the interesting information and manner of the teacher; that the supervision be constant, and the order preserved.
3. How will you endeavor to have good monitors?—By efficient training and interesting them in the work, imparting to them superior information, and reposing confidence in them when found worthy.
4. State some of the uses of the monitorial system, and of the defects which may be indulged under it?—A greater number of children can be instructed at one time than by one individual.

The monitors acquire the art of communicating the information they gain; they must be examples to their drafts; and by these means they are likely to prove, as they grow up, more useful members of society.

The defect would arise from the mistress indulging self-ease and neglecting her monitors, or leaving too much of the school duties to them.

5. How will you endeavor to get good reading in a school?—By attending to the punctuation, emphasis, rising and falling inflection, aspirates and non-aspirates, and tones of the voice.

6. What will demand especial attention in the arithmetic classes?—That the children perfectly understand the rules and their uses.

7. How will you convey to children the first notions of geography?—By illustrations, as describing the earth by an orange.

8. What powers of the mind should an object lesson be directed to cultivate?—Observation, attention, reflection.

It is difficult to imagine a combination of advantages greater than that enjoyed by the student teachers in the female department of this institution, including, as it does, the animated and faithful instruction of the principal teacher of the normal school and the vice-principal of the companion department, the lectures on teaching and governing in a school, delivered to the students in both departments by the principal and vice-principal of the normal school for young men, an admirable model school, and the faithful counsels conveyed by the superintendent in her daily management and weekly addresses. The effect of this combination is indeed very marked, if the superior activity and orderliness of mind shown by the senior over the junior section, during my presence in the school, afford any fair measure of its amount. Considering however, that the female students, though as much instructed as the male students, and possessed of superior manners, are yet not generally equal to them in physical resources, and in the enthusiastic energy which brings a considerable proportion of the latter into the field of instruction, it is not less to be regretted in their case than in the male department, that the young teachers have not the advantages of a longer stay to strengthen their acquirements, their capacities of teaching, and, I might even add, their general character, before they enter upon the arduous duties of their very responsible situations. The time of their stay is far too short to accomplish all that is desirable in these respects; although the means provided are, I sincerely believe, sufficient, with God's blessing, to render them able, modest, and Christian teachers. Among the circumstances incidentally conducive to this result, I would recall especial attention to the fair proportion of *pupil* teachers to be found in the model school, at the head of the monitor's class, giving a moral firmness, as well as intellectual strength, to its organization, eminently beneficial to the *student* teachers, at the same time that they enjoy the further advantage of the head teachers of the normal and model schools themselves daily superintending, correcting, and teaching in the classes.

It is a leading object in the management of this institution to train up a race of teachers who shall not only elevate the office by the respectability of their attainments, but adorn it by the fervor of their poetry. Each candidate is presented, on admission, with a copy of the following hints, accompanying the regulations to which he will be expected to attend:

I. *Let your mind frequently and seriously revert to the OBJECTS which are to be obtained by your residence in the Society's House.*—You have at once to acquire and to communicate, to learn and to teach, to govern and to submit to government; and you have to do this, not in relation to one mind only, but to many minds,—of different quality, under varying circumstances,—as an exemplar, and as subordinate to others. You have MUCH to do. Therefore—

II. *Redeem your Time.*—Do not think it sufficient to attend regularly and diligently to appointed studies, but improve the intervals of time which will necessarily elapse between these stated employments. Secure the minutes, for minutes compose hours. Ten minutes, diligently improved every day, will amount to an hour in the course of a week; and an hour thus redeemed every day, will be equal in value to no small portion of a year.

III. *Cultivate Habits of Order.*—Avoid negligence in personal appearance. Be always neat and clean in your apparel. Let those pursuits which are most important in

reference to your expected engagements receive the greatest share of your attention; and never suffer these to be interrupted or superseded by others of a more general nature. Do not allow levity and trifling to usurp the place of rational cheerfulness. "Avoid the very appearance of evil." Attend to all established regulations. He who wilfully breaks rules which are calculated to promote the welfare of the community to which he belongs, is the common enemy of all.

IV. *Cherish a kind and friendly disposition towards your Associates.*—Let this be shown by a general spirit of courtesy,—a willingness to assist where help may be needed, and especially by the communication to others of any knowledge you may exclusively possess. Manifest a decided disapprobation of unbecoming conduct wherever you observe it; and, jealous for the honor of the body to which you belong, endeavor to stimulate every pupil to diligence and zeal in the pursuit of those great objects for the attainment of which all are alike receiving the countenance and aid of the Society.

V. *Exercise a constant Spirit of "Watchfulness unto Prayer."*—Remembering that you are responsible to God for the right improvement of the advantages you enjoy, the talents you possess, and the time placed at your disposal; seek daily for "the wisdom which cometh from above," and "the grace which bringeth salvation." Be yourself a diligent and devotional student of that book you are emphatically to teach; and never forget that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto good works." (2 Tim. iii. 16, 17.)

Periodical examinations of the student teachers take place in the presence of the Committee, and upon the results of these examinations its members appear to base their assertion, that by the efforts of the Society, restricted as those efforts may ever have been by external obstacles and internal want of resources, "more elevated views of the teacher's office and duty have been promulgated; a greater moral power has been given to popular instruction; and, as a necessary consequence, the school-master has been in some measure raised in public estimation, though not by any means so much as the importance of the office deserves. Letters from all parts of the country have borne testimony to the patience, diligence, and piety of many of the laborers whom the Society have sent forth. The best evidence, however, of the general satisfaction which has been given, is to be found in the increasing applications for teachers, which pour in from all quarters; a demand largely exceeding the ability of the Committee to supply."

If by any means its resources could be so augmented, and its duties so shared with supplemental institutions, that it could retain its student teachers on terms consistent with their interests and those of the schools to be supplied, for quadruple the time of their present stay,—for two years instead of six months,—such an arrangement alone would ultimately be productive of incalculable advantage to that great branch of the popular education of England which comes under its influence.

The teachers trained in the institution, resident in and near the metropolis, enjoy the advantage of periodical meetings in the theatre of the institution for professional discussions; as likewise of attendance at a course of lectures provided by the Society each winter since 1837, for their gratification and instruction. During the summer vacation a number of male teachers of British schools, from various parts of the country, known to the Committee through their inspectors, as persons who would really profit by such an opportunity for supplemental study, are invited to a rapid course of instruction in the art of teaching and governing in a school, and to take up their residence in the Society's house during its continuance. This opportunity of revising and improving upon their actual methods is of great value; and those who have enjoyed the advantages of it are warm in acknowledging them. Indeed, the British school teachers throughout the kingdom generally, maintain relations with the parent Society, because it is the centre of all applications for new teachers, and, therefore, the principal source of promotion.

NORMAL AND MODEL SCHOOLS,
OF THE
HOME AND COLONIAL INFANT AND JUVENILE SCHOOL SOCIETY.

The Home and Colonial Infant and Juvenile School Society, under whose auspices the Normal and Model Schools described below are conducted, was founded in 1836, and has since that time educated upwards of two thousand teachers for Infant and Juvenile Schools. The Committee in their first Report, made in February, 1837, state with much force the reasons that suggested the formation of the Society. "The Committee may without fear of contradiction assert, that few situations in life require so much discretion, so much energy, so much tenderness, so much self-control, and love, as that of a teacher of babes; that to guide and govern an infant-school well calls for wisdom to discern, versatility to modify, firmness to persevere, judgment to decide; and they may add that no uneducated or undisciplined mind can supply the incessant care, the watchful diligence, the unwearied patience necessary to manage young children."

One of the first duties of the Committee of the Society was to reduce infant instruction to a system, the necessity for which must have been obvious to all who have observed the trifling desultory way in which infant schools were too often conducted by untrained teachers. For this purpose it was absolutely necessary to found a model infant-school, and also to prepare a set of text-books for the use of teachers. Both these objects were carried out, and the Society having constantly kept in view the necessity of improving their system, now possess an admirable Model Infant School, a Juvenile School for children between six and ten years, in which the plan adopted with the infants is carried out in its development with those of riper years; and have published a series of text-books for the use of infant-teachers, obviously drawn up with the utmost care, and excellently fitted for the purpose in view.

The establishment is located in Grays Inn Road, and contains accommodation for a Model Infant School for children between the ages of two and six; for a Juvenile Model School for children between the age of six and sixteen, and for sixty persons sent to be trained as teachers. The follow-

ing documents, published by the Society, exhibit the qualifications of candidates, and the course of instruction pursued in both the Model School, and the Training Department.

Qualifications of Candidates who enter the Institution to be recommended by the Committee to Schools, and the Conditions under which they are admitted.

The Committee receive into their Institution, in Gray's Inn Road, near King's Cross, for a limited period, persons either desirous to enter for the first time upon the work, or those who, having engaged in it, feel their own deficiency, and are anxious for improvement.

In order to prevent disappointment and mistakes, the Committee think it necessary to state what they consider the necessary qualifications of candidates, and the conditions under which they are received.

Qualifications.—1. *Religious and Moral Principles.*—As the primary object of early education is to cultivate religious principles and moral sentiments; to awaken the tender mind to a sense of its evil dispositions and habitual failings, before it is become callous by its daily intercourse with vice; and to lead it to that Saviour who so tenderly received such little ones, and blessed them; to accustom them to trace the hand of their heavenly Father in his works of providence and grace; and to be impressed with the truth that his eye is ever upon them; since such is the *primary object*, an object which if unattempted, early education is valueless; the Committee consider that, in addition to an unimpeachable and moral character, *decided piety* is indispensable, and that without it no teacher can be fitted for the work.

2. *Natural Disposition and Abilities.*—There are certain qualifications of temper looked for in the teacher of young children. The power of sympathy is felt by all, but its effect upon children is almost incalculable; on this account an animated lively manner, tempered by self-possession, and a cheerful good humor, combined with gentle firmness, are very important. To these should be added, that natural fondness for children which leads to a participation in all their little pleasures and pains, and bears patiently with their infirmities and ill humors. It is also particularly necessary that *infant* school teachers should possess an aptitude to teach, the ability of drawing out and directing the powers of children, a quickness of perception to see the effect of the instruction they are giving, and a readiness in availing themselves of accidental circumstances to awaken moral sentiment, or draw out some intellectual faculty.

Acquirements.—It would be desirable that a candidate should be able to read, to write a tolerable hand, to sing, should know the simple rules of arithmetic, be well acquainted with the Word of God, and possess some information in grammar, geography, and natural history.

It will be seen that they think the office of teacher requires certain indispensable natural qualifications and some attainments; and, having this opinion, the Committee would earnestly entreat those interested in the cause of early education to patronize only such persons as their judgment can fully approve, every facility for the improvement of those who devote themselves to the work being now afforded on reasonable terms.

Conditions.—1. The Committee receive candidates in the first instance on probation; and on or before the expiration of a month, their qualifications are reported on by the superintendent in communication with the master of the model school; and if the report be satisfactory, they are allowed to continue; if not, they leave the Institution.

2. All candidates who are to be recommended to schools are to remain twenty-four weeks in the house, and the Committee can not receive any who will not come in for that time. The wives of married candidates remain such time as the Committee decide in each case, if they can not remain—as it is much to be desired that they should—the whole time.

3. The charge is reduced to 7s. a week, making £8 8s. for the twenty-four weeks, which includes every expense, except washing.

4. Married men are now admitted to be trained as teachers of juvenile schools, without their wives, on the above terms, viz. 7s. a week, for twenty-four weeks, finding their own lodgings.

5. Unmarried men are not trained in the Institution.

6. Six young females, not exceeding seventeen years of age, are received as pupil teachers for one, two, or three years, according to their age, at an annual charge of £25, which includes washing and books.

7. The admission of teachers for short periods having been found very inconvenient to the arrangements of the Institution, and attended with comparatively little benefit, the Committee do not receive teachers for less than six weeks, unless they have actually the care of schools, and are, in consequence, unable to remain for that time.

8. The return of teachers to the Institution contributing greatly to their improvement, the Committee agree to allow all teachers who have been regularly trained there to re-enter for one month, at a charge of £1 only, or six weeks for £1 10s., whether the money is paid by the teachers or from school funds.

COURSE OF INSTRUCTION for the TEACHERS in training at the HOWE and COLONIAL INFANT and JUVENILE SCHOOL SOCIETY.

I. **SCRIPTURE.**—The authenticity of the Bible and the evidences of Christianity; a general view of the different books of the Bible; a daily Scripture text with remarks, chiefly of a practical nature; instruction in the most important doctrines of the Bible to promote real religion, the lessons especially bearing upon the duties and trials of teachers.

II. **WRITING AND SPELLING.**

III. **LANGUAGE.**—Grammar; etymology; composition.

IV. **NUMBER.**—Mental arithmetic; ciphering.

V. **FORM.**—Lines and angles; superficies; solids.

VI. **NATURAL HISTORY.**—Mammals; birds; plants.

VII. **ELEMENTARY DRAWING.**—For the cultivation of taste and invention; as an imitative art.

VIII. **VOCAL MUSIC.**—Singing; the notation of music.

IX. **GEOGRAPHY.**—A general view of the world; England and its colonies; Palestine.

X. **OBJECTS.**—The parts, qualities, and uses of common objects; the essential properties of matter.

XI. **EDUCATIONAL LESSONS.**—Principles of education as founded on the nature of children; on the government of children, and moral training; on subjects for lessons; on graduated instruction; on methods of teaching; on writing and giving lessons.

XII. **PHYSICAL EXERCISES.**

First or Lowest Class.—Six Weeks.

The students in this class are chiefly occupied in receiving instruction for their own improvement, with a view to their future training.

H. M.

Morning.

- 8 15. The business of the day is commenced with a text from Scripture, and remarks. This is followed by an educational motto, setting forth some principle or practice of education, on which a few remarks are also made.
- 8 20. A lesson on Scripture.
- 9 15. Practice in singing pieces from "Hymns and Poetry."
- 9 20. A lesson on objects, or the properties of matter.
- 10 20. Recreation.
- 10 45. Observing a lesson given to the children in one of the practicing schools by the superintendent of those schools.
- 11 20. A lesson on language.

- 12 20. Dismissal.

Afternoon.

- 2 0. A lesson previously given in the preparatory or practising schools, examined as to its object, and the method of giving it.
- 3 0. A lesson on number.
- 4 0. A lesson in singing and the notation of music, or in drawing, for the cultivation of taste and invention.
- 5 0. Walking exercise on Monday, Wednesday, and Friday.
- 6 20. Dismissal on Tuesday and Thursday.

Evening.

- 6 20. Scripture instruction, or analyzing lessons in "Model Lessons."
- 7 20. Entering heads of lessons in note-books.
- 9 15. Dismissal.

Saturday.

- 8 15. A Scripture text and educational motto, as on the previous days.
- 8 20. Scripture instruction.
- 9 20. Gymnastics, under a drill-sergeant.
- 10 20. Scripture instruction.
- 11 20. Entering heads of lessons in note-books.

Note.—The afternoon of Saturday is a holiday for all the teachers in the Institution.

Second Class.—Twelve Weeks.

As the students now begin what may properly be called their training, more time is appropriated to the principles and practice of early education.

H. M.

Morning.

- 8 15. A Scripture text and educational motto as to the lowest class.
- 8 20. A lesson to the upper section of the class in geography, or on the principles and practice of early education, and to the lower section on Scripture.
- 9 15. A lesson on number or drawing as an imitative art.
- 10 0. In charge of classes of children in the schools, or a continuation of the lesson on drawing.
- 10 45. A lesson on the principles and practice of early education.
- 11 20. Attending and remarking on gallery lessons given by students of the class.
- 12 20. Dismissal.

H. M.

Afternoon

- 2 0. In charge of classes of children in the schools.
- 2 20. Observing a lesson given to the children by the mistress of the infant school.
- 3 0. Drawing up sketches of lessons, or analyzing lessons in "Model Lessons," or other exercises of the same kind.
- 4 0. Notation of music, or practising drawing.
- 5 0. Walking exercise on Monday, Wednesday, and Friday.

Evening.

- 6 20. A lesson on Scripture, or natural history.
- 7 20. Entering notes in daily journals.*
- 9 15. Dismissal.

Saturday.

- 8 15. A Scripture text and educational motto, as in the other days of the week.
- 8 20. A lesson to the upper section of the class on geography, and to the lower section on Scripture.
- 9 20. Gymnastics.
- 10 20. A lesson on Scripture.
- 11 20. Entering notes in daily journals.

Third Class.—Six Weeks.

The pervious instruction and practice of the students is now brought to bear upon the government of large numbers of children, and the time is chiefly employed as assistants in the schools, or in taking the entire management of one of the small practicing schools. When they are not so employed, their time is occupied as follows, viz.:

* Much time and attention are given to these journals, both by the students and those who instruct them, as well as by the ladies of the Committee, to whom they are sent for examination.

- H. M. *Morning.*
 8 15. A Scripture text and educational motto.
 8 30. A lesson on the principles and practice of early education, or on geography.
 9 15. In the schools employed as general assistants.
 12 30. Dismissal.
- Afternoon.*
 2 0. In the schools as before.
 5 0. Dismissal.
- Evening.*
 6 30. A lesson on natural history or Scripture.
 7 30. Entering notes in daily journals.
- Saturday.*
 9 15. Dismissal.
 8 15. A Scripture text and educational motto.
 8 30. A lesson in geography.
 9 30. Gymnastics.
 10 30. A Scripture lesson.
 11 30. Entering notes in daily journals.

Time allotted to each subject of study.

The following table exhibits the time weekly allotted in the different classes to each subject of study, and also the average weekly time.

	First or Lowest Class.		Second Class.		Third Class.		Average Weekly	
	H.	M.	H.	M.	H.	M.	H.	M.
I. General Improvement:—Scripture	8	30	7	0	3	45	6	34
Writing and spelling, reports of lessons, &c.	10	30	12	30	10	30	11	30
Language	6	15	2	15	0	0	0	7
Number and form	5	0	0	0	2	15	0	49
Natural history	0	0	3	0	3	0	2	15
Geography, including the Holy Land	0	0	1	0	1	15	2	30
Objects	6	15	0	0	0	0	0	1
Vocal music	4	15	3	0	3	0	0	2
Drawing	3	0	5	0	5	0	0	3
Gymnastics and walking exercise	1	0	1	0	1	0	1	0
II. Lessons on the principles and practice of early education	11	15	12	30	12	45	3	0
III. Practice in the Schools:—Taking charge of classes, and afterwards of galleries of children	0	0	4	0	4	0	0	0
Giving an opinion on the lessons of other teachers.	0	0	4	30	4	30	0	0
Giving lessons publicly	0	0	0	0	0	0	32	15
Attending as assistants in the schools	0	0	0	0	0	0	0	0
Having the sole charge of schools under inspection	0	0	0	0	0	0	0	10
Recapitulation:—General improvement	44	45	35	0	34	45	34	0
Principles and practice of education	11	15	12	30	12	45	3	0
School practice	0	0	8	30	8	30	32	15
Total number of hours weekly	56	0	56	0	56	0	56	0

It is deemed unnecessary to give any syllabus of the courses of ordinary instruction, but the following syllabus of lessons on the principles and practice of early education, is annexed, as it shows what is in some degree peculiar to this institution.

First Course.

It is a distinctive feature at this course that the ideas are chiefly gained from examples presented to the students. The lessons are mainly explanatory of the examples.

I. Lesson on the daily routine of employment in the Institution. The instructions by the committee for students. General rules and regulations.

II. Examination and analysis of lessons from "Model Lessons," viz:—

Lessons on objects, Part I. p. 51-93.

" color, Part I. p. 149-157.

" animals, Part I. p. 160-165.

" number, Part I. p. 103-140.

Scripture Lessons, Part III. p. 1-28.

III. Drawing out sketches of lessons on various subjects, after the example of those analyzed.

I.—On Objects.

- | | | |
|---|---|--------------|
| 1. On a shell or leaf, according to the model of a lesson on a feather. | | |
| 2. Copper or iron | " | lead. |
| 3. Tea or sealing wax | " | loaf sugar. |
| 4. Vinegar or ink | " | milk. |
| 5. Recapitulation. | | |
| 6. Parchment | " | paper. |
| 7. Cloth | " | leather. |
| 8. Pipeclay | " | chalk. |
| 9. Wood or rice | " | coal. |
| 10. Recapitulation. | | |
| 11. A candle or hammer | " | lead. |
| 12. A turnip or acorn | " | a rose-leaf. |
| 13. An egg | " | honeycomb. |
| 14. A bird or bee | " | a butterfly. |
| 15. Recapitulation. | | |

II.—On Animals.

- | | | | |
|--------------------|-------------|-------------------|------------|
| 1. Sheep | model—hare. | 2. Goat | model—cow. |
|--------------------|-------------|-------------------|------------|

III.—On Color.

- | | | | |
|-----------------------------|------------|---------------------------|--------------|
| 1. The color blue | model—red. | 2. Color yellow | model—green. |
|-----------------------------|------------|---------------------------|--------------|

IV. Lessons in which "Practical Remarks" form the text-book.

V. On the art of questioning children, and on the different methods of giving lessons.

The students afterwards draw out lessons in full, according to models given.

VI. On the best method of drawing out children's observation upon the objects around them, and upon the circumstances in which they are placed, and on fixing the knowledge so gained in the mind.

VII. The characteristics of young children that must be kept in view and acted upon, in order to secure their attention, to interest them in their lessons, and to gain ascendancy over them.

1. Love of activity.
2. Love of imitation.
3. Curiosity, or love of knowledge.
4. Susceptibility to kindness and sympathy.
5. Deficiency in the power of attention.
6. The love of frequent change.
7. The force of early association.
8. Disposition to repeat the means by which they have once attained their ends.

VIII. On the senses, and the use to be made of them in early education.

IX. The gallery lessons given to the children of the preparatory or practicing schools, as to the subjects, the manner of treating them, and their bearing upon the education of the children.

First Preparatory School.—1. Form—1st step.

2. Color—1st and 2nd step.
3. Size—1st step.
4. Actions—1st step.
5. Human body—1st step.
6. Objects—1st step.

7. Number—1st step.
8. Religious instruction—1st step.
9. Sounds—1st step.

Second Preparatory School.—I. Form 2nd step.

2. Color—3rd and 4th step.
3. Size—2nd step.
4. Actions—2nd step.
5. Place—1st step.
6. Objects—2nd step.
7. Animals—2nd step.
8. Number—2nd and 3rd step.
9. Moral instruction—2nd step.
10. Religious instruction—2nd step.
11. Sounds—2nd step.

- X. A general view of the different subjects of instruction in the preparatory schools, with a view to lead the students to draw from them principles and plans of teaching.

Second Course.

- I. Instructions on familiar or conversational lessons, and on the subjects chosen for these lessons, in the preparatory schools.

II. Analysis of lessons in "Model Lessons."

1. Form, Part II. p. 150-226.
2. The human body, Part I. p. 24-50.
3. A flower, Part II. p. 65-76.
4. Scripture lessons, Part II. p. 1-21.
5. Bible examination, Part II. p. 125-132.

- III. Drawing up sketches of lessons in writing, according to a given model, first, singly, and then in a series or course.

Objects.

1. On sugar, after the model of the lesson on bread.
2. Spices and liquids " " corns.
3. Leather and silk " " cotton.

Animals.

1. On a tiger Model—A pheasant.
2. The elephant and the cat . . . " A pig.
3. Different kinds of teeth . . . " Different kinds of feet of animals.
4. Comparison of parts of a quadruped and bird . . . " Hand and foot.

Scripture Illustrations.

1. The sun and the dew. Model—The rainbow.
2. Sheep—lion " The vine.
3. Fishermen of Galilee " The shepherds of Judæa.

Scripture Narratives.

1. On the Prodigal Son, and on } Model—Joseph's forgiveness
2. The Brazen Serpent . . . } of his brethren.
3. David's Veneration for his King " Solomon's respect for his mother.
4. The Nobleman's Son " Mark x. 46 to 52.

In Series or Course.

1. A variety of sketches, after the model of the lesson on water.
2. A series of sketches on a given subject " on prayer, &c., as in "Model Lessons," Part III. p. 24, &c.
3. A graduated series of sketches on the " on a same subject. straw, a cat, &c.

4. On the subjects appointed for lessons weekly at the different galleries.

IV. Writing out lessons in full on specified subjects—As

1. To develop the idea of Inodorous.
2. " " Pliable.
3. " " Tasteless.
4. " " Soluble and fusible.
5. " " Semitransparent.
6. " " Elastic.
7. " " Aromatic.
8. " " Natural and artificial.
9. " " Lesson on an elephant.
10. " " Comparison of the cow and pig.
11. " " A piece of poetry.
12. " " The rainbow.
13. " " The addition or subtraction of 8.
14. " " Explanation of the terms—sum, remainder, product, quotient.
15. " " Substance of lesson X. in Reiner's "Lessons on Form."
16. " " On the illustration of the general truth, "God is angry with the wicked every day."

Note.—The number of sketches and lessons which the students are enabled to draw out during their training of course depends upon their ability and upon the previous education they have received. Some of these lessons are examined publicly, that their excellencies or errors may be pointed out for the improvement of the class, the name of the writer being withheld.

V.—*Gallery Lessons.*—With reference to the Gallery Lessons, instructions are given on the following points:—

1. The sketch.
2. The subject-matter.
3. The summary.
4. The application of a moral subject.
5. On maintaining order and interest.
6. The exercise of the minds of the children, and the knowledge gained.
7. The manner of the teacher.
8. Voice—pronunciation.
9. Importance of attention to the whole gallery of children.
10. On the use to be made of incidental circumstances.
11. On the questions to the children.
12. Mechanical plans.

VI. On the subjects taught in the schools, their suitability to the children, and the mode of treating them:—

1. Color.
2. Form.
3. Size.
4. Weight.
5. Physical actions and operations.
6. Number.
7. Place, as preparatory to geography.
8. Sounds, as preparatory to singing and the notation of music.
9. Objects, including models of common utensils.

10. Teaching by pictures of common objects, and drawing objects before children.
11. The human body.
12. Animals.
13. Moral instruction.
14. Religious instruction.
15. Teaching pieces of poetry.
16. Drawing and writing.
17. Reading and spelling.
18. Language, including composition, grammar, and the explanation of words.
19. Number, form and language, as the elements of intellectual instruction.
20. Summary of the principles learnt in considering the subjects of lessons for infants.
21. Drawing out sketches of the different methods of giving lessons, and the uses to be made of them, showing which are bad and which are good, and those suitable to different subjects.

VII.—Miscellaneous:—

1. A course of educational mottoes.
2. On intuitive knowledge and early development.
3. On principles and plans of education.
4. Anecdotes of occurrences in the school, brought forward with a view to form right principles of moral training and intellectual development.
5. On the play-ground, especially in reference to its influence in the intellectual and moral training of children.

Third Course.

I.—The practice of the school-room, and the principles on which it should be regulated:—

The school-room and its apparatus, including library, collection of objects, &c.

The opening and general arrangements of a school.

Attendance, and the best method of raising and filling a school.

Admission payment, and first treatment of children.

General order and quietness.

The physical state of the children, health, cleanliness, neatness.

The exercises of the school-room and play-ground.

The division of time, and the subjects of lessons in a school.

Modes of leading elder scholars to work, independently of the master's direct teaching.

The government of a school with respect to its spirit and plans.

The influence of numbers in teaching and moral training.

Rewards, punishments, emulation.

Assistance, including paid assistants and monitors; the monitorial system.

The defects and advantages of the individual, and simultaneous methods of instruction, and the use of the ellipses.

Examinations by the teacher, for parents and for subscribers.

Holidays.

II.—Points respecting teachers:—

The intellectual and moral qualifications of a teacher, and the circumstances which affect him in his labors.

The conduct of teachers to parents, committees, inspectors, and the public.

The means by which teachers may carry on their own improvement.

III.—On the mental and moral constitution of children with reference to the principles on which education should be based:—

Mental.

The various operations of the mind, intellectual and moral, and the wisdom and goodness of God which they display.

The dependence of one intellectual faculty upon another, and the necessity for the orderly and progressive development of the whole.

The intellectual diversities of children, and the method of treating each variety of character.

Moral.

The importance of moral training on a religious basis, showing how the Bible should be our guide.

Diversities in the moral character of children, and the method of treating each, viz.,

Attachments of children.

Anger, and the treatment of passionate children.

Quarrelsome children.

Children disposed to injury and destroy.

Cunning children.

Covetous children.

Fear, and its use and abuse, as a means of discipline with children.

Firmness, and its tendency to become obstinacy.

The love of distinction and applause.

The cultivation of benevolence.

The sense of right and wrong.

Respect.

Obedience.

IV.—General truths respecting the operations of the minds and moral feelings, and the uses to be made of them in the education of children.

The Graduated Course of Instruction pursued in the Model Schools.

I. RELIGIOUS INSTRUCTION.—*1st step: Moral Impressions.*—The children in this gallery are very young, direct religious instruction can scarcely be attempted at first, but their moral sense is to be cultivated, and moral habits formed. For instance, little acts of obedience are to be required from them—their conduct towards each other regulated, and little conversational lessons are to be given upon the kindness of their parents and teachers, with a view to develop the feeling of love, and to instruct them in their duties.

2nd step: First Ideas of God.—The object, as the children advance, is to produce the first impressions of their Heavenly Father—to lead them to feel somewhat of his power from its manifestation in those works of his with which they are familiar; and somewhat of his benevolence, by comparing it with the love shown them by their parents and friends.

3rd step: A Scripture Print.—The story to be gathered from the picture, by directing the attention of the children to it, and by questioning them. A portion of the Scripture should be given, that the children may connect the narrative with the Bible, and receive it as Divine instruction. The children should also be encouraged to make their remarks, by which the teacher may ascertain how far their ideas are correct. The object of the lesson should be to make a religious and moral impression.

4th step: Scripture Narratives.—The incidents or characters should be chosen with a view to inculcate some important truth or influential precept. Elliptical teaching should be introduced to help the children to receive the story as a whole, and to sum up the lesson. In giving these lessons, the story itself should be either read from the Bible, or partly read and partly narrated, the pictures only used occasionally, to illustrate and throw interest into the subject. Teachers ought well to consider the different positions that pictures should occupy in the different stages of instruction.

5th step: Scripture Illustrations of Doctrines and Precepts.—Narratives, chosen with a view to inculcate some of the most simple and fundamental doctrines of Christianity. For instance, sin, its nature, introduction into the world, its consequences, and the remedy provided for it in the sacrifice of the Saviour. As the children advance, some lessons to be given to illustrate the natural history of the Bible.

NOTE.—In the first or early lessons on Scripture narratives, the truth or precept should be drawn from the story by the children. In the later lessons, the precept or religious truth or duty may be stated as the subject of the lesson, and the children required to discover what Scripture narratives illustrate the truth or precept they are considering.

6th step.—A course from the Bible, or a course on the Natural History of the Bible. On Monday, Scripture geography.

II. OBJECTS.—**1st step.**—Distinguishing or naming three or four common objects, and telling their uses; or distinguishing and naming the parts of common objects, and stating their uses.

2nd step.—*One Object* chosen that exhibits in a remarkable degree some particular quality, that the idea of that quality may be developed. *Another*, having distinct parts, which the children are to discover, and of which they are told the names.

3rd step: One Object.—The children to find out the qualities that can be discovered by the senses alone; also to distinguish and name the parts.

4th step: Miscellaneous Objects, Metals, Earths, Liquids, &c. One Object.—The children to extend their observations to qualities, beyond those which are immediately discoverable by the senses. *A little simple information* to be given at this stage on the natural history or manufacture of the object, after the children's observation has been called out.

5th step: Several objects.—The children to compare them, and point out their points of resemblance and difference.

III. TOYS.—Model toys of kitchen utensils, common carpenters' tools, &c., naming them, and telling or showing their uses.

IV. PICTURES.—**1st step.**—Groups of objects or single figures,—naming and talking about them.

2nd step.—Part of the lesson to be on the recollection of a picture used in a former lesson—part on a picture of common objects.

V. HUMAN BODY.—**1st step.**—Distinguishing the principal parts of the human body, the teacher naming them; or the children exercising any part of the body as directed. This lesson should be accompanied with considerable action, to animate the children.

2nd step.—Distinguishing the secondary parts of the body. This lesson to be extended to the parts of the principal parts of the human body, the teacher continuing to name them: a good deal of action still to be used.

3rd step.—Distinguishing the parts of the principal parts of the human body—the children naming them, and telling their uses.

VI. FORM.—**1st step.**—Distinguishing the patterns of shapes for the purpose of developing the idea of form—the children to distinguish them—no names being used.

2nd step.—The children continuing to select the patterns of shapes, according to the one shown; when perfect in this, they may select all those that have the same number and kind of edges, and the same number of corners.

3rd step.—The children to determine the number of sides and corners in planes, whether the sides are straight or curved; also to learn the names of the planes.

4th step.—A solid is shown, and the children select all those that resemble it in some points; the names of the solids are not to be given. The letters of the alphabet to be examined, and the number and direction of their lines to be determined.

5th step.—To determine the length of different measures, learn their names, and practice the introductory lessons on Form in "Model Lessons," part II.

6th step.—The course of lessons on Form in "Model Lessons," part II.

VII. ANIMALS.—**1st step: A Domestic Animal.**—A picture or a stuffed specimen may be shown. The children to be encouraged in talking about it, to say what they observe or know, without reference to any arrangement, the aim of the instruction being to elicit observation, to cultivate the power of expression, and especially to encourage humane and benevolent feelings towards the inferior creation. At this stage it is well sometimes to allow the children themselves to propose the animal that they are to talk about.

2nd step: A Domestic Animal.—Children to name its parts, color, size, and appearance. An attempt should be made in this stage, at a little arrangement of the subject, but it should not be too rigidly required. One principal object should be to encourage humane and benevolent feelings towards the lower animals.

3rd step: A Domestic Animal.—Children to describe the use of domestic animals, their different actions, and with what limb they perform any action, the sounds they make, our duties with respect to them, &c. These alternate weekly with

4th step: Animals and Human Body.—The children to describe where the different parts of the human body are situated, and to compare those parts with the parts of animals, pointing out in what they are alike, in what they differ, and how fitted to the habits and wants of man, or of the different animals. See course in "Model Lessons," part I.

5th step: Wild Animals.—Children to tell their parts, color, size, and appearance; to point out how particularly distinguished, and to learn something of their habits and residence; being led to perceive how the animal is fitted by the Almighty for its habits and locality.

VIII. PLANTS.—**1st step.**—Naming the parts of plants, and telling their uses to man as food, &c.

2nd step.—See course in "Model Lessons," part II.

IX. NUMBER.—**1st step: First Idea of Number.**—The idea of the numbers from 1 to 5 or 6, to be developed by the use of the ball frame and miscellaneous objects, as exemplified in Reiner's introductory lesson, "Lessons on Number," reprinted, by permission of the author, for the use of the teachers of the institution, in "Papers on Arithmetic;" to which may be added many additional exercises, such as those in the 1st and 2nd sections of "Arithmetic for young Children," &c.

2nd step: First Idea of Number.—The idea of the numbers from 6 to 10 to be developed by the use of the ball frame, as before; also the first and second exercises in "Model Lessons," part i., to be used as directed in that work.

3rd step: Addition and Subtraction.—The remaining exercise under section I, also the whole of the exercises on subtraction in the same work.

4th step.—The more difficult exercises in "Model Lessons," part i., &c., accompanied by selected exercises from "Arithmetic for Children."

5th step: The Four Simple Rules.—Exercises on the four simple rules, in number from 10 to 100, from "Papers on Arithmetic," and "Lessons on Number;" also simple explanations of the rules, leading the children to think of the operation they have been performing; also, by numerous exercises, to lead them to perceive some of the general properties of number.

X. COLOR.—**1st step.**—Selecting colors according to a pattern shown, and arranging colors, no names being used.

2nd step.—Learning the names of the different colors, and selecting them when called for by name.

3rd step.—Distinguishing and naming colors and shades of colors, and producing examples from surrounding objects; with exercises on beads of different colors.

4th step.—Distinguishing and naming shades of color, and producing examples from memory.

5th step.—The lessons in this step to be given on a specific color; the children are also to learn from seeing them mixed, how the secondary colors are produced from the primary.

XI. DRAWING.—From the age of the juveniles, and also from drawing not coming under the head of "Gallery Lessons," the following course of exercises cannot be so well arranged into stages for the various schools. It is also thought desirable that one of the courses of lessons should be presented in a continuous form, that the extent and variety of exercise which they are intended to give to the mind may be observed. The courses form two series of exercises, commenced in the infant-school, and completed in the juvenile-school.

First Series—To Exercise the Eye alone.

Measuring relatively.—Let the children determine the relative length of lines drawn in the same direction on the slate, *i. e.*, which is longest, which is shortest, &c. Whenever there is a difference of opinion, prove who is correct, by measuring.

Determine the relative length of lines drawn in different directions on the slate.

Determine the relative distances between dots made on the slate.

Determine the relative difference of the distances between different parallel lines.

Determine the relative size of angles.

Determine the relative degree of inclination of lines from the perpendicular—first, by comparing them with a perpendicular line, drawn on another part of the slate—and afterwards without this assistance.

The same exercise with horizontal lines.

Determine the relative size of circles, and then of portions of circles.

Children called out to divide straight lines, drawn in different directions, into 2, 3, 4, &c., equal or given parts, the others to state their opinions as to the correctness with which the operation has been done.

The above exercise repeated with curved lines in different directions.

NOTE.—Several of the above exercises may be applied to the lengths, &c., of the objects and pictures in the room.

Measuring by current Standards.—The teacher to give the children the idea of an inch, nail, quarter of a yard, foot, half a yard, and yard, which, at first, should be drawn in a conspicuous place, for the whole class to see.

To decide the length of lines.—First practice the children upon the inch, then upon the nail, and so on up to the yard; continually referring to the standard measures.

NOTE.—These exercises should be continued until the eye can decide with tolerable accuracy.

Determining the length of lines combined in various rectilinear geometrical figures.

Determining the circumference or girth of various objects.

Determining distances of greater extent, such as the floor and walls of the room, the play-ground, &c., &c.

Measuring by any given Standard.—Measuring sizes, heights, lengths, &c., by any given standard.

How often a given standard will occupy any given space, with respect to superficies.

Second Series—To Exercise both the Eye and Hand.

Before commencing these exercises, it would be advisable to give the children instruction (in a class around the large slate) with regard to the manner of holding the pencil, the position of the hand in drawing lines in various directions. This will be found to diminish the labor of attending to each individual separately. Instruction as to the position of the body may be left till the children are placed at the desks.

NOTE.—The standard measures, used previously, should be painted on the walls, or placed conspicuously before the class in some manner, both horizontally and perpendicularly, in order to accustom the children to them.

The children to practice drawing straight lines in different directions, gradually increasing them in length. First perpendicular, second horizontal, third right oblique, fourth left oblique.

To draw lines of given lengths and directions.

To divide the lines they draw into given parts.

To draw curved lines in different directions, gradually increasing in size.

To try how many angles they can make with 2, 3, 4, &c., lines.

To try what they can make of 2, 3, 4, &c., curved lines. Then proceeding to copies; first copying those formed of straight lines, then those of curved lines.

To draw from copies.

NOTE.—In the course of forming figures out of straight and curved lines, the children should be taught to make the letters of the alphabet.

XII. GEOGRAPHY.—*1st step.*—The course consists of the following series of lessons: 1. The cardinal points. 2. The semi-cardinal points. 3. The necessity of having fixed points. 4. The relative position of objects. 5. The boundaries of the school-room. 6. The boundaries of the play-ground. 7. The relative distances of the parts and objects of the school-room. 8. The relative distances of the parts and furniture of the school-room marked on a map, drawn on the large slate or black board with chalk, before the children. 9. The scale of a map. 10. The relative positions and distances of different places on a map of the neighborhood. 11. The map of England. 12. The map of the Holy Land.

TRAINING ESTABLISHMENT

FOR MASTERS FOR THE NATIONAL SOCIETY.

THE following account of St. Mark's College is drawn from the Annual Reports of her Majesty's Inspectors of Schools, from 1843 to 1846, and from publications of the Principal, Rev. Derwent Coleridge, addressed to the Secretary of the National Society:—

The principal Normal School, or training establishment for masters for schools under the charge of the National Society, is located in the parish of Chelsea, on the Fulham Road, about two and a half miles from Hyde Park Corner. It is called St. Mark's College, and the place is frequently designated as Stanley Grove.

Site and Buildings.—The site of the institution consists of eleven acres of land, perfectly healthy, and surrounded by a wall; of the eleven acres of land, about three acres and a half are occupied as gardens and potato ground, three acres as meadow-land, two acres and a half as pleasure-ground and shrubberies, leaving about two acres for the farm and laundry buildings, the college, practicing school, and chapel. The whole of the grounds, whether laid out as meadow-land, garden-ground or shrubberies, may be considered, and really are, practically useful for the industrial purposes of the college. Formerly the estate belonged to Mr. Hamilton, whose commodious mansion near the southern side of the property affords, in addition to an excellent residence for the principal, a committee-room, a spacious and lofty lecture-room, having an area of 1,070 feet, the walls of which were fitted by the late owner with handsome bookcases, above which are casts from the Elgin marbles, a dining-hall (area 450½ feet), and offices.

Attached to this has been erected, in one of the Italian styles, a chapel, &c., a quadrangle, in which are situate the dormitories of the pupils, a separate bed-room (area 52¼ feet) being appropriated to each. The quadrangles are two stories, containing each 22 small sleeping-rooms, together with the towers at the two outer angles, each of which contains a sitting-room, a master's bed-room, and three smaller chambers for boys, thus providing accommodation for fifty students and two masters. Underneath are coal-chambers, workshops fitted up with carpenters' benches, a shoe and knife room, &c. The laundry is a separate building; one end of this has been fitted up as an infirmary, and in the center are store-rooms for potatoes and apples, and other products of the farm and garden.*

The practicing school is situate near the chapel, on the north side of the grounds. It is an octagonal building, affording accommodation for six classes, in addition to those that may be arranged on the gallery. In the center is the fireplace, and over this, on the sides of the brick-work forming the ventilating apparatus and the chimneys, have been fitted blackboards and conveniences for suspending maps and musical tablets, so as that they may be seen by the classes opposite. Independently of the central square area, each side of which measures 20 feet, the recesses provide accommodation for 260 children. A cottage on the premises, situated near the practicing school, has been

* Report, National Society, 1842, p. 75.

fitted up during the present year for the accommodation of the two higher classes, in separate rooms, the area of each being about 259 feet.

The teachers and masters of the training establishment consist of a principal, a vice-principal, a head master, a teacher of music, a teacher of drawing, and an industrial master or steward. The principal is the Rev. Derwent Coleridge, nephew of the eminent poet and metaphysician, Samuel T. Coleridge, who has impressed his own views on the general scope and details of the institution. Of him, Mr. Moseley, one of the inspectors, speaks thus:—

“Those persons whose privilege it is to be acquainted with Mr. Coleridge, will appreciate his many and eminent qualifications as an instructor, and they will readily understand the ascendancy which is given to him over the minds of the students, not less by that kindly and persuasive manner which is peculiar to him, and that colloquial eloquence which is his patrimony, than by the generosity of his purposes and the moral elevation of his principles of action. In the union of qualities such as these, with an abiding sense of the importance of the objects he has proposed to himself, absolute dedication to them, and entire faith in the means he has adopted for accomplishing them, he has succeeded in creating around him an institution which has probably outrun the hopes and expectations of its earlier friends, not less in the scale of its operations than in the character of the results which it contemplates,—an institution which claims, at an humble distance, to take its place among the collegiate establishments of the country—which has enlisted the sympathies of a large portion of the clergy in its favor, and contributed not a little to raise the standard affixed by public opinion to the office of an elementary schoolmaster.”

The general scope and design of the institution, as gathered from Mr. Coleridge's own writings, may be thus summed up in the language of one of the inspectors:—

“Resting upon the ground that it is the duty, and by consequence the right and privilege of the Church to be the teacher of the nation, Mr. Coleridge's efforts have been mainly directed to form the character of his pupils in accordance with Church principles—to raise up a body of teachers, who might appreciate the Scriptural character of the English Church, and who should feel themselves to be living, intelligent, and responsible agents in the carrying out of her system. For such an end, they must prove (so far as such a result can be secured by any system of training within the reach of man) capable of communicating that entire preparation of heart and mind by which, with the help of God's Holy Spirit, the due reception and effectual working of the gospel message may be secured. Accounting it to the peculiar aim of Protestantism, contemplated as an awakened energy of the Church, to enable each man for himself, according to his measure, to give a reason for the faith that is in him, and to ground that faith on Holy Scripture. Mr. Coleridge trusts that the teachers educated in this institution will be skilled to cultivate the best fruits of the English Reformation, as that which would substitute a religion of light for the darkness of superstition.

“The Church being regarded as the teacher of the nation, she can have no end in view short of, or wholly apart from, the training of the young in the principles of true religion. At her hands they are to be enabled, as far as human instruction might avail, to profit by the reading of Holy Scripture. No school knowledge can be recognized as useful which may not, directly or indirectly, contribute to this end. To bring up a child in the way in which he should go, and to furnish him

with the weapons of his heavenly warfare—this is not a *part* of his education, rather it is the sum and substance of the whole; for what ever secular knowledge is really desirable as a part of early and general education, is either included in such a description, or may with facility be added to it—cannot fitly be taught apart from it. Language, with all its uses—history, in all its branches—science itself, considered in its noblest aspect, as an organ of reason and exercise of the mental faculties—these and every other study, not merely technical, attain their highest value when connected with religious truth, and degenerate into falsehood when pursued in any other connection.

“Mr. Coleridge feels strongly that no number of attainments, nor any facility in communicating them, can of themselves qualify a schoolmaster for his arduous office, and that before we inquire into the special fitness of a teacher, there is needed, as an essential prerequisite, a sound, and, to a considerable extent, a cultivated understanding—a certain moral power, the growth of religious principles, but developed by intellectual culture. And as the parochial schoolmaster has to supply all the indirect teaching to which the children of the better-provided classes owe much, and perhaps the best, of what they know, in those children of the poor likely to be intrusted to him, he will have to cultivate good habits in the ground of self-respect—habits of regular industry and self-control, of kindness and forbearance, of personal and domestic cleanliness, of decency and order; he will have to awaken in them the faculties of attention and memory, of reflection and judgment; he will have not merely to instill knowledge, or supply the materials of thought, but to elicit and exercise the powers of thinking,—to seek with the first drawing of reason to awaken a faculty by which truth may be indeed discerned—a faculty which he cannot give, but which he will assuredly find, and to which, by continually presenting its proper counterpart, he will ground knowledge upon faith, and give to religious truth an evidence approaching to intuition. Wherefore he especially needs to be not simply a serious-minded Christian, but an educated man; and while to teach letters, in how ever humble a capacity, is not a mechanical employment, the occupation of the schoolmaster of the poor, when regarded from the proper point of view, is as truly liberal as any in the common-wealth.”

The following passages are in the language of Mr. Coleridge:—

“The truth is, that the education given in our schools (I speak of those open to the poor for cheap or gratuitous instruction, but the remark might be expanded much more widely) is too often little more than nominal, imparting, it may be, a little knowledge—sometimes hardly this—but leaving the mental powers wholly undeveloped, and the heart even less affected than the mind. Of course there are exceptions and limitations to this statement. It does not apply to every school, and is less true of some districts than of others; but the fact, as a whole, stands upon what may be called statistical evidence. Is this owing to an accidental or to an inherent defect? Are the means employed inadequate merely, or essentially unfit? If the former, we may trust to time and gradual improvement. We may proceed, if possible, more carefully, but in the old way. If the latter, a different course must be pursued; we must do something else. I venture to take the latter position.

“To what end do we seek to educate the poor man's child? Is it not to give him just views of his moral and religious obligations—his true interests for time and for eternity; while, at the same time, we prepare him for the successful discharge of his civil duties—duties for which, however humble, there is surely some appropriate instruction? Is it

not to cultivate good habits in a ground of self-respect?—habits of regular industry and self-control, of kindness and forbearance, of personal and domestic cleanliness, of decency and order? Is it not to awaken in him the faculties of attention and memory, of reflection and judgment?—not merely to instill knowledge, or supply the materials of thought, but to elicit and to exercise the powers of thinking? Is it not to train him in the use of language, the organ of reason, and the symbol of his humanity? And while we thus place the child in a condition to look onward and upward—while we teach him his relationship to the eternal and the heavenly, and encourage him to live by this faith, do we not also hope to place him on a vantage-ground with respect to his earthly calling?—to give to labor the interest of intelligence and the elevation of duty, and disarm those temptations by which the poor man's leisure is so fearfully beset, and to which mental vacuity offers no resistance?

"But is this an easy task? Can we hope that it will be duly performed for less than laborers' wages, without present estimation or hope of preferment, by the first rustic, broken-down tradesman, or artisan out of employment, whom necessity, or perhaps indolence, brings to the office? Not to put an aggravated case, however common, can any half-educated man from the working classes (and the majority of those who seek to be schoolmasters are all but educated) be safely intrusted with duties, the very nature of which it would be impossible to make him understand? Almost uninstructed, and utterly untrained—with little general fitness for his calling, and no special apprenticeship—he may teach a little, and this not well, but he cannot educate at all. But will not a little preparation suffice? May he not be taught a system? He may indeed be taught a system, but surely it will not suffice. He wants the first conditions of a teacher. He cannot teach what he does not know. He cannot explain what he does not understand. He may learn a particular method, but not how to apply it. The best preparation which he can receive, short of a complete course of training, is superficial and formal. He must himself be educated before he can educate others. Morally and religiously considered, the case is still worse. He cannot suggest motives, or inspire feelings, of which he is himself unconscious. If he be a pious man, it is indeed much; yet his principles, or at least his mode of explaining them, will be uncertain.

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"Here, then, I think we have the root of the evil. The object on which so much zeal and ingenuity have been bestowed, has been, not to procure proper masters, but to do without them. The attempt has been to educate by systems, not by men. School-rooms have been built, school-books provided, and methods of instruction devised. The monitorial, the simultaneous, the circulating, the interrogative, the suggestive system, have each been advocated, separately or in combination. Meanwhile, the great need of all, without which all this apparatus is less, and in comparison with which it is unimportant, has been all but overlooked. It has been taken for granted that the machinery of education would work itself, as if there had been a living spirit in the wheels. The guiding mind, by which even an imperfect mechanism might have been controlled to good effect, was to be superseded; nay, the conditions under which alone it can be provided—adequate support and just estimation—have been regarded as not merely unattainable, but as positively objectionable. The result is exactly what might have been anticipated. Each successive system, so long as it has been carried on under the eye of the author—that is, in effect, by an educated man, or by any really competent teachers—has been more or less

successful; and in every case the merit of the workman has been transferred to his tools; and when, in other hands, these prove unserviceable, or even mischievous, they not merely lose a credit to which they were not entitled, but are charged with a fault which lies, perhaps, mainly in the handling. I say mischievous; for in education, as in other arts, the most effective implements may chance to require the most dexterous management. Let me not be thought to undervalue even the slightest helps by which the communication of knowledge may be facilitated. There is an art as well as a science of education; and every art has its methods, of which some may be better than others. But method itself supposes intelligence, adaptation, choice; when traveled blindly, it is a mere routine. And if this be true in the domain of matter—if no method can exempt the ship-builder or the engineer from the necessity of ever-varying contrivance—nay, if some faculty of this sort be required to enable the bird to construct its nest, or the bee its cells—how shall it be dispensed with, how shall we hope that its place can be supplied by forms, and practices, and rules when that upon which we have to work is the mind of man? Even an educated teacher who trusts to mechanical arrangements, must except a mechanical result. Phidias himself could not have produced the semblance of life, "the image of a man, according to the beauty of a man," had he employed any but the most simple tools. The mental statuary must, in like manner, leave upon his work the touches of his own hand: he must model with his own fingers. Every child is an individual, thinking and feeling for himself. He must be dealt with accordingly. The influence of the master must, as far as possible, be personal. Whatever intermediate agency is employed must be, for the same reason, intelligent; for mind can only be affected by mind, the inferior by the superior. To procure this without extra cost; to create a number of teachers who shall continue learners, exercising in the former capacity a certain freedom of action, without losing their own docility and dependence—in a word, to reconcile an intelligent agency with general regulation and unity of purpose, is a problem for which, perhaps, no general solution can be offered. In practice, every national schoolmaster must solve it for himself; and the success of his attempt will be the test of his efficiency.

"I have described the education of a poor man's child with a reference to the ends for which I suppose it to be given; and I have contended that this education cannot be given through the instrumentality of such men as are commonly employed for that purpose. The educator must himself have been both sufficiently and suitably educated. This will be denied by none, but every one will affix his own meaning to the words. I say further, to teach letters, in however humble a capacity, is not a mechanical employment: to educate, in the full sense of the word, is as liberal an occupation as any in the commonwealth. In plain terms, then, and in old-fashioned language, my conclusion is, that the schoolmaster must be an educated man. Thus stated, the proposition has a more startling sound; but the import is the same. I speak of the thing, not of the accidents with which it may be accompanied. I do not speak of birth, or social position, or habits of life, or manners, or appearance, but of a certain condition of the mental faculties, as well moral as intellectual; of that which constitutes education, contemplated as a result—not of the dress by which, in this country and in modern times, it is commonly distinguished. Of the social relations and outward bearing which education must necessarily assume, I may say a few words hereafter; at present I speak of the thing itself. With this explanation, I do not fear to affirm that the schoolmaster must be an educated man. And this necessity is not at all affected by the class of children which he has to train. The amount

of acquirement may differ; but this is the least thing to be considered. I am utterly opposed—I had almost said hostile—to the notion that any number of attainments, or any facility in teaching them, can qualify a schoolmaster for his arduous office. Attainments may make a particular teacher—a professor, as such teachers affect to call themselves—but a mere teacher has much to learn before he can undertake to educate. A sound, and, to a considerable extent, a cultivated understanding—a certain moral power, the growth of religious principles, but developed by intellectual culture—surely this is an essential prerequisite in every educator, every schoolmaster, before we inquire into his special fitness for the class of children of which his school may be composed. And let it not be assumed that this is less requisite in the teacher of the poor than of the rich. The parochial schoolmaster, in which term I include the master of every church-school for the poor, is encompassed with difficulties to which an ordinary commercial or grammar school offers no parallel. Not merely has he a greater number of children to instruct, with less assistance and in a less time—children, for the most part, of tenderer years, and less prepared by previous instruction and home-training—but he has more to do for them. They are more dependent upon him for their education. His scholars have, in a manner, to be taught not merely to think, but to speak, if they would express any thing beyond animal passions and animal wants. He has to supply all the indirect teaching to which the children of the better-provided classes owe much, and perhaps the best, of what they know. And when to this we add the moral training which they require; when we take into account the actual position of the church in this country, and remember that on the parochial schoolmaster the children of the poor are too often dependent, not merely for catechetical instruction, but for the first implantation of religious sentiment—that he has too often to give the first presumption in favor of holy things, as they are set forth in the church of our fathers, of which there should be no rememberable beginning—that he has to interpret that sound of Sabbath-bells, which ought to have a meaning to the ears of earliest childhood, as often as it carries to the cottage its message of peace; when, lastly, we add to this the influence for good which the honored teacher may and ought to exercise over the youth long after he has quitted the school—an influence which he can only, maintain by the ability to direct and assist him after he has ceased to be a child; in a word, when we see that the church schoolmaster has not merely to minister to the clergyman in some of his most arduous and important functions—the instruction of childhood and the guidance of youth—but to make up much that is wanting, and correct much that is perverse, in the circumstances and tendencies of humble life; shall it be said that I have overstrained the point, and contend for too high a standard? But if this be a just picture of what we want, then look at what we have, and be my earnestness forgiven!

“At all events, it is better to strive for too high, than to be content with too low a standard. Do I describe an impossible perfection? Let us at least set out with our faces toward it; we are then in the right direction, though we advance but a little way. Let us set out with faith, and the resolution that it engenders, and perhaps we may advance further than we think.

“I have described the qualifications of a schoolmaster implicitly by a reference to his work. How, it will be asked, are these to be commanded? Not, assuredly, by any cheap or summary method. Not, let me venture to urge, by courses of lectures, or lessons in pedagogic. Rather than so, let the clergyman take the first thoughtful man, no matter what his acquirements, of whose piety he is assured, and prepare him

for his work, as he walks with him in the fields, or in the streets. I do not say that this is enough: far from it. I do not say that it is easy to meet with a man of good sense and right feeling, putting aside acquirement, to whom the oversight of children may be committed. I believe it will be found very difficult. But something in this way might be done—some fatherly discipline established—some lessons of humble wisdom imparted. From the other mode nothing, in the long run, but mischief can ensue. Wherever mere attainment is made a principal consideration, there will be a perpetual mistaking of means for ends, and of semblance for reality. A little superficial knowledge, and a showy, self-sufficient cleverness, will be the product, the spirit and flavor of which will quickly evaporate, leaving behind either a mere *caput mortuum*, or a fermenting mass of restlessness, petulance, and discontent. Yet let me not be misunderstood. My objection is not to lectures, or any other mode of facilitating acquirement; still less to the acquirement itself. The former may be most useful, the latter most desirable. What I resist is, the notion that either is sufficient—the one as a means, the other as a result. Normal education is not satisfied with a superstructure of faculties—it must lay a basis of character; and the latter is the longer and the more difficult process. Not what a teacher knows, but what he is, should ever be the first point considered."

Admission of Pupils.—Every applicant for admission must be at least fifteen years of age, and must submit the following testimonials: 1, a certificate of baptism; 2, a declaration from the parents or guardians of the youth, stating that he has attended the services of the Church of England, with their consent and approbation, for the space of at least one twelve-month previous to the date of the application; 3, a medical certificate, according to a printed form; 4, a recommendation from a clergyman, who is requested to state, as particularly as possible, the grounds on which it is given, as well for the satisfaction of the National Society as to prevent disappointment and needless expense on the part of the youth and his friends. Good moral character, amiability, truthfulness, and diligence, are indispensable requisites. Further information is solicited as to the youth's temper and disposition, his abilities and attainments, his tastes and habits, his age, size, and physical strength, and as to any other matters from which his general fitness for the office of schoolmaster may be inferred. A certain degree of bodily as well as mental vigor is deemed indispensable. A strong, healthy, well-grown lad, of amiable disposition and promising talents, who shows an evident desire of knowledge, and has made a good use of the opportunities which he has already enjoyed, though these may not have been great, is considered to be the description of youth best fitted to fulfill the designs of the institution.

The examination of each student for admission is preceded by the other inquiries specified in the following paragraph, which are to be answered in his own words, and in his own handwriting, in the presence of the clergyman by whom he is recommended, or some other trustworthy person:—

"State your name and age the last birth-day; when and where you were baptized; whether you have been confirmed, and by whom; whether you have taken the sacrament of the Lord's Supper, and if so, whether you are a regular communicant? At what schools have you been educated, and for how long a time, and in what subjects have you been instructed? Are you sincerely desirous of becoming a schoolmaster, and do you seek admission into the National Society's Training College expressly to be fitted for that difficult and responsible office? Are you prepared to lead in the College a simple and laborious life; working with your hands as well as acquiring book-knowledge, and rendering an exact obedience to the discipline of the place? Are you aware that your path of duty on leaving the College will be principally, if not entirely, among the poor? And are you willing to apprentice yourself to the Society on that understanding?"

Mode of Admission.—These certificates having been received and approved, the youth is directed to present himself for examination at the college. He is expected to read English prose with propriety, to spell correctly from dictation, to write a good hand, to be well acquainted with the outlines of Scripture history, and to show considerable readiness in working the fundamental rules of arithmetic. Any further knowledge which he may possess, of whatever kind, is in his favor, not only, or so much, for its own sake, as on account of the studious turn of mind and aptness for receiving instruction which it may appear to indicate. A talent for vocal music and drawing is particularly desirable.

In the event of his passing this examination with credit, he is received into the college, and remains there on probation for the first three months; after which, if his conduct shall have been satisfactory and he shall be found to possess the necessary qualifications, he is apprenticed to the National Society. From this period till the age of 21, the society is responsible for his education, clothing, and maintenance, being at liberty to make use of his services as a schoolmaster at any time and in any way that may be thought proper. In general, the period during which the apprentices are expected to remain under instruction at the college is three years, after which time they are to be placed in situations either as the masters of small schools, or more commonly as assistants in large ones.

The Principal, in his Report, complains that many of the students admitted are deficient in the requisite preparation for the course of instruction pursued in this institution.

"Of those now on probation, or recently apprenticed, a fair proportion are intelligent lads, of suitable temper and disposition; but even of these, comparatively few are properly prepared for the institution. Against this difficulty it is impossible to provide by mere exclusion, without reducing the numbers admitted to an extent incompatible with the welfare, or indeed the existence, of the institution. Not many of those recommended possess even that modicum of acquirement which might fairly be expected from a promising boy of twelve, not to say fifteen, years old. They cannot 'read well, that is, with intelligence, nor write correctly from dictation.' I do not allude to slight and casual inaccuracies, but to a general deficiency, the result of bad teaching. They are, for the most part, quite ignorant of grammar; and, what is worst of all, they are not sufficiently acquainted with the vocabulary of their own language to profit even by oral teaching of a kind suitable to the college, much less to gain information for themselves from books. Of geography, not to say history, they are, for the most part, wholly ignorant, many having never seen a map. This description applies to different individuals in different degrees, and there are some to whom it does not apply at all; but in a majority of cases it is necessary to ground the probationers afresh in the simplest rudiments of learning—to go over again the work of an elementary school—with what loss to the pupils and disadvantage of the college, need not be told."

Studies and Training of the Pupils.—The subjects of instruction include Scriptural knowledge, and Bible literature, the doctrines of the Church and Church History, Latin, Music, English Grammar, General History, English Literature, Geography, Algebra, Geometry, Mechanics, Arithmetic, Drawing, and the art of Teaching under the designation of Normal lessons.

The pupils leave their beds at half past 5 in the morning, and are again in bed at 10 at night, when the dormitory lights are extinguished by one of the elder youths; two of whom, under the inspection and control of the industrial teacher, are intrusted with the duty of light-

ing, regulating, and extinguishing the gas-lights throughout the establishment. This gives seven hours and a half for sleep. The remaining 16 hours and a half are thus divided:—they are allowed to remain,—

One hour in their bed-rooms, half an hour in the morning, and the same time in the evening. This, however, includes the time spent in coming and going, &c. Habits of personal cleanliness, neatness, and order, are carefully enforced. It is with this view, as well as for the purpose of private devotion, that a separate bed-room has been allotted to each youth.

Four hours and a half are assigned to industrial occupations, of which half an hour is consumed in coming and going, getting out and putting by their tools, washing their hands, &c.

The studies of the college commence at a quarter before 7, with the reading of a collect from the Prayer-Book. The period of time allotted to study and united devotion amounts to about 8 hours.

Half an hour is allowed for each of the three meals, including the laying and removing of the cloth, &c. They breakfast at 8, dine at 1, and drink tea at 7. Before tea they sing for an hour.

Two hours and a quarter are reserved for voluntary study and recreation, viz. the half hour before and after dinner, the half hour after tea, which is spent in family devotion, and an hour before bed-time, when the repetitions are learnt which are to be said next morning.

The number of hours devoted weekly to each occupation is stated in the table subjoined. It will be observed that the greatest periods of time are given to Music and Latin, and the least to Arithmetic:—

Number of Hours devoted Weekly to each Occupation of the Students.

OCCUPATION	Division I.	Division II.		Division III.	
		1st Section.	2d Section.	1st Section.	2d Section.
Chapel	6 0	6 0	6 0	6 0	6 0
Evening Worship	3 30	3 30	3 30	3 30	3 30
Scriptural Knowledge and Christian Doctrine (i. e. Articles)	2 5	3 0	3 25	1 50	3 40
Church History and Bible Literature	2 20	2 0	2 0	2 40	2 40
Latin	6 15	6 0	6 0	5 0	6 0
English Grammar, English Literature, and History	7 10	2 45	5 20	6 0	3 50
Geography	2 30	2 30	1 20	4 0	5 20
Writing	0 30	1 20	1 20	2 40	4 0
Arithmetic	0 20	0 35	1 10	0 40	3 30
Geometry	2 50	1 20	2 25	..	..
Algebra and Trigonometry	2 20	5 40	2 40	2 40	..
Mechanics and Natural Philosophy	2 0	0 35	..	..	..
Music	7 10	7 10	7 10	7 10	7 10
Drawing	4 0	4 0	4 0	4 0	4 0
Normal Lessons	3 0	..	..	..	..
Private Reading	1 30	..	..	..	..
Preparing Lessons	..	9 0	9 0	9 0	9 0
Meals	8 45	8 45	8 45	8 45	8 45
Leisure	6 0	6 0	6 0	6 0	6 0

In addition to the seven hours devoted to musical instruction in each week, six hours more are allotted to the practice of the Chapel service. On this point, Mr. Coleridge observes:—

"If, however, the choral service, as performed in the chapel of St. Mark's College, be in itself unobjectionable; if, in truth, it have been

adopted from a sense of its superior beauty and fitness under the circumstances of the case—it may be mentioned, as a further recommendation, that it furnishes the best, if not the only means, compatible with other exigencies, of imparting to the students of this institution that skill in the art of singing which is now so generally desired, if not expected, in a parochial schoolmaster. No system of teaching vocal music, however excellent, can dispense with the necessity of long and continuous practice; time for which could not have been afforded in this college, if it had not been found possible to unite the acquirement of this art with its best and principal use. As it is, the seed-time and harvest of instruction are to a certain extent combined, the grain being sown and the sheaves gathered by the same process and at the same time. In plain terms, the musical skill required for the performance of the choral service is supplied, in some considerable measure, by the service itself; and, indeed, as these youths have not been selected, generally speaking, with any reference to musical capacity, and are not destined for the exclusive or gainful exercise of the musical profession, it would, I believe, have been found difficult to exact from them that close and unremitting attention to this study which it indispensably requires, and which they now bestow upon it, were it not for the pressure of a motive at once so sacred and so stimulating, coupled with the guidance and encouragement of a teacher who, to a practical acquaintance with Church-music, such as could be looked for only in a master of the art, adds the authority derived from his position as vice-principal of the college."

"It is not, indeed, intimated that any opportunity for the *practice* of singing, however favorable, can dispense with the necessity of regular elementary instruction in the principles of music. It is a great advantage to acquire a foreign language in the country where it is spoken; but it will be proper, nevertheless, to acquire it *grammatically*. Now the services of the chapel render music, as it were, a living language in this college, which the youths catch up insensibly by hearing and imitation—a language, moreover, heard only in its purest and noblest form, by which the taste of the student is cultivated, together with his powers of execution. And when it is remembered how much the success of a singer depends upon mechanical proficiency, apart from the interesting science which gives to the study its intellectual character, it will not be thought that too much stress is laid upon that training of the ear and voice which the students go through independently of any course of lessons. On the other hand, it is felt that, without the intellectual character above alluded to, the study, or, to speak more properly, the *pursuit*, of vocal music would not merely be imperfect, but of doubtful benefit, taken as a branch of general education. And if it should be said, that all the theoretical knowledge necessary to a vocalist will come in the end by an analytical as opposed to the usual elementary methods (a result which can only be expected in the most favorable cases), it would yet be necessary that those who learn in order that they may teach, should be made acquainted with some *system of instruction*, capable of easy and general application. In adopting that which owes so much to the peculiar genius of Mr. Hullah, regard has been had both to the intrinsic excellence of the method itself, and to the ready machinery with which it is supplied.

"It thus appears that there are two kinds of musical instruction always going on together, and mutually assisting each other. The art of reading music, with the requisite knowledge of musical notation, is conveyed through the medium of Mr. Hullah's 'Grammar of Vocal Music,' under the very able superintendence of Mr. May; one division of the students being under his own tuition, while a junior class is

carried through the earlier portion of the course by one of the pupils. A third section, more advanced than either of the preceding, has the further advantage of lectures on harmony and counterpoint from Mr. Hullah himself. These three divisions correspond generally to the three years of residence—an arrangement by which every branch of study in the college is more or less regulated. An exact correspondence is obviously impracticable—some youths bringing with them a larger amount of musical knowledge and proficiency than others can be expected to attain at any period of their lives. Much, it is true, has been done to produce a respectable mediocrity; but excellence will depend, after all, on individual qualifications."

The reasons for embracing the study of Latin in the scheme of instruction are thus set forth:—

As it is considered a leading object of national education, as viewed in connection with the church to raise the speech, and by implication the understanding of the people to the level of the liturgy, the uses of language, that priceless talent of reading the thoughts of others and of communicating our own in writing, has been kept prominently in view as one of those first principles by which the studies of the college should be regulated; and in conformity with these notions Latin is taught (so far as may be necessary to lay the foundations of a sound acquaintance with the accidence, syntax, and etymology of that language), as an essential part of the course. This knowledge has been considered, if not necessary for the teacher of English, to be, at least, in the highest degree useful. The majority of the pupils are not carried beyond the accidence of the Eton Latin Grammar and Arnold's third Latin exercise book; a few who, previously to their admission, had acquired the rudiments, have been carried further, and some five or six who have attained a knowledge of Greek, apart from the teaching of the institution, are encouraged by the principal in its cultivation, so far as may conduce to the understanding of the original text of the New Testament, on the express provision, however, that these and the like studies do not in the slightest degree interfere with the more immediate objects of the institution, or with the due performance of its humblest duties.

Industrial Occupations.—The industrial occupations of the students consist in the labors of the farm, the garden, the house, lithography, and bookbinding.

"The advantages, I had almost said the necessity, of balancing the intellectual pursuits of the students by manual labor, scarcely need to be further insisted on. It is, in the first place, the only way in which such an institution could be supported, except at an enormous expense; but this is the least consideration. It is almost the only mode in which the hours not occupied in study could be profitably and innocently passed by a promiscuous assemblage of youths, almost all of whom have so much both to learn and to unlearn. Above all, that which is learned in this way is itself a most valuable acquirement, more especially to the schoolmaster of the poor. Not merely will it enable him to increase his own comforts without cost, but it will make him practically acquainted with the occupations of those whom he has to instruct, and thus procure him an additional title to their confidence when he comes to act among them, not merely as their teacher, but as their adviser and friend."

"Hitherto the difficulty has been to perform the necessary work of the establishment in a satisfactory manner without encroaching on the hours of study—nothing being so much to be avoided as a hasty, imperfect, or slovenly performance. The method pursued is as follows:—

The several duties—whether of the house, the farm, or the garden—are assigned to different parties, varying in number according to the need, which are changed at stated periods, generally weekly. Over each of these parties a monitor is appointed, care being taken so to sort the parties that the influence of the older and steadier youths may be continually exerted over their younger or less experienced associates. One youth, the eldest of those first admitted, is over the whole. It is his duty to arrange the labors of the day, under the superintendence of the industrial master, and to inspect the different working-parties when needful. He is also expected to hear complaints, and to settle any trifling difference which may have arisen. The monitor of each party is expected to maintain order among those whose labors he directs; and, to speak generally, the discipline of the place is, as far as possible, carried on by the moral influence of the youths over each other, a most watchful supervision being maintained by the masters. The direct interference of the principal is not resorted to except in cases of necessity. Faults are corrected by admonition, and, if need be, by rebuke, either private or public, as the case may seem to require. It is sometimes advisable to make the admonition general, without naming those for whom it is specially intended. A journal of conduct is also kept, which will, it is hoped, have a beneficial effect; and every youth is occasionally reminded that his prospects when he shall have left the institution, depend upon his conduct while in it. No prominence, however, is given to this or to any other secondary motive. Good conduct can only be produced, in the long run, by a sense of duty, or by the habit which it produces when it becomes a matter of course; and this habitual sense of duty is best encouraged by a mode of treatment from which every appeal to motive, strictly so called, is excluded. I believe this to be not merely the highest, but the most practical view of the question; and although in such a matter the utmost that can without presumption be expected, is a partial, and, under the Divine blessing, a growing success, yet it may with some degree of confidence be affirmed, that it has been already borne out by facts. The particular methods by which cheerful obedience, regularity, diligence, and general good conduct are to be preserved in a training establishment, more especially in the industrial department, cannot be detailed within the limits of this report. They vary with the exigency, and are suggested in each case by the judgment, experience, good-feeling, and educational tact of those by whom the establishment is conducted. It will be understood that the whole rests upon a religious basis, and is referred constantly, and expressly, yet not obtrusively, to a religious standard; care being taken to prevent phrases and professions from anticipating the growth of real feelings.

“The business of the house is partly performed by the students, and partly by female servants. The former clean all the shoes, and knives, &c., lay the cloth, &c., and wait at meals, sweep and dust the school-rooms, keep the courts clean, light and attend to all the fires except those in the kitchen department, regulate the gas-lights, keep up a constant supply of water throughout the college by means of a forcing-pump, and attend to the drainage, which is also effected by means of a pump. It has not been thought advisable that they should make their beds or wash the floors. It is not likely that they will ever be called upon to perform these offices when they leave the college, while the loss of time, and the injury done to their clothes, more than counterbalances any pecuniary saving which could in this way be effected.

“The labors of the farm are principally confined to the care of domestic animals—cows and pigs, and poultry of various kinds. The cows are milked by the youths, and an accurate account kept of the

produce of the farm and dairy, which is consumed almost entirely in the establishment. The utility of this part of the establishment is too evident to require a comment.

"The gardens, lawns, and shrubberies furnish abundant employment for those not otherwise engaged; and though a considerable portion of time and attention is necessarily allotted to ornamental horticulture, yet this will be found by no means the least useful or the least appropriate feature of the scheme. There is perhaps no form in which habits of manual industry can be encouraged more easily or more beneficially, either with a view to the immediate or to the ulterior effect, than by the occupations of the garden. Not to mention their effect upon the health and happiness of the youths, or the lessons which they teach of patience, order, and neatness, they are decidedly favorable to the growth of intelligence, and this of the best kind—more particularly when connected with the study of botany, which may with peculiar propriety be called the poor man's science. When studied on physiological principles, its close connection with the best and holiest truths give it a yet higher claim to our attention.

"Looking forward to the future position of our students, almost every country schoolmaster might be, with much advantage, both to himself and to his neighborhood, a gardener and a florist. The encouragement lately afforded to cottage gardening has been already attended with the most pleasing results. The parochial schoolmaster who shall be able to assist by example and precept in fostering a taste so favorable to the domestic happiness, and, in fact, to the domestic virtues of a rustic population—a taste by which an air of comfort is communicated to the rudest dwelling, and a certain grace thrown over the simplest forms of humble life—will, it is trusted, in this as in so many other ways, be made an instrument of good, and an efficient assistant to the parochial clergyman."

In connection with the moral purposes of the industrial occupations of the students, the office of the industrial master is considered of the highest importance.

"It is his duty to maintain order and enforce discipline—not, however, by mere drill, however skillfully organized or efficiently conducted, but by the influence of his example and the force of his character; to live among them, and to lead them on, as well by precept as by occasionally sharing in their occupations, to simple, industrious, and strictly regular habits; to settle disputes and allay jealousies; to correct personal conceit and every the least approach to a love of show and finery; to recommend (and this not by words only) an humble and dutiful industriousness, setting forth the religious obligation and beneficial tendency, not merely of labor in general, but of bodily labor in particular, as a blessing growing out of, and, in the case of those by whom it is rightly used, superseding, if I may so speak, the penal character of toil, through Him by whom, after an ineffable manner, it has been rendered holy, honorable, and of good report in the Church;—all this with a reference to the special aim of the institution, as an instrument for elevating and ameliorating the lot of the laboring poor."

Schools of Practice.—Opportunities for practice in teaching and conducting school are afforded in a Practicing or Model School, on the premises, and the Chelsea Parochial School. The Model School is composed of 142 children, of whom a certain number are admitted upon the free list, and the rest pay a fee of 4d. per week, or 3s. per quarter. The latter are principally children of respectable mechanics, market-gardeners, and working-people. Mr. Coleridge thus characterizes them:—

"There are among them many very promising lads, in whom a toward nature, and perhaps some home-training, must share whatever praise may be thought due to their actual character and attainments. It is from these and such as these, wherever they may be found, that I would select our future teachers. Many of them come from a considerable distance—as much as two or even three miles—bringing their dinners with them, which they eat in the school-room, under the eye of a teacher; the same attention being paid to the propriety of their behavior as if they were boarders. Their little hymn of praise is sung by themselves at the beginning and conclusion of their simple meal, the materials of which in most cases indicate but a scanty competence at home; while the sum paid for their schooling, as well as the punctuality of their attendance, are each of them—the latter, perhaps, not less than the former—a proof that considerable effort, and even sacrifices, will be made by respectable persons of this class to procure what they consider good instruction for their children."

It having been considered expedient to extend yet further the facilities for practice in the art of teaching supplied to the students, and to make them familiar with it in its application to schools more nearly of the same class with those the charge of which will ultimately devolve upon them, an arrangement has been made by which a certain number of them are employed daily in the Chelsea Parochial School. To facilitate the details of this arrangement, one of the students, whose term of training has expired, has been appointed to the office of master of that school, with permission to reside in the college, from whence the students accompany him daily to the school. Mr. Coleridge thus speaks of the connection of this school with the institution:—

"If the practicing school should be thought not to prepare the young men for the difficulties of their vocation—the children being of a better sort, or taught under greater advantages, than they can expect to find hereafter—no such objection lies against the parochial school. Nothing can be more humble—I might almost say, abject—than the domestic condition, generally speaking, of the poor children, who are here provided, not merely with instruction, but with the motive to seek it—with the clothes without which many would not, and others could not, come to school at all. Some, indeed, of the children pay a penny a week; but the greater number are taught gratuitously, and of these as many are comfortably clothed as the funds at the command of the committee will permit. The benevolence of the directors, and in particular of the rector of the parish, is specially directed toward the children of the very poor—attracted by the misery, undeterred by the vice and self-abandonment with which the lowest estate of poverty is too often attended. Hence they have been unwilling to raise the character of the school by any means inconsistent with this charitable object, and would rather do a little good to those who want it so much, than seem to do more to those who want it less. But, as intimated above, the very difficulties by which the school is embarrassed—whether from the character of the children or any other cause—enhance the value of the experience which may be gained in it by the teachers; and although some time must elapse before the effects of the present management upon the welfare of the school can appear, yet it is hoped that an improvement has already taken place beneath the surface. This connection—with the results of which, so far they have gone, I am authorized to state that the rector of the parish is fully satisfied—will relieve the funds of the school to a certain extent, without burdening those of the National Society."

Mr. Moseley, the Inspector, submits the following remarks at the close of his Report, on the condition of this Institution in 1846:—

"No purpose of such an institution is obviously of equal importance with that which proposes to itself the formation of the religious character of the students, in the true and comprehensive sense of that term; and it is with heartfelt pleasure that I bear testimony to the impression left upon my mind by my visits to St. Mark's College, of the success with which religious influences have, under the blessing of God, been made to operate there.

"If the moral aspect of the institution be that in which it is most grateful to contemplate it; if in the cheerful conformity of the students to the rules of its discipline, in their submissive deportment toward their superiors, and their steady pursuit of an arduous path of duty, there be evidence of a dedicated and a chastened spirit; if their intercourse with the children whose education is intrusted to their charge, be characterized not less by that kindly tone and that humanized demeanor, than by that more just recognition of their social position and truer self-respect, which are usually associated with a gentler birth than theirs, and a more careful nurture; all these advantages, so inestimable in themselves, and in their relation to the purposes of the institution, are the legitimate fruits of the formation of a religious character, and are evidences of its existence. To the formation of such a character, the prominence given in the system of the institution to the services of the college chapel, cannot but contribute in an eminent degree; and in assigning to them the first place among those characteristic features of the system which I am desirous to bring under your lordships' notice, I am not only following the order in which they came under my own observation, but assigning to them their due place and their relative importance. The chapel is, in Mr. Coleridge's system, 'the key-stone to the arch'."

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Passing to the subject of secular instruction, I am desirous to record my entire adhesion, in a general sense, to the views entertained by Mr. Coleridge on the relative importance of literature and science, as proper elements of a course of secular instruction in its adaptation to the purposes of this institution. These views are set forth in the following paragraphs of his last letter:—

"What these lads want is power of thought and language. Their verbal memory is dormant; they are incapable of the simplest abstraction. Till this be remedied, they can neither classify nor analyze; they cannot vary the form without changing the matter; they cannot illustrate—they cannot explain; in a word they cannot teach. They have learned a certain number of facts—or rather, perhaps, a form of words in which facts are recounted—and might easily be taught a great many more in the same way; but they cannot combine or employ them, or so much as recognize them in an altered dress."

"Science, however valuable in itself as a discipline of the mind, and however useful in its application to the mechanic arts, is of no avail for the purposes above mentioned. It will not enable an ignorant boy to express himself with common propriety; it will not furnish him with the machinery of thought, or prepare him for the acquisition of knowledge in general. It will indeed strengthen his faculties, and raise him intellectually in the scale of being, but it will not serve as a foundation. Again, from whatever cause, it is not found to have the same effect as studies of another description in softening and refining the character; and though this may be easily carried to excess, yet to humanize the coarse, rude natures, common in a greater or less degree to all undisciplined boys, and in this way to gentle their condition, is among the most important ends of the institution."

Whatever difference of opinion there may be as to some of those considerations by which Mr. Coleridge has thus sought to define the respective provinces of science and literature, there can, in my opinion, be none as to the general result at which he has arrived. I believe that he has assigned to each its due importance, and that each actually holds, in the system of the institution, its legitimate place, and receives its due share of attention.

* * * * *

There is, however, a second stage in the education of a schoolmaster. He must not only have acquired the knowledge which he has to communicate, but be acquainted with the best methods of communicating it, and thoroughly practiced in the use of those methods. All the elements of education hitherto spoken of, are common to him and to every other educated man, and are not peculiar to a training college; the functions of such a college are not discharged until a professional education is superadded.

It is in the experience of every teacher, that to embrace a truth one's self, and to be able to present it under the simplest form to the mind of another, are essentially different things; the one is a condition *necessary*, but not *sufficient* to the realization of the other.

I am not urging the claims of any of the particular schemes, or methods of instruction, which may at any time have been propounded, although I believe that the students in such an institution should be conversant with all of them; I am simply insisting on the necessity of making teaching, as *an art*, the subject of study in a training college, in respect to *each subject* taught; of viewing each such subject under a double aspect, as that which is to become an element of the student's own knowledge, and as that which he is to be made capable of presenting under so simple a form, that it may become an element of the knowledge of a child. If it be said that such knowledge will be given by that practice of the art of teaching which will form the occupation of the student's future life, I ask whether it is not in the experience of every person conversant with education, that a master may be possessed of all the knowledge he is called upon to teach; and far more than it—he may, in the ordinary sense of the word, and even in its highest sense, be an educated man; and to these qualifications he may add the experience of a whole life spent in tuition, and yet never have become a skillful teacher.

Appealing to my own experience as an instructor, I can bear testimony to the fact that among the schools of which my opinion is recorded the least favorably, are some, whose demerits are not to be attributed to any want of education or of general intelligence in their masters, or of a character formed upon Christian principles, but simply to *ignorance of the art of teaching*.

If I were asked (supposing the requisite knowledge of the subject taught) what constituted a good teacher? I should say, an habitual study of the best methods, and of the art of teaching. And if it were inquired of me why so few good teachers were to be found? I should say, because so few *study* it—or look upon it, indeed, at all in the light of a proper subject of study.

It is true that, as in all other branches of practical knowledge, some possess greater natural advantages for the acquisition of the art of teaching than others, and, by the prompting of these, being led to the study of it, become self-taught in it. And, in like manner, if any other branch of knowledge, now the subject of ordinary instruction, had never been analyzed and simplified for that purpose, or taught systematically—and if all men were, under these circumstances, left to their own resources in the acquisition of it, and to their own choice

whether they would acquire it or not—yet some, incited and encouraged to the pursuit of it by the bent of what is called genius, would find out for themselves the path which leads to it, overleap the intervening difficulties, and attain it.

I believe it to be thus with the art of teaching. Some few, by dint of natural qualifications, acquire that skill which a systematic course of instruction would make in a great degree common to all; and thus the false opinion has grown up that no man can become a good schoolmaster who is not endowed naturally with peculiar qualifications for the office.

It is to be borne in mind that the work of the elementary schoolmaster is one of no ordinary difficulty. A crowd of poor children is brought to him, in whom the moral sense is in abeyance—who have never been taught to think—who have little or no knowledge which may form the subject of thought, and are without the means of acquiring that knowledge. He must teach them to read, to write, to cipher, and impart to them the elements of religious knowledge; but this is not all; he will fall of the really valuable results of education if he do not further teach them to think and to understand—store their minds with legitimate subjects of thought, and cultivate the habit of self-instruction.

For the accomplishment of these objects, the time allowed to him is short, the means limited, and often inadequate.

If he have beforehand weighed the difficulties and discouragements of his work, carefully and systematically studied the best methods of encountering them, considered the various circumstances of the application of those methods, and the modifications thereby rendered proper to them, and practiced himself in the use of them; and if, actuated by the highest motives—in reliance on the Divine blessing—strong in the requisite preparation, but without extravagant hopes of the result—he then give his heart to the work, and pursue it hopefully, cheerfully, and perseveringly—it will prosper in his hands.

Without such a preparation, his first impulse will be to sit down and weep; his second, in despair of any useful result, to shrink into the mere mechanical discharge of his school duties.

The elementary schoolmaster must be a man of *action*: his functions are *aggressive*, and call for the exercise of decision of character, a prompt judgment, a ready skill, and a facile intelligence. A passive, impressible, abstracted, and exclusively literary character, however pleasing as the subject of speculation, in connection with the office of a village schoolmaster, is foreign to the business of a great school.

I can imagine no concurrence of circumstances better calculated to form an efficient schoolmaster, than a previous course of professional instruction, subdued in every phase and form of its development to that one object; assigning not to a single teacher the realization of that object, but concentrating the labors of all—each in his own department—upon it. To youths who had enjoyed the advantages of a course of instruction like this, the duties of a schoolmaster's life, and its responsibilities, would have become, in some sort, a second nature. That ambition which receives so early its impulse, would, in minds thus preoccupied, obtain its legitimate direction, and the labor of their office would become less irksome to them when looked upon in the light of an exercise of *skill* not less than a duty.

The following remarks on the results of the methods pursued in this Institution, and, incidentally, in other Institutions of the same kind, are taken from the Report of Mr. Moseley, in 1847:—

If, with reference to its professional bearings, there be any defect in the prescribed course, it does not appear to lie in this, that it aims at too high a standard of attainment in every subject to which the attention of the students is directed.

It is not to be supposed that, to become good teachers, they can know too much of the subjects they have to teach. Of the elementary lessons it has been my duty to listen to and to pass a judgment upon, here and elsewhere, the prevailing and characteristic defect has been, not too much knowledge, but too little. Had the teacher known more of the subject of his lesson, it has been my constant observation, that he would have been able to select from it things better adapted for the instruction of children. Had his mind been more highly cultivated, and the resources of his intellect brought by education more fully under his control, he would have been able to place them under simpler forms, and in a better manner to adapt the examination founded upon them to the individual capacities of the children he had to teach. *Accordingly, the simplest lessons I have listened to in training schools, have commonly been those delivered by the ablest and best-instructed students.*

It is not the fact, that the teacher knows too much, which makes him unintelligible to the child, but, that he knows nothing which the child can comprehend, or that he has never studied what he has to teach in the light in which a child can be made to comprehend it.

That fullness of knowledge on the part of the teacher, of which my experience has led me to appreciate the importance, is a fullness of the knowledge of things adapted to the instruction of children, *studied* under the forms in which they are most readily intelligible to them; of things learned in the light in which they are also to be taught. It includes, notwithstanding, the knowledge of many things which a child can never be expected to know. That the teacher may be able to present the subject under its most elementary form to the mind of the child, he must himself have gone to the root of it. That he may exhaust it of *all* that is capable of yielding for the child's instruction, he must have compassed the whole of it.

In his preparation for the discharge of functions such as these, even with respect to that limited number of subjects which enter into the business of elementary instruction, there is ample room, and verge enough, for a long course of study, which, whilst on the one hand it is strictly professional in its bearings, yields to no other, as a means of accomplishing the highest objects of a general education.

It is not, however, to be denied, that in that function of a training school which is directed to the simple acquisition of knowledge separated from, or exercised out of the view of, that other which contemplates the imparting of it, there is a tendency to defeat the object for which such institutions have been established.

Every man must be conscious of a separation made by education, between his own mind and that of a less educated man; a separation which enlarges with each step of his intellectual progress, and which is widened to its utmost conceivable limits, when the relation is that of a poor ignorant child to a teacher otherwise highly instructed, but who knows nothing likely to interest the child, or has been accustomed to study nothing in the light in which it may be made intelligible to the child. Their intercourse, under these circumstances, cannot but be mutually distasteful, and the school must be to both equally a place of bondage; the child neither benefitting by it as a learner, nor the master as a teacher.

Every thing which I have observed leads to the conclusion, that the course of the training school, to be successful, must not be limited to the one function of giving the student the learning he may require; the other, that which concerns the art of teaching, being left to self-instruction and to practice.

One of those results of the recent examination of the Battersea Training School, which appeared to me the most important, was the progress the schoolmasters who came up for examination had obviously made, *as teachers*, since they left the Institution, placing them in this respect greatly in advance of the resident students. I have not observed the same result in institutions where the importance of the study of the art of teaching is not to the same extent felt, and where the relation of the elementary school to the training college is not so constantly kept in view.

It struck me as remarkable, in the lessons delivered by the candidates for certificates in the model-school at St. Mark's, that there was no attempt made to transfer the knowledge to be communicated directly from the mind of the teacher to the minds of the children.

Their idea of an oral lesson seemed to be comprised of an *examination*. Nor was it a *questioning* of knowledge from their own minds to those of the children, by that process which is called the interrogative method, but, simply, a *vivâ voce* examination into what the children actually knew, limited for the most part to the subject-matter of some lesson which they had previously read; and as it did not thus enter apparently into the teacher's idea of an oral lesson that the children should know anything more when it was completed than when it began, so did this seem to be the result.

In the printed form of report on the qualifications of candidates for certificates, one of the questions we are instructed to answer has reference to the character of the "Exposition" of the candidate in teaching, whether it be fluent or not. The answer recorded to this question in almost every case which came under our observation at St. Mark's is, "No exposition." With reference to the same question at Battersea, we have recorded that, in the lessons we listened to there, there was too much exposition, and too little examination. At Chester the two seemed to be more judiciously united in the proportions of a good lesson. There was this feature, moreover, worthy of observation in the lessons delivered in the Chester School, that the teacher broke up his lesson into parts, teaching by the way of exposition, only so long at one time as not to weary the attention of the children, and overburden their memories, then examining upon that portion, afterward taking up the subject where he had left it off, and thus continuing the process until the lesson was completed, when he examined upon the whole of it.

Oral teaching requires, more than any other, constant *self-teaching* on the part of the master. It is a method which will be adopted by no master who is not of a dedicated spirit and fond of his work. Besides, however, that satisfaction which he will derive from it in the *success* of his school, he will not fail to experience this other, that whatever, for this object, he teaches himself, will be fixed more firmly in his mind, and that his knowledge of it will receive a character of clearness and precision not, perhaps, otherwise to be gained.

In the teaching of the students of all the Training Institutions I have observed, and it was perhaps to be expected, a perpetual tendency to travel out of the sphere of the intelligence of the children, and out of the limits of that kind of knowledge which is likely to in-

terest or to benefit them; but nowhere does there appear to be less effort made to subdue this tendency, and systematically to subject the lesson, both as to the matter and the manner of it, to the exigencies of the child, than at St. Mark's College. Nothing would tend so effectually to correct this evil as the addition to the staff of the Institution of a model elementary teacher, on whose efforts those of the students might, with advantage, be formed, and to which they might be encouraged to refer them as a standard.

NORMAL SCHOOL
FOR THE TRAINING OF PAROCHIAL SCHOOLMASTERS,
AT BATTERSEA, ENGLAND.

THE Battersea Training Establishment is the most interesting institution in England for the professional education of teachers. It was founded in 1839, by James Phillips Kay* (now Sir James Kay Shuttleworth), Secretary of the Committee of Council on Education, and E. C. Tufnel, Esq., Assistant Poor-Law Commissioner, with two distinguished objects:—

1. To give an example of normal education for schoolmasters, comprising the formation of character, the development of the intelligence, appropriate technical instruction, and the acquisition of method and practical skill in conducting an elementary school.

2. To illustrate the truth that, without violating the rights of conscience, masters trained in a spirit of Christian charity, and instructed in the discipline and doctrines of the Church, might be employed in the mixed schools necessarily connected with public establishments, and in which children of persons of all shades of religious opinion are assembled.

It was founded as a private enterprise, and at an expense of \$12,000 to the individuals named, in the hope that it might be employed, if the experiment should prove successful, by the Government, in supplying teachers for schools of industry for pauper children, like those at Norwood, Manchester, Liverpool, and elsewhere; for reformatory institutions for juvenile criminals; for "ragged schools" for neglected and vagrant children in large cities; and for schools of royal foundation at dock-yards and in men-of-war. The original constitution impressed upon the normal school was conceived in this view. But, in 1843, the institution, having proved successful, and it being no longer convenient for its founders personally to superintend its operations, was transferred to the management of the National Society, for the purpose of being also instrumental in spreading a truly Christian civilization through the masses of the people in manufacturing districts. In announcing this fact, the founders, in their Report in 1843, remark:—

Our personal experience had made us early acquainted with the absence of a growth in the spiritual and intellectual life of the masses, corresponding with the vast material prosperity of the manufacturing districts.

* Mr. Kay in 1843 assumed the name of Shuttleworth, in consequence of receiving a legacy from a person of that name; and in 1849 was knighted by the queen, for his services to the cause of elementary instruction.

We had witnessed the failure of efforts to found a scheme of combined education on the emancipation of infants from the slavery into which the necessities and ignorance of their parents, and the intensity of commercial competition, had sold them.

To arrest the progress of degeneracy toward materialism and sensuality, appeared to us to be the task most worthy of citizens in a nation threatened by corruption from the consequences of ignorance and excessive labor among her lower orders.

It is impossible that the legislature should, year after year, receive and publish such accounts of the condition of the people as are contained in the Reports of the Hand-loom Weavers' Commission, or of the Commission on the Employment of Women and Children, or that on the Dwellings of the Poor and on the Sanitary Condition of Large Towns, without resolving to confer on the poor some great reward of patience, by offering national security for their future welfare.

These considerations have a general relation, but the state of the manufacturing poor is that which awakens the greatest apprehension. The labor which they undergo is excessive, and they sacrifice their wives and infants to the claims of their poverty, and to the demands of the intense competition of trade. Almost every thing around them tends to materialize and inflame them.

They are assembled in masses,—they are exposed to the physical evils arising from the neglect of sanitary precautions, and to the moral contamination of towns,—they are accustomed to combine in trades-unions and political associations,—they are more accessible by agitators, and more readily excited by them.

The time for inquiry into their condition is past, the period for the interference of a sagacious national forethought is at hand. We therefore felt that the imminent risks attending this condition of the manufacturing poor established the largest claim on an institution founded to educate Christian teachers for the people.

No material change has been made in the plan of the school in consequence of this transfer of management, or enlargement of the design; and the history of its establishment and original constitution will therefore be both appropriate and profitable to an understanding of its present operations. The following account is drawn from the "*First and Second Reports on the Training School at Battersea, to the Poor-Law Commissioners,*" published in a volume entitled "*Reports on the Training of Pauper Children. 1841.*"

The training of pauper children in a workhouse or district school cannot be successful unless the teacher be moved by Christian charity to the work of rearing in religion and industry the outcast and orphan children of our rural and city population. The difficulty of redeeming by education the mischief wrought in generations of a vicious parentage, can be estimated only by those who know how degenerate these children are.

The pauper children assembled at Norwood, from the garrets, cellars, and wretched rooms of alleys and courts in the dense parts of London, are often sent thither in a low stage of destitution, covered only with rags and vermin; often the victims of chronic disease; almost universally stunted in their growth; and sometimes emaciated with want. The low-browed and inexpensive physiognomy or malign aspect of the boys is a true index to the mental darkness, the stubborn

tempers, the hopeless spirits, and the vicious habits on which the master has to work. He needs no small support from Christian faith and charity for the successful prosecution of such a labor; and no quality can compensate for the want of that spirit of self-sacrifice and tender concern for the well-being of these children, without which their instruction would be any thing but a labor of love. A baker, or a shoemaker, or a shop apprentice, or commercial clerk, cannot be expected to be imbued with this spirit, during a residence of six months in the neighborhood of a model-school, if he has not imbibed it previously at its source.

The men who undertake this work should not set about it in the spirit of hirelings, taking the speediest means to procure a maintenance with the least amount of trouble. A commercial country will always offer irresistible temptations to desert such a profession, to those to whom the annual stipend is the chief if not sole motive to exertion. The outcast must remain neglected, if there be no principle which, even in the midst of a commercial people, will enable men to devote themselves to this vocation from higher motives than the mere love of money.

Experience of the motives by which the class of schoolmasters now plying their trade in this country are commonly actuated, is a graver source of want of confidence in their ability to engage in this labor, than the absence of skill in their profession. A great number of them undertake these duties either because they are incapacitated by age or infirmity for any other, or because they have failed in all other attempts to procure a livelihood, or because, in the absence of well-qualified competitors, the least amount of exertion and talent enables the most indolent schoolmasters to present average claims on public confidence and support. Rare indeed are the examples in which skill and principle are combined in the agents employed in this most important sphere of national self-government. Other men will not enable you to restore the children of vagabonds and criminals to society, purged of the taint of their parents' vices, and prepared to perform their duties as useful citizens in an humble sphere.

The peculiarities of the character and condition of the pauper children demand the use of appropriate means for their improvement. The general principles on which the education of children of all classes should be conducted are doubtless fundamentally the same; but for each class specific modifications are requisite, not only in the methods, but in the matter of instruction.

The discipline, management, and methods of instruction in elementary schools for the poor, differ widely from those which ought to characterize schools for the middle or upper classes of society. The instruction of the blind, of the deaf and dumb, of criminals, of paupers, and of children in towns and in rural districts, renders necessary the use of a variety of distinct methods in order to attain the desired end.

The peculiarity of the pauper child's condition is, that his parents, either from misfortune, or indolence, or vice, have sunk into destitution. In many instances children descend from generations of paupers. They have been born in the worst purlieus of a great city, or in the most wretched hovels on the parish waste. They have suffered privation of every kind. Perhaps they have wandered about the country in beggary, or have been taught the arts of petty thieving in the towns. They have lived with brutal and cruel men and women, and have suffered from their caprice and mismanagement. They have seen much of vice and wretchedness, and have known neither comfort, kindness, nor virtue.

If they are sent very young to the work-house, their entire training in religious knowledge, and in all the habits of life, devolves on the schoolmaster. If they come under his care at a later period, his task is difficult in proportion to the vicious propensities he has to encounter.

The children to whose improvement Pestalozzi devoted his life were of a similar class,—equally ignorant, and perhaps equally demoralized, in consequence of the internal discords attendant on the revolutionary wars which, at the period when his labors commenced, had left Switzerland in ruin.

The class of children which De Fellenberg placed under the charge of Vehrli at Hofwyl were in like manner picked up on the roads of the canton—they were the outcasts of Berne.

These circumstances are among the motives which led us to a careful examination of the schools of industry and normal schools of the cantons of Switzerland. These schools are more or less under the influence of the lessons which Pestalozzi and De Fellenberg have taught in that country. They differ in some important particulars from those which exist in England, and the experience of Switzerland in this peculiar department of elementary instruction appears pre-eminently worthy of attention.

These orphan and normal schools of Switzerland, which have paid the deference due to the lessons of Pestalozzi and De Fellenberg, are remarkable for the gentleness and simplicity of the intercourse between the scholar and his master. The formation of character is always kept in mind as the great aim of education. The intelligence is enlightened, in order that it may inform the conscience, and that the conscience, looking forth through this intelligence, may behold a wider sphere of duty, and have at its command a greater capacity for action. The capacity for action is determined by the cultivation of habits appropriate to the duties of the station which the child must occupy.

Among the laboring class, no habit is more essential to virtuous conduct than that of steady and persevering labor. Manual skill connects the intelligence with the brute force with which we are endued. The instruction in elementary schools should be so conducted as not only to assist the laborer in acquiring mechanical dexterity, but in bringing his intelligence to aid the labors of his hands, whether by a knowledge of the principles of form or numbers, or of the properties of natural objects, and the nature of the phenomena by which his labors are likely to be affected. In a commercial country, it is pre-eminently important to give him such an acquaintance with geography as may stimulate enterprise at home, or may tend to swell the stream of colonization which is daily extending the dominion of British commerce and civilization. Labor which brings the sweat upon the brows requires relaxation, and the child should therefore learn to repose from toil among innocent enjoyments, and to avoid those vicious indulgences which waste the laborer's strength, rob his house of comfort, and must sooner or later be the source of sorrow. There is a dignity in the lot of man in every sphere, if it be not cast away. The honor and the joy of successful toil should fill the laborer's songs in his hour of repose. From religion man learns that all the artificial distinctions of society are as nothing before that God who searcheth the heart. Religion, therefore, raises the laborer to the highest dignity of human existence, the knowledge of the will and the enjoyment of the favor of God. Instructed by religion, the laborer knows how in daily toil he fulfills the duties and satisfies the moral and natural necessities of his existence, while the outward garb of morality is gradually wearing off, and the spirit preparing for emancipation.

An education guided by the principles described in this brief sketch, appears to us appropriate to the preparation of the outcast and orphan children for the great work of a Christian's life. * * *

That which seemed most important was the preparation of a class of teachers, who would cheerfully devote themselves, and, with anxious and tender solicitude, to rear these children, abandoned by all natural sympathies, as a wise and affectionate parent would prepare them for the duties of life.

To so grave a task as an attempt to devise the means of training these teachers, it was necessary to bring a patient and humble spirit, in order that the results of experience in this department might be examined, and that none that were useful might be hastily thrown aside. Our examination of the Continental schools was undertaken with this view. A visit was made to Holland at two successive periods, on the last of which we took one of Dr. Kay's most experienced schoolmasters with us, in order that he might improve himself by an examination of the methods of instruction in the Dutch schools, all the most remarkable of which were minutely inspected. A visit has been paid to Prussia and Saxony, in which several of the chief schools have been examined with a similar design. Two visits were paid to Paris, in which the normal school at Versailles, the Maison Mere, and Novitiate of the Brothers of the Order of the Christian Doctrine, and a great number of the elementary schools of Paris and the vicinity, were examined. The normal school at Dijon was especially recommended to our attention by M. Cousin and M. Villemain, and we spent a day in that school. Our attention was directed with peculiar interest to the schools of Switzerland, in the examination of which we spent several weeks uninterruptedly. During this period we daily inspected one or more schools, and conversed with the authorities of the several cantons, with the directors of the normal schools, and with individuals distinguished by their knowledge of the science of elementary instruction. The occasional leave of absence from our home duties which you have kindly granted us in the last three years respectively, was mainly solicited with the view, and devoted to the purpose, of examining the method of instruction adopted in the schools for the poorer classes on the Continent.

This report is not intended to convey to you the results of our inquiries. It may suffice to describe the chief places visited, and the objects to which our attention was directed, in order that you may know the sources whence we have derived the information by which our subsequent labors have been guided. We entered Switzerland by the Jura, descending at Geneva, and, having obtained the sanction of the authorities, were accompanied by some members of the council in our visit to the schools of the town and neighborhood. Thence we proceeded to the Canton de Vaud, inspecting certain rural schools, and the schools of the towns on the borders of the lake, on our way to Lausanne. Here we spent two days, in company with M. Gauthey, the director of the normal school of the canton, whose valuable report has been translated by Sir John Boileau, our fellow-traveler in this part of our journey.

At Lausanne we attended the lectures, and examined the classes in the normal school and the town schools, and enjoyed much useful and instructive conversation with M. Gauthey, who appeared eminently well qualified for his important labors.

At Fribourg we spent some time in the convent of the Capuchin friars, where we found the venerable Pere Girard officiating at a religious festival, but he belongs to the Dominican order. The Pere Girard has a European reputation among those who have labored to

raise the elementary instruction of the poorer classes, consequent on his pious labors among the poor of Fribourg; and the success of his schools appeared to us chiefly attributable,—first, to the skill and assiduity with which the monitors had been instructed in the evening by the father and his assistants, by which they had been raised to the level of the pupil teachers of Holland; and secondly, to the skillful manner in which Pere Girard and his assistants had infused a moral lesson into every incident of the instruction, and had bent the whole force of their minds to the formation of the characters of the children. It was, at the period of our visit, the intention of Pere Girard to publish a series of works of elementary instruction at Paris, for which we have since waited in vain.

At Berne, we spent much time in conversation with M. De Fellenberg, at Hofwyl. We visited his great establishment for education there, as well as the normal school at Munchen Buchsee, in which visit we were accompanied by M. De Fellenberg. What we learned from the conversation of this patriotic and high-minded man we cannot find space here to say. His words are better read in the establishments which he has founded, and which he superintends, and in the influence which his example and his precepts have had on the rest of Switzerland, and on other parts of Europe. The town schools of Berne and other parts of the canton merited, and received our attention.

At Lucerne we carefully examined the normal and orphan schools. Thence we proceeded through Schwytz, with the intention of visiting the colony of the Linth, in Glarus, but failed, from the state of the mountain roads. Crossing the Lake of Zurich at Rapperschwyl, we successfully visited St. Gall and Appenzell, examining some of the most interesting orphan schools in the mountains, particularly one kept by a pupil of De Fellenberg at Teuffen, the normal school at Gais (Kruisli, the director of which is a pupil of Pestalozzi), and the orphan school of M. Zeltveger at Appenzell.

Descending from the mountains, we crossed the lake to Constance, where we found Vehrli, who had many years conducted the poor-school of De Fellenberg at Hofwyl, now in charge of the normal school of the canton of Thurgovia, in a large mansion once connected with the convent of Krutzlingen. Here we spent two days in constant communication with Vehrli and his pupils, in the examination of his classes, and deriving from him much information respecting his labors. From Constance we traveled to Zurich, where we carefully examined the normal and model schools, both at that time considerably shaken by the recent revolution.

At Lenzberg we had much useful conversation with the director of the normal school of the canton of Aargovia; thence we traveled to Basle, where we visited the orphan house of the town, and also that at Beuggen, as well as other schools of repute.

We have ventured to give this sketch of our journey in Switzerland, as some apology for the strength of the opinion we have formed on the necessity which exists for the establishment of a training school for the teachers of pauper children in this country. Our inquiries were not confined to this object; but both here, at Paris, in Holland, and in Germany, we bought every book which we thought might be useful in our future labors; and in every canton we were careful to collect all the laws relating to education, the regulations of the normal and elementary schools, and the by-laws by which these institutions were governed.

In the orphan schools which have emanated from Pestalozzi and De Fellenberg, we found the type which has assisted us in our subse-

quent labors. In walking with De Fellenberg through Hofwyl, we listened to the precepts which we think most applicable to the education of the pauper class. In the normal school of the canton of Thurgovia, and in the orphan schools of St. Gall and Appenzell, we found the development of those principles so far successful as to assure us of their practical utility. * * *

We were anxious that a work of such importance should be undertaken by the authorities most competent to carry it into execution successfully, and we painfully felt how inadequate our own resources and experience were for the management of such an experiment; but after various inquiries, which were attended with few encouraging results, we thought that as a last resort we should not incur the charge of presumption, if, in private and unaided, we endeavored to work out the first steps of the establishment of an institution for the training of teachers, which we hoped might afterward be intrusted to abler hands. We determined, therefore, to devote a certain portion of our own means to this object, believing that when the scheme of the institution was sufficiently mature to enable us to speak of results rather than of anticipation, the well-being of 50,000 pauper children would plead its own cause with the government and the public, so as to secure the future prosperity of the establishment.

The task proposed was, to reconcile a simplicity of life not remote from the habits of the humbler classes, with such proficiency in intellectual attainments, such a knowledge of method, and such skill in the art of teaching, as would enable the pupils selected to become efficient masters of elementary schools. We hoped to inspire them with a large sympathy for their own class; to implant in their minds the thought that their chief honor would be to aid in rescuing that class from the misery of ignorance and its attendant vices; to wean them from the influence of that personal competition in a commercial society which leads to sordid aims; to place before them the unsatisfied want of the uneasy and distressed multitude; and to breathe into them the charity which seeks to heal its mental and moral diseases.

We were led to select premises at Battersea, chiefly on account of the very frank and cordial welcome with which the suggestion of our plans was received by the Hon. and Rev. Robert Eden, the vicar of Battersea. Mr. Eden offered the use of his village schools in aid of the training school, as the sphere in which the pupils might obtain a practical acquaintance with the art of instruction. He also undertook to superintend the training school in all that related to religion.

We therefore chose a spacious manor-house close to the Thames, surrounded by a garden of five acres. This house was altered and divided so as to afford a good separate residence to Dr. Kay,* who undertook to superintend the progress of the establishment for a limited period, within which it was hoped that the principles on which the training school was to be conducted would be so far developed as to be in course of prosperous execution, and not likely to perish by being confided to other hands.

In the month of January, 1840, the class-rooms were fitted up with desks on the plan described on the minutes of the Committee of Council, and we furnished the school-house. About the beginning of February some boys were removed from the School of Industry at Norwood, whose conduct had given us confidence in their characters, and who had made a certain proficiency in the elementary instruction of that school.

* For which he paid half the rent and taxes, in addition to his share of the expenses of the school.

These boys were chiefly orphans, of little more than thirteen years of age, intended to form a class of apprentices. These apprentices would be bound from the age of fourteen to that of twenty-one, to pursue under the guidance and direction of the Poor-Law Commission, the vocation of assistant teachers in elementary schools. For this purpose they were to receive instruction at least three years in the training school, and to be employed as pupil teachers for two years at least in the Battersea village school during three hours of every day.

At the termination of this probationary period (if they were able satisfactory to pass a certain examination) they were to receive a certificate, and to be employed as assistant teachers, under the guidance of experienced and well-conducted masters, in some of the schools of industry for pauper children. They were at this period to be rewarded with a certain remuneration, increasing from year to year, and secured to them by the form of the indenture.

If they were unable to satisfy the examiners of their proficiency in every department of elementary instruction, and thus failed in obtaining their certificate, they would continue to receive instruction at Battersea until they had acquired the requisite accomplishments.

The number of pupil teachers of this class has been gradually increased, during the period which has since elapsed, to twenty-four. But it seemed essential to the success of the school that the numbers should increase slowly. Its existence was disclosed only to the immediate circles of our acquaintance, by whom some boys were sent to the school, besides those whom we supported at our own expense. For the clothing, board and lodging, and education of each of these boys, who were confided to our care by certain of our friends, we consented to receive £20 per annum toward the general expenses of the schools.

Besides the class of pupil teachers, we consented to receive young men, to remain at least one year in the establishment, either recommended by our personal friends, or to be trained for the schools of gentlemen with whom we were acquainted. These young men have generally been from twenty to thirty years of age.

The course of instruction, and the nature of the discipline adopted for the training of these young men, will be described in detail. This class now amounts to nine, a number accumulated only by very gradual accessions, as we were by no means desirous to attract many students until our plans were more mature, and the instruments of our labor were tried and approved.

The domestic arrangements were conducted with great simplicity, because it was desirable that the pupils should be prepared for a life of self-denial. A sphere of great usefulness might require the labors of a man ready to live among the peasantry on their own level,—to mingle with them in their habitations,—to partake their frugal or even coarse meals,—and to seem their equal only, though their instructor and guide. It was desirable, therefore, that the diet should be as frugal as was consistent with constant activity of mind, and some hours of steady and vigorous labor, and that it should not pamper the appetite by its quality or its variety.

The whole household-work was committed to the charge of the boys and young men; and for this purpose the duties of each were appointed every fortnight, in order that they might be equally shared by all. The young men above twenty years of age did not aid in the scouring of the floors and stairs, nor clean the shoes, grates, and yards, nor assist in the serving and waiting at meals, the preparation of vegetables and other garden-stuff for the cook. But the making of beds and all other domestic duty was a common lot; and the young men acted as superintendents of the other work.

This was performed with cheerfulness, though it was some time before the requisite skill was attained; and perfect order and cleanliness have been found among the habits most difficult to secure. The pupils and students were carefully informed, that these arrangements were intended to prepare them for the discharge of serious duties in an humble sphere, and to nerve their minds for the trials and vicissitudes of life.

The masters partook the same diet as the pupils, sitting in the center of the room, and assisting in the carving. They encouraged familiar conversation (avoiding the extremes of levity or seriousness) at the meals, but on equal terms with their scholars, with the exception only of the respect involuntarily paid them.

After a short time a cow was bought, and committed to the charge of one of the elder boys. Three pigs were afterward added to the stock, then three goats, and subsequently poultry and a second cow. These animals were all fed and tended, and the cows were daily milked, by the pupil teachers. It seemed important that they should learn to tend animals with care and gentleness; that they should understand the habits and the mode of managing these particular animals, because the schoolmaster in a rural parish often has a common or forest-right of pasture for his cow, and a forest-run for his pig or goat, and might thus, with a little skill, be provided with the means of healthful occupation in his hours of leisure, and of providing for the comfort of his family.

Moreover, such employments were deemed important, as giving the pupils, by actual experience, some knowledge of a peasant's life, and, therefore, truer and closer sympathy with his lot. They would be able to render their teaching instructive, by adapting it to the actual condition and association of those to whom it would be addressed. They would be in less danger of despising the laborer's daily toil in comparison with intellectual pursuits, and of being led by their own attainments to form a false estimate of their position in relation to the class to which they belonged, and which they were destined to instruct. The teacher of the peasant's child occupies, as it were, the father's place, in the performance of duties from which the father is separated by his daily toil, and unhappily, at present, by his want of knowledge and skill. But the schoolmaster ought to be prepared in thought and feeling to do the peasant-father's duty, by having sentiments in common with him, and among these an honest pride in the labor of his hands, in his strength, his manual skill, his robust health, and the manly vigor of his body and mind.

At first, four hours were devoted every day to labor in the garden. The whole school rose at half past five. The household-work occupied the pupil teachers altogether, and the students partially, till a quarter to seven o'clock. At a quarter to seven they marched into the garden. and worked till a quarter to eight, when they were summoned to prayers. They then marched to the tool-house, deposited their implements, washed and assembled at prayers at eight o'clock. At half past eight they breakfasted. From nine to twelve they were in school. They worked at the garden from twelve to one, when they dined. They resumed their labor in the garden at two, and returned to their classes at three, where they were engaged till five, when they worked another hour in the garden. At six they supped, and spent from seven to nine in their classes. At nine, evening prayers were read, and immediately afterward they retired to rest. * * *

In these labors the pupils and students rapidly gained strength. They almost all soon wore the hue of health. Their food was frugal, and

they returned to it with appetites which were not easily satisfied. The most delicate soon lost all their ailments. * * *

The gymnastic frame and the horizontal and parallel bars were not erected until the constitutional and muscular powers of the pupils and students had been invigorated by labor. After a few months' daily work in the garden, the drill was substituted for garden work during one hour daily. The marching exercise and extension movements were practiced for several weeks; then the gymnastic apparatus was erected, and the drill and gymnastic exercise succeeded each other on alternate evenings. The knowledge of the marching exercise is very useful in enabling a teacher to secure precision and order in the movements of the classes, or of his entire school, and to pay a due regard to the carriage of each child. A slouching gait is at least a sign of vulgarity, if it be not a proof of careless habits—of an inattention to the decencies and proprieties of life, which in other matters occasion discomfort in the laborer's household. Habits of cleanliness, punctuality, and promptitude are not very compatible with indolence, nor with that careless lounging which frequently squanders not only the laborer's time, but his means, and leads his awkward steps to the village tavern. In giving the child an erect and manly gait, a firm and regular step, precision and rapidity in his movements, promptitude in obedience to commands, and particularly neatness in his apparel and person, we are insensibly laying the foundation of moral habits, most intimately connected with the personal comfort and the happiness of the future laborer's family. We are giving a practical moral lesson, perhaps more powerful than the precepts which are inculcated by words. Those who are accustomed to the management of large schools know of how much importance such lessons are to the establishment of that order and quiet which is the characteristic of the Dutch schools, and which is essential to great success in large schools.

The gymnastic exercises were intended, in like manner, to prepare the teachers to superintend the exercises and amusements of the school play-ground; to instruct the children systematically in those graduated trials of strength, activity, and adroitness, by which the muscles are developed and the frame is prepared for sustaining prolonged or sudden efforts. The play-ground of the school is so important a means of separating the children from the vicious companions and evil example of the street or lane, and of prolonging the moral influence of the master over the habits and thoughts of his scholars, that expedients which increase its attractions are important, and especially those which enable the master to mingle with his scholars usefully and cheerfully. The schools of the Canton de Vaud are generally furnished with the proper apparatus for this purpose, and we frequently observed it in France and Germany.

The physical training of our charge was not confined to these labors and exercises. Occasionally Dr. Kay accompanied them in long walking excursions into the country, in which they spent the whole day in visiting some distant school, or remarkable building connected with historical associations, or some scene replete with other forms of instruction. In those excursions their habits of observation were cultivated, their attention was directed to what was most remarkable, and to such facts and objects as might have escaped observation from their comparative obscurity. Their strength was taxed by the length of the excursion, as far as was deemed prudent; and after their return home they were requested to write an account of what they had seen, in order to afford evidence of the nature of the impressions which the excursion had produced.

Such excursions usefully interrupted the ordinary routine of the school, and afforded a pleasing variety in the intercourse between ourselves and the teachers and pupils. They spurred the physical activity of the students, and taught them habits of endurance, as they seldom returned without being considerably fatigued.

Such excursions are common to the best normal schools of Switzerland. It is very evident to the educators of Switzerland that to neglect to take their pupils forth to read the great truths left on record on every side of them in the extraordinary features of that country, would betray an indifference to nature, and to its influence on the development of the human intelligence, proving that the educator had most limited views of his mission, and of the means by which its high purposes were to be accomplished.

The great natural records of Switzerland, and its historical recollections, abound with subjects for instructive commentary, of which the professors of the normal schools avail themselves in their autumnal excursions with their pupils. The natural features of the country; its drainage, soils, agriculture; the causes which have affected the settlement of its inhabitants and its institutions; the circumstances which have assisted in the formation of the national character, and have thus made the history of their country, are more clearly apprehended by lessons gathered in the presence of facts typical of other facts scattered over hill and valley. England is so rich in historical recollections, and in the monuments by which the former periods of her history are linked with the present time, that it would seem to be a not unimportant duty of the educator to avail himself of such facts as lie within the range of his observation, in order that the historical knowledge of his scholar may be associated with these records, marking the progress of civilization in his native country. Few schools are placed beyond the reach of such means of instruction. Where they do not exist, the country must present some natural features worthy of being perused. These should not be neglected. In book-learning there is always a danger that the thing signified may not be discerned through the sign. The child may acquire words instead of thoughts. To have a clear and earnest conviction of the reality of the things signified, the object of the child's instruction should as frequently as possible be brought under its eye. Thus, Pestalozzi was careful to devise lessons on objects in which, by actual contact with the sense, the children were led to discern qualities which they afterward described in words. Such lessons have no meaning to persons who are satisfied with instruction by rote.

The excursions of the directors of the Swiss normal schools also serve the purpose of breaking for a time an almost conventual seclusion, which forms a characteristic of establishments in which the education of the habits, as well as the instruction of the intelligence, is kept in view. These excursions in Switzerland extend to several days, and even longer, in schools of the more wealthy classes. The pupils are thus thrown in contact with actual society; their resources are taxed by the incidents of each day; their moral qualities are sometimes tried, and they obtain a glimpse of the perspective of their future life. It is not only important in this way to know what the condition of society is before the pupil is required to enter it, but it is also necessary to keep constantly before his eye the end and aim of education—that it is a preparation for the duties of his future life, and to understand in what respect each department of his studies is adapted to prepare him for the actual performance of those duties. For each class of society there is an appropriate education. The normal schools of Switzerland are founded on this principle. None are admitted who are not devoted to the vocation of masters of elementary schools. The three or four

years of their residence in the school are considered all too short for a complete preparation for these functions. The time, therefore, is consumed in appropriate studies, care being taken that these studies are so conducted as to discipline and develop the intelligence; to form habits of thought and action; and to inspire the pupil with principles on which he may repose in the discharge of his duties.

Among these studies and objects, the actual condition of the laboring class, its necessities, resources, and intelligence, form a most important element. The teachers go forth to observe for themselves; they come back to receive further instruction from their master. They are led to anticipate their own relations to the commune or parish in which their future school will be placed. They are prepared by instruction to fulfill certain of the communal duties which may usefully devolve upon them; such as registrar, precentor, or leader of the church choir, and clerk to the associations of the village. They receive familiar expositions of the law affecting the fulfillment of these duties.

The benefits derived from these arrangements are great; not only in furnishing these rural communes with men competent to the discharge of their duties, but the anticipations of future utility, and the conviction that their present studies infold the germ of their future life give an interest to their pursuits, which it would be difficult to communicate, if the sense of their importance were more vague and indistinct.

To this end, in the excursions from Battersea we have been careful to enter the schools on our route, and lessons have been given on the duties attaching to the offices which may be properly discharged by a village schoolmaster, in connection with his duty of instructing the young.

This general sketch may suffice to give an idea of the external relations of the life of a student in the training school, with the important exception of that portion of his time devoted to the acquirement of a practical knowledge of the duties of a schoolmaster in the village school. This may be more conveniently considered in connection with the intellectual pursuits of the school. We now proceed to regard the school as a *household*, and to give a brief sketch of its familiar relations.

The most obvious truth lay at the threshold—a family can only subsist harmoniously by mutual love confidence, and respect. We did not seek to put the tutors into situations of inaccessible authority, but to place them in the parental seat, to receive the willing respect and obedience of their pupils, and to act as the elder brothers of the young men. The residence of one of us for a certain period, in near connection with them, appeared necessary to give that tone to the familiar intercourse which would enable the tutors to conduct the instruction, and to maintain the discipline, so as to be at once the friends and guides of their charge.

It was desirable that the tutors should reside in the house. They rose at the same hours with the scholars (except when prevented by sickness) and superintended more or less the general routine. Since the numbers have become greater, and the duties more laborious, it has been found necessary that the superintendence of the periods of labor should be committed to each tutor alternately. They have set the example in working, frequently giving assistance in the severest labor, or that which was least attractive.

In the autumn, some extensive alterations of the premises were to a large extent effected by the assistance of the entire school. The tutors not only superintended, but assisted in the work. Mr. Tate contributed his mechanical knowledge, and Mr. Horne assisted in the execution

of the details. In the cheerful industry displayed on this and on other similar occasions, we have witnessed with satisfaction one of the best fruits of the discipline of the school. The conceit of the pedagogue is not likely to arise among either students or masters who cheerfully handle the trowel, the saw, or carry mortar in a hod to the top of the building; such simplicity of life is not very consistent with that vanity which occasions insincerity. But freedom from this vice is essential to that harmonious interchange of kind offices and mutual respect which we were anxious to preserve.

The diet of the household is simple. The fruits and vegetables of the garden afford the chief variety, without luxury. The teachers sit in the midst of their scholars. The familiar intercourse of the meals is intended to be a means of cultivating kindly affections, and of insuring that the example of the master shall insensibly form the habits of the scholar. Every day confirms the growing importance of these arrangements.

It has been an object of especial care that the morning and evening prayers should be conducted with solemnity. A hall has been prepared for this service, which is conducted at seven o'clock every morning in that place. A passage of Scripture having been read, a portion of a psalm is chanted, or they sing a hymn; and prayers follow, generally from the family selection prepared by the Bishop of London. The evening service is conducted in a similar manner. The solemnity of the music, which is performed in four parts, is an important means of rendering the family devotion impressive. We trust that the benefits derived from these services may not be transient, but that the masters reared in this school will remember the household devotions, and will maintain in their own dwellings and schools the family rite with equal care.

Quiet has been enjoined on the pupils in retiring to rest.

The Sunday has been partially occupied by its appropriate studies. The services of the church have been attended morning and evening; and, besides a certain period devoted to the study of the formularies, the evening has been spent in writing out from memory a copious abstract of one of the sermons. At eight o'clock these compositions have been read and commented upon in the presence of the whole school; and a most useful opportunity has been afforded for religious instruction, besides the daily instruction in the Bible. Mr. Eden has likewise attended the school on Friday, and examined the classes in their acquaintance with the Holy Scriptures and formularies of the church. The religious department, generally, is under his superintendence.

The household and external life of the school are so interwoven with the lessons, that it becomes necessary to consider some of their details together, before the intellectual instruction is separately treated.

With pupils and students alike, it was found necessary to commence at an early stage of instruction, and to furnish them with the humblest elements of knowledge. The time which has elapsed since the school has opened ought, therefore, to be regarded as a preparatory period, similar to that which, in Germany, is spent from the time of leaving the primary school to sixteen, the period of entering the normal school, in what is called a preparatory training school.

As such preparatory schools do not exist in this country, we had no alternative. We selected the boys of the most promising character, and determined to wade through the period of preparation, and ultimately to create a preparatory class in the school itself. Our design was to examine the pupils of this class at the end of the first year, and to grant to such of them as gave proof of a certain degree of proficiency a

certificate as *Candidates* of the training school. At the end of the second year's course of instruction, it is intended that a second examination shall occur, in which proficient students may obtain the certificate of *Scholar*; and at the close of the ordinary course, in the third year, another examination is to be held, in which the certificate of *Master* will be conferred on those who have attained a certain rank intellectually, and who support their claims by a correct moral deportment.

Training schools, developed on this design, would therefore consist of—

1. Preparatory classes of students and pupils. 2. A class of Candidates. 3. A class of Scholars. And some students, who had obtained the certificate of Master, might remain in the school in preparation for special duties as the Masters of important *district schools*, or as Tutors in other training schools. These students would constitute—4. A class of Masters.

As soon as the attainments of the students and pupils appeared to warrant the experiment, an hour was daily appropriated to examination by means of questions written on the board before the class, the replies to which were worked on paper, in silence, in the presence of one of the tutors. This hour is, on successive days of the week, appropriated to different subjects, viz: grammar, etymology, arithmetic, mensuration, algebra, mechanics, geography and biblical knowledge. The examination papers are then carefully examined by the tutor to whose department they belong, in order that the value of the reply to each question may be determined in reference to mean numbers, 3, 4, 5, and 6. These mean numbers are used to express the comparative difficulty of every question, and the greatest merit of each reply is expressed by the numbers 6, 8, and 10 and 12 respectively, the lowest degree of merit being indicated by 1.

The sum of the numbers thus attached to each answer is entered in the examination book, opposite to the name of each pupil. These numbers are added up at the end of the week, and reduced to an average by dividing them by the number of days of examination which have occurred in the week. In a similar manner, at the end of the month, the sum of the weekly averages is, for the sake of convenience, reduced by dividing them by four; and a convenient number is thus obtained, expressing the intellectual progress of each boy. These numbers are not published in the school, but are reserved as an element by which we may be enabled to award the certificates of Candidate, Scholar and Master.

The examination for the quarterly certificates will necessarily also include the inspection of the writing, drawings, abstracts, and compositions. Oral examination will be required to ascertain the degree of promptitude and ease in expression of each pupil. They will likewise be required to give demonstrations of problems in arithmetic, algebra, and mechanics, on the blackboard; to describe the geography of a district in the form of a lecture, and to conduct a class before us, ere we award the certificates.

The examination of the pupils will gradually rise in importance, and the quarterly examinations will be marked by a progressive character, leading to the three chief examinations for the certificates of Candidate, Scholar, and Master, which will be distinguished from each other, both as respects the nature and number of the acquirements, and by the degree of proficiency required in some branches which will be common to the three periods of study.

In another department of registration we have thought it important to avoid certain errors of principle to which such registers appear to

be liable. We have been anxious to have a record of some parts of moral conduct connected with habits formed in the school, but we have not attempted to register *moral merit*. Such registers are at best very difficult to keep. They occasion rivalry, and often hypocrisy. On this account we did not deem it advisable to require that they should be kept; but it was important that we should be informed of certain errors interfering with the formation of habits of punctuality, industry, cleanliness, order, and subordination; and registers were devised for noting deviations from propriety in these respects. First, a *time-book* is directed to be kept, in which the observance of the hour of rising, and of the successive periods marked in the routine of the school is noted, in order that any general cause of aberration may meet the eye at once. Secondly, one book is kept by the superintendents appointed from among the students to inspect the *household work above stairs*, another in relation to the *household work below stairs*, and a third by the tutor having charge of *out-door labor*. In these books the duties assigned to each pupil are entered opposite to his name. The superintendent, at the expiration of the period allotted to the work, marks in columns under each of the following heads,—Subordination, Industry, Cleanliness, Order,—the extent of deviation from propriety of conduct by numbers varying from 1 to 4.

The register of punctuality in classes is kept by writing opposite to each pupil's name the number of minutes which elapse after the proper period before he enters the class. The sum of the numbers recorded in these books denotes the extent of errors in habits and manners into which any of the pupils fall, and directs our attention to the fact. Such records would, in connection with the results of the examinations, enable us to determine whether, in reference to each period, a certificate of *Candidate, Scholar, or Master*, of the *first, second, or third degree*, should be granted.

The reports of the superintendents are presented to Dr. Kay immediately after morning prayers. The record is read in the presence of the school, and any appeal against the entry heard. At this period the relation which the entire discipline holds to the future pursuits of the pupils is from time to time made familiar to them by simple expositions of the principles by which it is regulated. * * *

This is the *household life* of the school. Brief hints only of the principles which have determined and regulated the preparatory course can find a place in the remarks we have to offer on the preparatory course.

The students have been stimulated in their application by a constant sense of the practical utility of their intellectual labors. After morning prayers, they are from day to day reminded of the connection between their present and future pursuits, and informed how every part of the discipline and study has a direct relation to the duties of a schoolmaster. The conviction thus created becomes a powerful incentive to exertion, which might be wanting if those studies were selected only because they were important as a discipline of the mind.

The sense of practical utility seems as important to the earnestness of the student as the lively conviction attending object teaching in the early and simplest form of elementary instruction. In the earliest steps an acquaintance with the real is necessary to lively conceptions of truth, and at a later period a sense of the value of knowledge resulting from *experience* inspires the strongest conviction of the dignity and importance of all truth, where its immediate practical utility is not obvious.

Far, therefore, from fearing that the sense of the practical utility of these studies will lead the students to measure the value of all truth by a low standard, their pursuits have been regulated by the conviction, that the most certain method of attaining a strong sense of the value of truths, not readily applicable to immediate use, is to ascertain by experience the importance of those which can be readily measured by the standard of practical utility. Thus we approach the conception of the momentum of a planet moving in its orbit, from ascertaining the momentum of bodies whose weight and velocity we can measure by the simplest observations. From the level of the experience of the practical utility of certain common truth, the mind gradually ascends to the more abstract, whose importance hence becomes more easily apparent, though their present application is not obvious, and in this way the thoughts most safely approach the most difficult abstractions.

In the humble pursuits of the preparatory course, a lively sense of the utility of their studies has likewise been maintained by the method of instruction adopted. Nothing has been taught *dogmatically*, but every thing by the combination of the simplest elements, i. e. the course which a discoverer must have trod has been followed, and the way in which truths have been ascertained pointed out by a synthetic demonstration of each successive step. The labor of the previous analysis of the subject is the duty of the teacher, and is thus removed from the child.

Having ascertained what the pupil knows, the teacher endeavors to lead him by gentle and easy steps from the known to the unknown. The instruction, in the whole preparatory course, is chiefly oral, and is illustrated, as much as possible, by appeals to nature, and by demonstrations. Books are not resorted to until the teacher is convinced that the mind of his pupil is in a state of healthful activity; that there has been awakened in him a lively interest in truth, and that he has become acquainted practically with the inductive method of acquiring knowledge. At this stage the rules, the principles of which have been orally communicated, and with whose application he is familiar, are committed to memory from books, to serve as a means of recalling more readily the knowledge and skill thus attained. The course is Pestalozzian, and, it will be perceived, is the reverse of the method usually followed, which consists in giving the pupil the rule first. Experience, however, has confirmed us in the superiority of the plan we have pursued. Sometimes a book, as for example a work on Physical Geography, is put into his hands, in order that it may be carefully read, and that the student may prepare himself to give before the class a verbal abstract of the chapter selected for this purpose, and to answer such questions as may be proposed to him, either by the tutor or by his fellows. During the preparatory course exercises of this kind have not been so numerous as they will be in the more advanced stages of instruction. Until habits of attention and steady application had been formed, it seemed undesirable to allow to the pupils hours for self-sustained study, or voluntary occupation. Constant superintendence is necessary to the formation of correct habits, in these and in all other respects, in the preparatory course. The entire day is, therefore, occupied with a succession of engagements, in household work and out-door labor, devotional exercises, meals, and instruction. Recreation is sought in change of employment. These changes afford such pleasure, and the sense of utility and duty is so constantly maintained, that recreation in the ordinary sense is not needed. Leisure from such occupations is never sought excepting to write a letter to a friend, or occasionally to visit some near relative. The pupils all present an air of cheerfulness. They proceed from one lesson to an-

other, and to their several occupations, with an elasticity of mind which affords the best proof that the mental and physical effects of the training are auspicious.

In the early steps toward the formation of correct habits, it is necessary that (until the power of self-guidance is obtained) the pupil should be constantly under the eye of a master, not disposed to exercise authority so much as to give assistance and advice. Before the habit of self-direction is formed, it is therefore pernicious to leave much time at the disposal of the pupil. Proper intellectual and moral aims must be inspired, and the pupil must attain a knowledge of the mode of employing his time with skill, usefully, and under the guidance of right motives, ere he can be properly left to the spontaneous suggestions of his own mind. Here, therefore, the moral and the intellectual training are in the closest harmony. The formation of correct habits, and the growth of right sentiments, ought to precede such confidence in the pupil's powers of self-direction, as is implied in leaving him either much time unoccupied, or in which his labors are not under the immediate superintendence of his teacher.

In the preparatory course, therefore, the whole time is employed under superintendence, but toward the close of the course a gradual trial of the pupil's powers of self-guidance is commenced; first, by intrusting him with certain studies unassisted by the teacher. Those who zealously and successfully employ their time will, by degrees, be intrusted with a greater period for self-sustained intellectual or physical exertion. Further evidence of the existence of the proper qualities will lead to a more liberal confidence, until habits of application and the power of pursuing their studies successfully, and without assistance, are attained.

The subjects of the preparatory course were strictly rudimental. It will be found that the knowledge obtained in the elementary schools now in existence is a very meager preparation for the studies of a training school for teachers. Until the elementary schools are improved, it will be found necessary to go to the very roots of all knowledge, and to rearrange such knowledge as the pupils have attained, in harmony with the principles on which they must ultimately communicate it to others. Many of our pupils enter the school with the broadest provincial dialect, scarcely able to read with fluency and precision, much less with ease and expression. Some were ill furnished with the commonest rules of arithmetic, and wrote clumsily and slowly.

They have been made acquainted with the *phonic* method of teaching to read practiced in Germany. Their defects of pronunciation have been corrected to a large extent by the adoption of this method, and by means of deliberate and emphatic syllabic reading, in a well-sustained and correct tone. The principles on which the *laut* or *phonic* method depends have been explained at considerable length as a part of the course of lessons on method.

We have deemed it of paramount importance that they should acquire a thorough knowledge of the elements and structure of the English language. The lessons in reading were in the first place made the means of leading them to an examination of the structure of sentences, and practical oral lessons were given on grammar and etymology according to the method pursued by Mr. Wood in the Edinburgh Sessional School. The results of these exercises were tested by the lessons of dictation and of composition which accompanied the early stages of this course, and by which a timely sense of the utility of a knowledge of grammatical construction and of the etymological relations of words was developed. As soon as this feeling was created, the oral instruction in grammar assumed a more positive form. The

theory on which the rules were founded was explained, and the several laws, when well understood, were dictated in the most exceptionable formulæ, and were written out and committed to memory. In this way they proceeded through the whole of the theory and rules of grammar before they were intrusted with any book on the subject, lest they should depend for their knowledge on a mere effort of the memory to retain a formula not well understood.

At each stage of their advance, corresponding exercises were resorted to, in order to familiarize them with the application of the rules.

When they had in this way passed through the ordinary course of grammatical instruction, they were intrusted with books to enable them to give the last degree of precision to their conceptions.

In etymology the lessons were in like manner practical and oral. They were first derived from the reading lessons of the day, and applied to the exercises and examinations accompanying the course, and, after a certain progress had been made, their further advance was insured by systematic lessons from books.

A course of reading in English literature, by which the taste may be refined by an acquaintance with the best models of style, and with those authors whose works have exercised the most beneficial influence on the mind of this nation, has necessarily been postponed to another part of the course. It, however, forms one of the most important elements in the conception of the objects to be attained in a training school, that the teacher should be inspired with a discriminating but earnest admiration for those gifts of great minds to English literature which are alike the property of the peasant and the peer; national treasures which are among the most legitimate sources of national feelings.

Those who have had close intercourse with the laboring classes well know with what difficulty they comprehend words not of a Saxon origin, and how frequently addresses to them are unintelligible from the continual use of terms of a Latin or Greek derivation; yet the daily language of the middling and upper classes abounds with such words—many of the formularies of our church are full of them, and hardly a sermon is preached which does not in every page contain numerous examples of their use. Phrases of this sort are so naturalized in the language of the educated classes, that entirely to omit them has the appearance of pedantry and baldness, and even disgust persons of taste and refinement. Therefore, in addressing a mixed congregation, it seems impossible to avoid using them, and the only mode of meeting the inconvenience alluded to is to instruct the humbler classes in their meaning. The method we have adopted for this purpose has been copied from that first introduced in the Edinburgh Sessional Schools; every compound word is analyzed, and the separate meaning of each member pointed out, so that, at present, there are few words in the English language which our pupils cannot thoroughly comprehend, and from their acquaintance with the common roots and principles of etymology, the new compound terms, which the demands of civilization are daily introducing, are almost immediately understood by them. We believe that there are few acquirements more conducive to clearness of thought, or that can be more usefully introduced into common schools, than a thorough knowledge of the English language, and that the absence of it gives power to the illiterate teacher and demagogue, and deprives the lettered man of his just influence.

Similar remarks might be extended to style. It is equally obvious that the educated use sentences of a construction presenting difficulties to the vulgar which are frequently almost insurmountable. It is,

therefore, not only necessary that the meaning of words should be taught on a logical system, in our elementary schools, but that the children should be made familiar with extracts from our best authors on subjects suited to their capacity. It cannot be permitted to remain the opprobrium of this country that its greatest minds have bequeathed their thoughts to the nation in a style at once pure and simple, but still inaccessible to the intelligence of the great body of the people.

In *writing*, they were trained, as soon as the various books could be prepared, according to the method* of Mulhauser, which was translated and placed in the hands of the teachers for that purpose.

In like manner, in *arithmetic*, it has been deemed desirable to put them in possession of the pre-eminently synthetical method of Pestalozzi. As soon as the requisite tables and series of lessons, analyzed to the simplest elements, could be procured, the principles on which complex numerical combinations rest were rendered familiar to them, by leading the pupils through the earlier course of Pestalozzi's lessons on numbers, from simple unity to compound fractional quantities; connecting with them the series of exercises in mental arithmetic which they are so well calculated to introduce and to illustrate. The use of such a method dispels the gloom which might attend the most expert use of the common rules of arithmetic, and which commonly afford the pupil little light to guide his steps off the beaten path illuminated by the rule.

While these lessons have been in progress, the common rules of arithmetic have been examined by the light of this method. Their theory has been explained, and by constant practice the pupils have been led to acquire expertness in them, as well as to pursue the common principles on which they rest, and to ascertain the practical range within which each rule ought to be employed. The ordinary lessons on mental arithmetic have taken their place in the course of instruction separately from the peculiar rules which belong to Pestalozzi's series.

These lessons also prepared the pupils for proceeding at an early period in a similar manner with the elements of algebra, and with practical lessons in mensuration and land-surveying.

These last subjects were considered of peculiar importance, as comprising one of the most useful industrial developments of a knowledge of the laws of number. Unless, in elementary schools, the instruction proceed beyond the knowledge of abstract rules, to their actual application to the practical necessities of life, the scholar will have little interest in his studies, because he will not perceive their importance; and moreover, when he leaves the school, they will be of little use, because he has not learned to apply his knowledge to any purpose. On this account, boys who have been educated in common elementary schools, are frequently found, in a few years after they have left, to have forgotten the greater part even of the slender amount of knowledge they had acquired.

The use of arithmetic to the carpenter, the builder, the laborer, and artisan, ought to be developed by teaching mensuration and land-surveying in elementary schools. If the scholars do not remain long enough to attain so high a range, the same principle should be applied to every step of their progress. The practical application of the simplest rules should be shown by familiar examples. As soon as the child can count, he should be made to count objects, such as money, the figures on the face of a clock, &c. When he can add, he should have before him shop-bills, accounts of the expenditure of earnings, accounts of wages. In every arithmetical rule similar useful exercises

* See a description of Mulhauser's method, p. 286.

are a part of the art of a teacher, whose sincere desire is to fit his pupil for the application of his knowledge to the duties of life, the preparation for which should be always suggested to the pupil's mind as a powerful incentive to action. These future duties should be always placed in a cheering and hopeful point of view. The mere repetition of a table of numbers has less of education in it than a drill in the *balance-step*.

Practical instruction in the *book-keeping* necessary for the management of the household was for these reasons given to those who acted as stewards; accounts were kept of the seeds, manure, and garden produce, &c., as preparatory to a course of book-keeping, which will follow.

†The recently rapid development of the industry and commerce of this country by machinery, creates a want for well-instructed mechanics, which, in the present state of education, it will be difficult adequately to supply. The steam-engines which drain our coal-fields and mineral veins and beds; which whirl along every railroad; which toil on the surface of every river, and issue from every estuary, are committed to the charge of men of some practical skill, but of mean education. The mental resources of the classes who are practically intrusted with the guidance of this great development of national power should not be left uncultivated. This new force has grown rapidly, in consequence of the genius of the people, and the natural resources of this island, and in spite of their ignorance. But our supremacy at sea, and our manufacturing and commercial prosperity (inseparable elements), depend on the successful progress of those arts by which our present position has been attained.

On this account, we have deemed inseparable from the education of a school-master a knowledge of the *elements of mechanics* and of the laws of heat, sufficient to enable him to explain the structure of the various kinds of steam-engines in use in this country. This instruction has proved one of the chief features even of the preparatory course, as we feared that some of the young men might leave the establishment as soon as they had obtained the certificates of candidates, and we were unwilling that they should go forth without some knowledge at least of one of the chief elements of our national prosperity, or altogether without power to make the workingman acquainted with the great agent which has had more influence on the destiny of the working classes than any other single fact in our history, and which is probably destined to work still greater changes.

† It is somewhat remarkable that since this paragraph was written I should have received a letter from one of the principal directors of a railway company, in which he informs me that the frequent recurrence of accidents had induced the directors of the railway to make a careful examination into their causes. The directors rose from this inquiry convinced that these accidents were, to a large extent, attributable to the ignorance of the men whom they had been obliged to employ as engineers, for the want of better; and to the low habits of these men, who, though they do not subject themselves to dismissal by such a defiance of regulations as to be found "*drunk*," are in the habit of stupefying themselves with dram-drinking! The directors of the company had determined that the proper remedy for these evils was to provide amusement and instruction for their men at night, and application has since been made to Mr. Tate, the tutor in mechanics, &c., in the training school, to afford his assistance in delivering lectures on mechanics to the engineers, stokers, and other servants of the company. A large room has been provided for these purposes, and it is understood to be the intention of the company to draw their servants to this room by such amusements as may be more attractive than the tavern—to excite their attention to subjects of instruction appropriate to their duties by a series of popular lectures—and then to open classes, when they may learn mechanics, and such of the elements of natural science as may be useful to them in their calling.

As a part of the amusements, application was made by one of the directors to Mr. Hullah to open a class like those of the artisans of Paris, and to instruct them in singing on the method of Filhelm.—J. P. KAY.

Knowledge and national prosperity are here in strict alliance. Not only do the arts of peace—the success of our trade—our power to compete with foreign rivals—our safety on our railways and in our steamships—depend on the spread of this knowledge, but the future defense of this country from foreign aggression can only result from our being superior to every nation in those arts. The schoolmaster is an agent despised at present, but whose importance for the attainment of this end will, by the results of a few years, be placed in bold relief before the public.

The tutor to whom the duty of communicating to the pupils a knowledge of the laws of motion, of the mechanical powers and contrivances, and of the laws of heat, was committed, was selected because he was a self-educated man, and was willing to avail himself of the more popular methods of demonstration, and to postpone the application of his valuable and extensive mathematical acquirements. By his assistance the pupils and students have been led through a series of demonstrations of mechanical combinations, until they were prepared to consider the several parts of the steam-engine, first separately, and in their successive developments and applications, and they are at present acquainted with the more complex combinations in the steam-engines now in use, and with the principles involved in their construction and action.

In *geography*, it has been deemed important that the tutors should proceed by a similar method. The lessons on land-surveying have familiarized the pupils with the nature and uses of maps. As one development of the art of drawing, they have been practiced in map-drawing. For this purpose, among other expedients, the walls of one classroom have been prepared with mastic, in order that bold projections of maps might be made on a great scale.

Physical geography has been deemed the true basis of all instruction in the geography of industry and commerce, which ought to form the chief subject of geographical instruction in elementary schools. The tutor has first endeavored to convince the pupils that nothing which presents itself to the eye in a well-drawn map is to be regarded as accidental; the boldness of the promontories, the deep indenture of the bays, the general bearings of the coast, are all referable to natural laws. In these respects the eastern and western coasts of England are in striking contrast, in appearance, character, and in the circumstances which occasion their peculiarities. The physical geography of England commences with a description of the elevation of the mountain ranges, the different levels, and the drainage of the country. The course, rapidity, and volume of the rivers are referable to the elevation and extent of the country which they drain. From the climate, levels, and drainage, with little further matter, the agricultural tracts of the country may be indicated, and when the great coal-fields and the mineral veins and beds, the depth of the bays and rivers are known, the distribution of the population is found to be in strict relation to certain natural laws. Even the ancient political divisions of the country are, on inspection, found to be in close dependence on its drainage. The counties are river basins, which were the first seats of tribes of population. If any new political distribution were to be made, it would necessarily, in like manner, be affected by some natural law, which it is equally interesting and useful to trace.

Geography, taught in this way, is a constant exercise to the reasoning powers. The pupil is led to trace the mutual dependence of facts, which, in ordinary instruction, are taught as the words of a vocabulary. Geography taught in the ordinary way is as reasonable an acquisition as the catalogue of a museum, which a student might be compelled to

learn as a substitute for natural history. A catalogue of towns, rivers, bays, promontories, &c., is even less geography than the well-arranged catalogue of a museum in natural history, because the classification has a logical meaning in the latter case, which is absent in the former.

As a department of geographical instruction, the elements of the use of the globes in connection with nautical astronomy has been cultivated with some diligence.

The outlines only of the history of England have been read, as preparatory to a course of instruction in English history, which is to form one of the studies of the second year. The history of England has been read in the evening as an exercise in the art of reading, and the examinations which have followed have been adapted only to secure general impressions as to the main facts of our history.

Skill in *drawing* was deemed essential to the success of a school-master. Without this art he would be unable to avail himself of the important assistance of the blackboard, on which his demonstrations of the objects of study ought to be delineated. His lessons on the most simple subjects would be wanting demonstrative power, and he would be incapable of proceeding with lessons in mechanics, without skill to delineate the machines of which his lessons treated.

The arts of design have been little cultivated among the workmen of England. Whoever has been accustomed to see the plans of houses and farm buildings, or of public buildings of an humble character from the country, must know the extreme deficiency of our workmen in this application of the art of drawing, where it is closely connected with the comfort of domestic life, and is essential to the skillful performance of public works. The survey now in progress under the Tithe Commissioners affords abundant evidence of the want of skill in map-drawing among the rural surveyors.

The improvement of our machinery for agriculture and manufactures would be in no small degree facilitated, if the art of drawing were a common acquirement among our artisans. Invention is checked by the want of skill in communicating the conception of the inventor, by drawings of all the details of his combination. In those manufactures of which taste is a principal element, our neighbors, the French, are greatly our superiors, solely, we believe, because the eyes and the hands of all classes are practiced from a very early age in the arts of design. In the elementary schools of Paris, the proficiency of the young pupils in drawing is very remarkable, and the evening schools are filled with young men and adults of mature or even advanced age, engaged in the diligent cultivation of this art. Last Midsummer, in some of the evening schools of the Brothers of the Christian Doctrine, classes of workmen were questioned as to their employments. One was an *ebeniste*, another a founder, another a clock-maker, another a paper-hanger, another an upholsterer; and each was asked his hours of labor, and his motives for attendance. A single example may serve as a type. A man without his coat, whose muscular arms were bared by rolling his shirt-sleeves up to his shoulders, and who, though well washed and clean, wore the marks of toil on his white, horny hands, was sitting with an admirable copy in crayon of *La Donna della Segiola* before him, which he had nearly completed. He was a man about 45 years of age. He said he had risen at five, and had been at work from six o'clock in the morning until seven o'clock in the evening, with brief intervals for meals; and he had entered the evening class at eight o'clock, to remain there till ten. He had pleasure, he said, in drawing, and that a knowledge of the art greatly improved his skill and taste in masonry. He turned round with a good-humored smile, and added, he could live better on less wages than an Englishman, be-

cause his drawing cost him less than beer. Some thousand workingmen attend the adult schools every evening in Paris, and the drawing classes comprise great numbers whose skill would occasion much astonishment in this country. The most difficult engravings of the paintings of the Italian masters are copied in crayon with remarkable skill and accuracy. Complex and exquisitely minute architectural details, such, for example, as perspective views of the Duomo at Milan, or the cathedrals at Rouen or Cologne, are drawn in pen and ink, with singular fidelity. Some were drawing from plaster casts and other models. We found such adult schools in many of the chief towns of France. These schools are the sources of the taste and skill in the decorative arts, and in all manufactures of which taste is a prominent element, and which have made the designs for the calico-printers, the silk and ribbon looms, the papers, &c., &c., of France, so superior in taste to those of this country, notwithstanding the superiority of our manufactories in mechanical combinations.

These considerations lead us to account drawing an important department of elementary education. The manufacturers of Lancashire are well aware how difficult it is, from the neglect of the arts of design among the laborers of this country to procure any skilled draftsmen to design for the cotton or silk manufacturer. The elevation of the national taste in art can only be procured by the constant cultivation of the mind in relation to the beautiful form and color by familiarizing the eye with the best models, the works of great artists, and beautiful natural objects. Skill in drawing from nature results from a careful progress through a well-analyzed series of models. The interests of commerce are so intimately connected with the results to be obtained by this branch of elementary education, that there is little chance that it will much longer suffer the grievous neglect it has hitherto experienced.

The drawing classes at Battersea were first exercised in very simple models, formed of oblong pieces of wood, arranged in a great variety of forms by the master, according to the method observed in the Swiss and German schools. These were drawn in common and in isometrical perspective, the laws of perspective being at the same time carefully explained, and the rules applied in each case to the object which the pupil drew. A very little practice made us aware that a method comprising a more minute analysis of form was necessary to the greatest amount of success. Some inquiries which were pursued in Paris put us in possession of the method invented by M. Dupuis; and a series of his models were purchased and brought over at the close of the autumn, for the purpose of making a careful trial of this method. Considerable difficulty was experienced in procuring the services of an artist to superintend the instruction; but at length the application of this method has been commenced, and is in progress.

The experience of the French inspectors of schools (at an early period after the establishment of the system of inspection) convinced them that, to the perfection of *skill in drawing form*, the practice of drawing from models is necessary. The best copyists frequently, or rather generally, were found to fail in drawing even very simple natural objects on their first trials. In the drawing schools at Paris, in which the most elaborate engravings were admirably copied, an inspector would discover that the pupils were unable to draw correctly the professor's desk and chair. It became, therefore, evident that the copy could not stand in the place of the natural object. Copying works of art might be essential to one department of skill and taste, but it by no means necessarily gave skill in drawing from nature.

M. Dupuis was an inspector, and, observing this defect, he invented a series of models, ascending from a simple line of wire through various combinations to complex figures. These models are fixed on an instrument, on the level of the eye, and may, by the movement of the instrument, be placed in a varying perspective. By this means the pupil may learn to draw the simplest objects, and proceed by gradual steps through a series of combinations, of an almost insensibly increasing difficulty, until he can draw faithfully any object, however complex. The instrument which holds the object enables the teacher, by varying its position, to give at each lesson a series of demonstrations in perspective, applying the rules to objects of a gradually increasing complexity, until they are understood in their relations to the most difficult combinations. Thus practical skill and theoretical knowledge are in harmony in this instruction. The taste may afterward be cultivated by drawing those works of art best adapted to create a just sense of the beautiful in form and color.

That which a workman first requires is mechanical skill in the art of drawing. Nature itself offers many opportunities to cultivate the taste insensibly; and skill can be acquired only by careful and prolonged practice in the art of drawing from nature. In the more advanced parts of the course, we shall be able to satisfy ourselves as to the best mode of using the skill acquired for the formation of the taste.

In the normal schools at Versailles one year's instruction had sufficed to give the pupils a wonderful facility and skill in drawing from models. Some complicated pneumatic apparatus, consisting of glass, mahogany, brass, and in difficult perspective, was drawn rapidly, and with great truth and skill. It is not, however, our intention to carry the instruction of our pupils in this art further than is necessary for the industrial instruction of their future scholars.

Some of the reasons inducing us to attach much importance to the cultivation of *vocal music* have already been briefly indicated. We regard it as a powerful auxiliary in rendering the devotional services of the household, of the parish church, and of the village school, solemn and impressive. Our experience satisfies us that we by no means over-estimated this advantage, though all the results are not yet obtained which we trust will flow from the right use of these means.

Nor were we indifferent to the cheerfulness diffused in schools by the singing of those melodies which are attractive to children, nor unconscious of the moral power which music has when linked with sentiments which it is the object of education to inspire. We regard school songs as an important means of diffusing a cheerful view of the duties of a laborer's life; of diffusing joy and honest pride over English industry. Therefore, to neglect so powerful a moral agent in elementary education as vocal music, would appear to be unpardonable. We availed ourselves of some arrangements which were at this time in progress, under the superintendence of the Committee of Council, for the introduction of the method* of M. Wilhelm, which has been singularly successful in France.

A method which has succeeded in attracting thousands of artisans in Paris from low cabarets and miserable gambling-houses, to the study of a science and the practice of a captivating art, deserves the attention of the public. Mr. Hullah, in adapting the method of Wilhelm to English tastes and habits, has both simplified and refined it. He has, moreover, adapted to it a considerable number of old English melodies, of great richness and character, which were fast passing into oblivion, and which may be restored to the place they once held in

* For a description of Wilhelm's Method, see p. 275.

the affections of the people, being now allied with words expressive of the joys and hopes of a laborer's life, and of the true sources of its dignity and happiness.

We have assisted in the development of this method, being convinced that it may tend to elevate the character of our elementary schools, and that it may be of great use throughout the country in restoring many of our best old English melodies to their popularity, and in improving the character of our vocal music in village churches, through the medium of the parochial schoolmaster and his pupils.

When the preparatory course was sufficiently advanced, a series of lectures on the construction and organization of elementary schools, and on the theory and art of teaching, were commenced. They have resembled those given in the German and Swiss schools under the generic term *Pädagogik*.

They have treated of the general objects of education, and the means of attaining them. The peculiar aims of elementary education; the structure of school-houses in various parts of Europe; the internal arrangement of the desks, forms, and school apparatus, in reference to different methods of instruction, and the varieties of those methods observed in different countries. The theory of the discipline of schools. Its practice, describing in detail the different expedients resorted to in different countries for the purpose of procuring order, decorum, propriety of posture and manner, regularity and precision in movements, and in changes of classes and exercises, and especially the right means of securing the reverence and the love of the children. This last subject naturally connects the consideration of the mechanical and methodic expedients with the consideration of the sources of the schoolmaster's zeal, activity, and influence, on which much has been said. To these subjects have succeeded lectures on the great leading distinctions in the methods of communicating knowledge. When the distinguishing principles had been described, the characteristic features of the several methods were examined *generally*, and certain peculiar applications of each were treated. The application of these methods to each individual branch of instruction was then commenced, and this part of the course has treated of various methods of teaching to read, especially giving a minute description of the *phonic* method. Of methods of teaching to write, giving a special account of the method of Mulhauser. On the application of writing in various methods of instruction. Of methods of teaching to draw, giving a detailed account of that of M. Dupuis. Of methods of teaching arithmetic, in which the method of Pestalozzi has been carefully explained, and other expedients examined. This brief sketch may indicate the character of the instruction up to the period of this report. Our desire is to anticipate as little as possible, but, on the contrary, to relate only what *has been done*. We have therefore only to add, that the instruction in *Pädagogik* is in its preparatory stage, and that the course will be pursued, in relation both to the general theory and practice, and to the special application of the theory and practice to the development of the village school, and of the training school, through the whole period of instruction, as that part of the studies of the pupils by which the mutual relations of these studies are revealed, and their future application anticipated.

We regard these lectures, combined with the zealous labor of the Hon. and Rev. Robert Eden, as the chief means by which, aided by the tutors, such a tone of feeling can be maintained as shall prepare the teachers to enter upon their important duties, actuated by motives which will be the best means of insuring their perseverance, and promoting their success.

The Brothers of the Christian Doctrine, who devote their lives a cheerful sacrifice to the education of the poorer classes of France, can be understood best by those who have visited their Novitiate and schools at Paris. From such persons we expect acquiescence when we say, that their example of Christian zeal is worthy of the imitation of Protestants. Three of the brothers of this order are maintained for a sum which is barely the stipend of one teacher of a school of mutual instruction in Paris. Their schools are unquestionably the best at Paris. Their manners are simple, affectionate, and sincere. The children are singularly attached to them. How could it be otherwise, when they perceive that these good men have no other reward on earth for their manifold labors than that of an approving conscience?

The *regime* of the *Novitiate* is one of considerable austerity. They rise at four. They spend an hour in private devotion, which is followed by two hours of religious exercises in their chapel. They breakfast soon afterward, and are in the day schools of Paris at nine. They dine about noon, and continue their attention to the schools till five. They sup at six, and then many of them are employed in evening schools for the adults from seven to nine, or from eight to ten, when, after prayers, they immediately retire to rest.

No one can enter the schools of the Brothers of the Christian Doctrine without feeling instinctively that he is witnessing a remarkable example of the development of Christian charity.

With such motives should the teachers of elementary schools, and especially those who are called to the arduous duties of training pauper children, go forth to their work. The path of the teacher is strewn with disappointments, if he commence with a mercenary spirit: it is full of encouragement, if he be inspired with the spirit of Christian charity. No skill can compensate adequately for the absence of a pervading religious influence on the character and conduct of the school-master. * * *

The technical instruction in that knowledge which it will be the duty of the pupils to communicate in elementary schools, occupies a much greater portion of the time in the preparatory course than that which will be allotted to such studies in the two subsequent years.

Every month will now bring into greater prominence *instruction, theoretical and practical, in the art of teaching*. The outlines only of a future course of instruction in this most important element of the studies of a training school have been communicated. Some of the principles have been laid down, but the application of these principles to each subject of instruction, and the arrangement of the entire matter of technical knowledge, in accordance with the principles of elementary teaching, is a labor to which a large portion of the future time of the pupils must be devoted.

Those studies which will prepare them for the performance of collateral duties in the village or parish have not been commenced.

The instruction in the management of a garden; in pruning and grafting trees; in the relative qualities of soils, manures, and the rotation of garden crops, is to form a part of the course of instruction, after the certificate of candidate is obtained.

A course on the domestic economy of the poor will be delivered in the same year, which will be followed by another on the means of preserving health, especially with regard to the employments, habits, and wants of the working classes. Some general lectures on the relations of labor and capital will close this course.

From the following extracts from the Report of the Founders of the Institution in 1843, it will be seen that they were induced, after three years' experience, to change one feature of their original plan, and, instead of taking boys of the age of fourteen, to select their candidates for admission from youths who had attained the age of eighteen or twenty years. This change has special reference to teachers designed for large schools in commercial towns and manufacturing districts. They also advise a course of preparatory training, previous to their admission into a Normal School, similar to that pursued in Holland.

In Holland, the elementary schoolmasters of every great town form a society, associated for their common benefit. Their schools are always large, varying in numbers from three to seven hundred, or even a thousand children, who are often assembled in one room. Every master is aided by a certain number of assistants of different ages, and by pupil-teachers.

The course through which a youth passes from a position of distinction, as one of the most successful scholars, to that of master of a school, is obvious. He is apprenticed as a pupil-teacher (an assistant equivalent, in the first stage, to the most superior class of our monitors in England). As pupil-teacher he assists in the instruction of the youngest classes during the day, witnessing and taking part in the general movements of the school, and in the maintenance of discipline and order. He resides with his own family in the city, and before he is admitted apprentice, care is taken to ascertain that he belongs to a well-conducted household, and that he will be reared by his parents in habits of religion and order. Every evening all the pupil-teachers of the town are assembled to receive instruction. The society of teachers provides from its own body a succession of instructors, by one of whom, on each night of the week, the pupil-teachers are taught some branch of elementary knowledge necessary to school-keeping. One of the most experienced masters of the town, likewise, gives them lectures on method, and on the art of organizing and conducting a school.

The society of schoolmasters meets from time to time to receive from each of its members an account of the conduct, progress, and qualifications of each pupil-teacher in the town, not only in the evening class, but in the school duties of the day.

On the reputation thus acquired, and preserved, depends the progress of the pupil-teacher in the art of school-keeping. As his experience becomes more mature, and his knowledge increases, he is intrusted with more important matters and higher classes in the school. He undergoes two successive examinations by the Government Inspector, being first admitted candidate and afterward assistant master, and he is then at liberty to complete his course of training by entering the Normal School at *Haarlem*, from which he can obtain the highest certificates of fitness for the duties of his profession.

This appears to us a course of training peculiarly well adapted to the formation of masters for the great schools of large towns, and likewise for supplying these great schools, during the education of the pupil-teacher, with the indispensable aid of a body of assistant masters, without which they must continue to be examples of an economy which can spare nothing adequate to the improvement of the people.

The formation of a body of pupil-teachers in each great town, thus instructed by a society of schoolmasters, is an object worthy of en-

couragement from the Committee of Council, who might at least provide the fees and charges of apprenticeship, and grant exhibitions for the training of the most successful pupil-teachers in a Normal School at the close of their apprenticeship, even if the Government were indisposed to encounter any of the annual charges incident to the plan.

Few words are requisite to render apparent the difference between the life of a pupil-teacher so trained, and that of a young novice in a Normal School. The familiar life of the parental household, while it exercises a salutary influence on the habits and manners of the young candidate, is not remote from the great scene of exertion in which his future life is to be spent. He is unconsciously prepared by the daily occurrences in his father's family, and by his experience and instruction in the day and evening school, to form a just estimate of the circumstances by which he is surrounded. He is trained from day to day in the management of the artful and corrupt children even of the dregs of the city, and enabled to apply such means as the discipline and instruction of a common school afford, to the improvement of the moral and intellectual condition of the children of the common people. He becomes an agent of civilization, fitted for a peculiar work by habit, and prepared to imbibe during the year or year and a half he may spend in a Normal School those higher maxims of conduct, that more exact knowledge, and those more perfect methods of which it is the proper source. From such a period of training, he returns to his native city, or is sent to some other town, strong in the confidence inspired by his prolonged experience of the peculiar duties he has to perform, either to take a high rank as an assistant master, or to undertake the responsibility of conducting a town school as its chief.

These are the views which have led us to conclude that the admission of boys into a Normal School, as distinguished from a *Mother School*, is not a fit preparation for the discharge of the duties of a schoolmaster in a large town.

We have gradually raised the age of admission from 14 to 16, and thence to 18 or 20 years, and we are now of opinion that few or none should be admitted into a Normal School under the latter age.

Besides the reasons already stated why youths under 18 should not be admitted into such a school, there are some arising out of the internal economy of a Normal School of sufficient importance to deserve enumeration.

If youths are admitted, none who have arrived at adult age should be permitted to enter. The youth necessarily enters for a course of training which extends over several years; the adult student commonly enters for a year and a half or two years. The attainments of all are meager on their admission. In the course of a few years, therefore, the youngest pupils are necessarily at the head of the school in their attainments and skill, which is a source of great discouragement to an adult entering such an establishment, and a dangerous distinction to a youth whose acquirements have suddenly raised him intellectually above all in his sphere of life. The tendencies of such a great disparity in the acquirements appropriate to the two classes of age are obviously injurious. We have experienced the consequences of this disparity as a disturbing force in the training schools, and to counteract these tendencies has required a vigilance and provident care, which has increased our labors and anxieties. Few things have been more pleasing than the readiness with which some of the oldest students who have entered the schools have taken their seats in the humblest positions, and passed with patient perseverance through all the elementary drudgery, though boys have held the most prominent

positions in the first class, and have occasionally become their instructors. On the other hand, to check the conceit too frequently engendered by a rapid progress, when attended with such contrasts, we have suggested to the masters, that the humble assiduity of the recently entered adult pupil ought to secure an expressive deference and attention.

The intellectual development of the young pupils is a source of care insignificant in comparison with that attending the *formation of their characters*, and this could be accomplished with greater ease and certainty if they were the sole objects of solicitude. But, as members of an establishment into which adults are admitted in an equality or inferiority of position, the discipline is complicated and the sources of error are increased.

For these reasons, we prefer to admit into a Normal School only students of adult age, reared by religious parents, and concerning whose characters and qualifications the most satisfactory testimonials can be procured. The inquiries preliminary to the admission of a student should in all cases, where it may be practicable, extend to his previous habits and occupations, to the character of the household in which he has resided, and the friendships he has formed. In all cases those young men are to be preferred whose previous pursuits warrant some confidence in their having a predilection for the duties of a teacher of the poor.

Our plans have therefore tended to the introduction of young men of 18 years of age and upward for a training of one year and a half, which we are led to regard as the shortest period which it is desirable they should spend in such a school.

With this explanation of a modification of one feature in their original plan, the Report for 1843 proceeds to discuss the main objects of a Normal School.

The main object of a Normal School is the *formation of the character of the schoolmaster*. This was the primary idea which guided our earliest efforts in the establishment of the Battersea Schools on a basis different from that of any previous example in this country. We have submitted to your lordship the reasons which have led us to modify one of the chief features of our plan, but our convictions adhere with undiminished force to the principle on which the schools were originally founded. They were intended to be an institution in which every object was subservient to the *formation of the character of the schoolmaster*, as an intelligent Christian man entering on the instruction of the poor, with religious devotion to his work. If we propose to change the means, the end we have in view is the same. Compelled by the foregoing considerations to think the course of training we proposed for youths does not prepare them for the charge of large schools in manufacturing towns, we are anxious that the system pursued in Holland should be adopted, as a training preparatory to the examination of the pupil-teachers previously to their admission into a Normal School. Finding that the patrons of students and the friends of the establishment are unable, for the most part, to support a longer training for young men than one year and a half, we are more anxious respecting the investigation of their previous characters and connections, and more fastidious as to their intellectual qualifications and acquirements.

When circumstances thus combine to prevent the residence of the students in the training school for a longer period than a year and a half, the inquiries as to previous character cannot be conducted with

too much care, and *the first month of training should, under any circumstances, be regarded as probationary.*

Under these arrangements, also, the impression produced upon the characters of the students during their residence is of paramount importance.

They are commonly selected from an humble sphere. They are the sons of small tradesmen, of bailiffs, of servants, or of superior mechanics. Few have received any education, except that given in a common parochial school. They read and write very imperfectly; are unable to indite a letter correctly; and are seldom skillful, even in the first four rules of arithmetic. Their biblical knowledge is meager and inaccurate, and all their conceptions, not less on religious than on other subjects, are vague and confused, even when they are not also very limited or erroneous. Their habits have seldom prepared them for the severely regular life of the Normal School, much less for the strenuous effort of attention and application required by the daily routine of instruction. Such concentration of the mind would soon derange the health, if the course of training did not provide moderate daily exercise in the garden, at proper intervals. The mental torpor, which at first is an obstacle to improvement, generally passes away in about three months, and from that period the student makes rapid progress in the studies of the school.

These attainments, humble though they be, might prove dangerous to the character of the student, if his intellectual development were the chief concern of the masters.

How easy it would be for him to form an overweening estimate of his knowledge and ability, must be apparent, when it is remembered that he will measure his learning by the standard of that possessed by his own friends and neighbors. He will find himself suddenly raised by a brief course of training to the position of a teacher and example. If his mind were not thoroughly penetrated by religious principle, or if a presumptuous or mercenary tone had been given to his character, he might go forth to bring discredit upon education, by exhibiting a precocious vanity, an insubordinate spirit, or a selfish ambition. He might become, not the gentle and pious guide of the children of the poor, but a hireling, into whose mind had sunk the doubts of the skeptic; in whose heart was the worm of social discontent; and who had changed the docility of ignorance and dullness, for the restless impatience of a vulgar and conceited sciolist.

In the formation of the character of the schoolmaster, the discipline of the training school should be so devised as to prepare him for the modest respectability of his lot. He is to be a Christian teacher, following Him who said, "He that will be my disciple, let him take up his cross." Without the spirit of self-denial, he is nothing. His reward must be in his work. There should be great simplicity in the life of such a man.

Obscure and secluded schools need masters of a contented spirit, to whom the training of the children committed to their charge has charms sufficient to concentrate their thoughts and exertions on the humble sphere in which they live, notwithstanding the privations of a life but little superior to the level of the surrounding peasantry. When the scene of the teacher's exertions is in a neighborhood which brings him into association with the middle and upper classes of society, his emoluments will be greater, and he will be surrounded by temptations which, in the absence of a suitable preparation of mind, might rob him of that humility and gentleness which are among the most necessary qualifications of the teacher of a common school.

In the training school, habits should be formed consistent with the modesty of his future life. On this account, we attach peculiar importance to the discipline which we have established at Battersea. Only one servant, besides a cook, has been kept for the domestic duties of the household. The whole household work, with the exception of the scouring of the floors and cooking, is performed by the students; and they likewise not only milk and clean the cows, feed and tend the pigs, but have charge of the stores, wait upon each other, and cultivate the garden. We cannot too emphatically state our opinion that no portion of this work could be omitted, without a proportionate injury to that contentment of spirit, without which the character of the student is liable to be overgrown with the errors we have described.

The garden-work also serves other important ends. Some exercise and recreation from the scholastic labors are indispensable. Nevertheless, a large portion of the day cannot be devoted to it, and when three or four hours only can be spared, care should be taken that the whole of this time is occupied by moderate and healthful exertion in the open air. A period of recreation employed according to the discretion of the students would be liable to abuse. It might often be spent in listless sauntering, or in violent exertion. Or if a portion of the day were thus withdrawn from the observation of the masters of the school, it would prove a period in which associations might be formed among the students inconsistent with the discipline; and habits might spring up to counteract the influence of the instruction and admonition of the masters. In so brief a period of training, it is necessary that the entire conduct of the student should be guided by a superior mind.

Not only, by the daily labor of the garden, are the health and morals of the school influenced, but habits are formed consistent with the student's future lot. It is well both for his own health, and for the comfort of his family, that the schoolmaster should know how to grow his garden stuff, and should be satisfied with innocent recreation near his home.

We have also adhered to the frugal diet which we at first selected for the school. Some little variety has been introduced, but we attach great importance to the students being accustomed to a diet so plain and economical, and to arrangements in their dormitories so simple and devoid of luxury, that in after life they will not in an humble school be visited with a sense of privation, when their scanty fare and mean furniture are compared with the more abundant food and comforts of the training school. We have therefore met every rising complaint respecting either the quantity or quality of the food, or the humble accommodation in the dormitories, with explanations of the importance of forming, in the school, habits of frugality, and of the paramount duty of nurturing a patient spirit, to meet the future privations of the life of a teacher of the poor.

Our experience also leads us to attach much importance to simplicity and propriety of dress. For the younger pupils we had, on this account, prepared a plain dark dress of rifle green, and a working dress of fustian cord. As respects the adults, we have felt the importance of checking the slightest tendency to peculiarity of dress, lest it should degenerate into foppery. We have endeavored to impress on the students that the dress and the manners of the master of a school for the poor should be decorous, but that the prudence of his life should likewise find expression in their simplicity. There should be no habit nor external sign of self-indulgence or vanity.

On the other hand, the master is to be prepared for a life of laborious, exertion. He must, therefore, form habits of early rising, and

of activity and persevering industry. In the winter, before it is light, the household work must be finished, and the school-rooms prepared by the students for the duties of the day. One hour and a half is thus occupied. After this work is accomplished, one class must assemble winter and summer, at a quarter to seven o'clock, for instruction. The day is filled with the claims of duty requiring the constant exertion of mind and body, until, at half past nine, the household retires to rest.

By this laborious and frugal life, economy of management is reconciled with the efficiency both of the moral and intellectual training of the school, and the master goes forth into the world humble, industrious, and instructed.

But into the student's character higher sentiments must enter, if we rightly conceive the mission of the master of a school for the poor. On the religious condition of the household, under the blessing of God, depends the cultivation of that religious feeling, without which the spirit of self-sacrifice cannot take its right place among the motives which ought to form the mainspring of a schoolmaster's activity.

There is a necessity for incessant vigilance in the management of a training school. The principal should be wise as a serpent, while the gentleness of his discipline, and his affectionate solicitude for the well-being of his pupils, should encourage the most unreserved communications with him. Much of his leisure should be devoted to private interviews with the students, and employed in instilling into their minds high principles of action. A cold and repulsive air of authority may preserve the appearance of order, regularity, and submission in the household; but these will provide delusive signs if the principal does not possess the respect and confidence, not to say the affections, of his charge. He should be most accessible, and unwearied in the patience with which he listens to confessions and inquiries. While it is felt to be impossible that he should enter into any compromise with evil, there should be no such severity in his tone of rebuke as to check that confidence which seeks guidance from a superior intelligence. As far as its relation to the principal only is concerned, every fault should be restrained and corrected by a conviction of the pain and anxiety which it causes to an anxious friend, rather than by the fear of a too jealous authority. Thus conscience will gradually be roused by the example of a master, respected for his purity, and loved for his gentleness, and inferior sentiments will be replaced by motives derived from the highest source.

Where so much has to be learned, and where, among other studies, so much religious knowledge must be acquired, there is danger that religion should be regarded chiefly as a subject for the exercise of the intellect. A speculative religious knowledge, without those habits and feelings which are the growth of deeply-seated religious convictions, may be a dangerous acquisition to a teacher of the young. How important, therefore, is it that the religious services of the household should become the means of cultivating a spirit of devotion, and that the religious instruction of the school should be so conducted as not merely to inform the memory, but to master the convictions and to interest the feelings! Religion is not merely to be taught in the school—it must be the element in which the students live.

This religious life is to be nurtured by the example, by the public instruction of the principal, and by his private counsel and admonition; by the religious services of the household; by the personal intercourse of the students, and the habits of private meditation and devotion which they are led to form; by the public worship of the

church, and by the acts of charity and self-denial which belong to their future calling.

How important is it that the principal should embody such an example of purity and elevation of character, of gentleness of manners, and of unwearied benevolence, as to increase the power of his teaching, by the respect and conviction which wait upon a consistent life! Into the religious services of the household he should endeavor to inspire a spirit of devotion as would spread itself through the familiar life, and hallow every season of retirement. The management of the village school affords opportunities for cultivating habits of kindness and patience. The students should be instructed in the organization and conduct of Sunday-schools; they should be trained in the preparation of the voluntary teachers by previous instruction; in the visitation of the absent children; in the management of the clothing and sick clubs and libraries attached to such schools. They should be accustomed to the performance of those parochial duties in which the schoolmaster may lighten the burden of the clergyman. For this purpose, they should learn to keep the accounts of the benefit club. They should instruct and manage the village choir, and should learn to play the organ.

While in attendance on the village school, it is peculiarly important that they should accompany the master in his visits to children detained at home by sickness, and should listen to the words of counsel and comfort which he may then administer; they should also attend him when his duty requires a visit to the parents of some refractory or indolent scholar, and should learn how to secure their aid in the correction of the faults of the child.

Before he leaves the training school, the student should have formed a distinct conception, from precept and practice, how his example, his instruction, and his works of charity and religion, ought to promote the Christian civilization of the community in which he labors.

Turn we again to the contrast of such a picture. Let us suppose a school in which this vigilance in the formation of character is deemed superfluous; or a principal, the guileless simplicity of whose character is not strengthened by the wisdom of experience. A fair outward show of order and industry, and great intellectual development, may, in either case, be consistent with the latent progress of a rank corruption of manners, mining all beneath. Unless the searching intelligence of the principal is capable of discerning the dispositions of his charge, and anticipating their tendencies, he is unequal to the task of molding the minds of his pupils, by the power of a loftier character and a superior will. In that case, or when the principal deems such vigilance superfluous, and is content with the intellectual labors of his office, leaving the little republic, of which he is the head, to form its own manners, and to create its own standard of principle and action, the catastrophe of a deep ulcerous corruption is not likely to be long delayed.

In either case, it is easy to trace the progress of degeneracy. A school, in which the formation of character is not the chief aim of the masters, must abandon that all-important end to the republic of scholars. When these are selected from the educated and upper ranks of society, the school will derive its code of morals from that prevalent in such classes. When the pupils belong to a very humble class, their characters are liable, under such arrangements, to be compounded of the ignorance, coarseness, and vices of the lowest orders. One pupil, the victim of low vices, or of a vulgar coarseness of thought, escaping the eye of an unsuspecting principal, or unsought for by the vigilance which is expended on the intellectual progress of the school, may

corrupt the private intercourse of the students with low buffoonery, profligate jests, and sneers at the self-denying zeal of the humble student; may gradually lead astray one after another of the pupils to clandestine habits, if not to the secret practice of vice. Under such circumstances, the counsels of the principal would gradually become subjects of ridicule. A conspiracy of direct insubordination would be formed. The influence of the superior would barely maintain a fair external appearance of order and respect.

Every master issuing from such a school would become the active agent of a degeneracy of manners, by which the humbler ranks of society would be infected.

The formation of the character is, therefore, the chief aim of a training school, and the principal should be a man of Christian earnestness, of intelligence, of experience, of knowledge of the world, and of the humblest simplicity and purity of manners.

Next to the formation of the character of the pupil is, in our estimation, the general development of his intelligence. The extent of his attainments, though within a certain range a necessary object of his training, should be subordinate to that mental cultivation, which confers the powers of self-education, and gives the greatest strength to his reflective faculties. On this account, among others, we attach importance to the methods of imparting knowledge pursued in the Normal School. While we have insured that the attainments of the students should be exact, by testing them with a searching examinations, repeated at the close of every week, and reiterated lessons on all subjects in which any deficiency was discovered, nothing has been taught by rote. The memory has never been stored, without the exercise of the reason. Nothing has been learned which has not been understood. This very obvious course is too frequently lost sight of in the humbler branches of learning—principles being hidden in rules, defining only their most convenient application; or buried under a heap of facts, united by no intelligible link. To form the character, to develop the intelligence, and to store the mind with the requisite knowledge, these were the objects of the Normal School.

In the village school a new scene of labor developed itself, which has been in progress since the period of our last report, and has now nearly reached its term. If we attach pre-eminent importance to the formation of character as the object of the Normal School, a knowledge of the method of managing an elementary school, and of instructing a class in each branch of elementary knowledge, is the peculiar object of the model-school attached to any training institution. In its proper province as subordinate to the instruction and training in a Normal School, it is difficult to exaggerate the importance to a teacher, of a thorough familiarity with the theory and practice of organizing and conducting common schools. Without this, the most judicious labor in the Normal School may, so far as the future usefulness of the student as a schoolmaster is concerned, be literally wasted. It is possible to conceive that the character may be formed on the purest model; that the intelligence may have been kept in healthful activity; and that the requisite general and technical instruction may have been acquired, yet without the aptitude to teach; without skill acquired from precept and example; without the habits matured in the discipline of schools; without the methods in which the art of teaching is reduced to technical rules, and the matter of instruction arranged in the most convenient form for elementary scholars, the previous labor wants the link which unites it to its peculiar task. On the other hand, to select from the common drudgery of a handcraft, or from the humble, if not mean pursuits of a petty trade, a young man barely (if indeed at all) instructed

in the humblest elements of reading, writing, and arithmetic, and to conceive that a few months' attendance on a model-school can make him acquainted with the theory of its organization, convert him into an adept in its methods, or even rivet upon his stubborn memory any significant part of the technical knowledge of which he has immediate need, is a mistake too shameful to be permitted to survive its universal failure.

When we speak of the necessity of a thorough acquaintance with methods of organizing and teaching in common schools, we mean to *exalt* the importance of previous training of the character, expansion of the intelligence, and sufficient technical instruction. Without this previous preparation, the instruction in the model-school is empirical, and the luckless wight would have had greater success in his handcraft, than he can hope to enjoy in his school.

For these reasons, among others, the attention of the students has especially of late been directed to the theory of the organization of schools, and to the acquirement of the art of teaching.

The *method of conveying instruction* is peculiarly important in an elementary school, because the scholars receive no learning and little judicious training at home, and are, therefore, dependent for their education on the very limited period of their attendance at school. On this account nothing superfluous should be taught, lest what is necessary be not attained. The want of a fit preparation of the mind of the scholar, and the brevity of his school life, are reasons for adopting the most certain and efficacious means of imparting knowledge, so that this short period may become as profitable as possible. The regularity of the child's attendance, the interest he takes in his learning, and his success, will be promoted by the adoption of means of instruction suited to the state of his faculties and the condition of society from which he is taken. If his progress be obstructed by the obscurity of his master's teaching, and by the absence of that tact which captivates the imagination of children, and rouses the activity of their minds, the scholar will become dull, listless, and untoward; will neglect his learning and his school, and degenerate into an obstinate dunce. The easiest transition in acquirement is in the order of simplicity from the known to the unknown, and it is indispensable to skillful teaching that the matter of instruction should be arranged in a synthetic order, so that all the elements may have to each other the relation of a progressive series from the most simple to the most complex. This arrangement of the matter of instruction requires a previous analysis, which can only be successfully accomplished by the devotion of much time. Such methods are only gradually brought to perfection by experience. The elementary schoolmaster, however highly instructed, can seldom be expected to possess either the necessary leisure or the peculiar analytical talent; and unless this work of arrangement be accomplished for him, he cannot hope, by the technical instruction of the Normal School, to acquire sufficient skill to invent a method by arranging the matter of instruction.

In order, therefore, that he may teach nothing superfluous; that he may convey his instruction in the most skillful manner, and in the order of simplicity, it is necessary that he should become acquainted with a *method* of communicating each branch of knowledge.

This is the more important, because individual teaching is impossible in a common school. Every form of organization, from the monitorial to the simultaneous, includes more or less of collective teaching. The characteristics of skillful collective teaching are the simplicity and precision with which the knowledge is communicated, and the logical arrangement of the matter of instruction. Diffuse, desultory, or uncon-

nected lessons are a waste of time; they leave no permanent traces on the memory: they confuse the minds of children, instead of instructing them and strengthening their faculties.

Certain moral consequences also flow from the adoption of skillful methods of teaching. The relations of regard and respect which ought to exist between the master and his scholars are liable to disturbance, when, from his imperfect skill, their progress in learning is slow, their minds remain inactive, and their exertions are languid and unsuccessful. A school in which the master is inapt, and the scholars are dull, too frequently becomes the scene of a harsher discipline. Inattention must be prevented—indolence quickened—impatience restrained—insubordination and truancy corrected; yet all these are early consequences of the want of skill in the master. To enforce attention and industry, and to secure obedience and decorum, the languid and the listless are too often subjected to the stimulus of coercion, when the chief requisite is method and tact. The master supplies his own deficiencies with the rod; and what he cannot accomplish by skill, he endeavors to attain by the force of authority.

Such a result is not a proper subject of wonder, when the master has received no systematic instruction in method. To leave the student without the aid of *method*, is to subject him to the toil of analysis and invention, when he has neither the time nor the talent to analyze and invent.

The Report of 1843 dwells on the several methods previously noticed in the extracts already made from the Report of 1841, and concludes as follows:

These several *Methods* have now been tested by experience on the most public theater, and have become an important part of the instruction of masters of elementary schools. The Manuals in which they are embodied render their acquisition comparatively easy even to those who do not enjoy the advantage of receiving lessons in the art of teaching by them from adepts. The school of method will place within the reach of the schoolmasters of the metropolis the means of acquiring the requisite skill; and the body of schoolmasters, whom the Normal Schools will annually disseminate, will diffuse them through the country. Every school conducted with complete efficiency by a master trained in a Normal School, will become a model to neighboring schools which have not enjoyed similar advantages. On this account alone, it is important that no student from a Normal School should commence his labors in the country until he has acquired a mastery of the methods of teaching these necessary elements.

In a course of instruction extending over a year and a half, a student ought to spend three hours daily, during six or eight months, in the practice of the art of teaching in the village school. When the course of instruction is necessarily limited to one year, four months should be thus employed, and during the entire period of his training, instruction in method should form an element of the daily routine in the Normal School.

By such means alone can a rational conception of method be attained, and that skill in the art of conducting a school and instructing a class without which all the labors of the Normal School in imparting technical knowledge are wasted, because the student has no power of communicating it to others.

In the Report of 1847, the Inspector, Mr. Moseley, makes the following remarks:

There is one point of view in which we cannot but speak of the labors of this institution with unmingled satisfaction. It stands out honorably distinguished from all others as a place where THE METHODS OF ELEMENTARY INSTRUCTION are recognized as legitimate objects of research, and where TEACHING IS STUDIED AS AN ART.

That shifting, dreamy state of the mind which is associated with mechanical pursuits, such as have usually been the previous pursuits of the students of training institutions, does not readily pass into a close and continuous application of the understanding, any more than, in respect to our bodily health, a state of constant physical exertion gives place quietly to a sedentary life. A laborer is not easily converted into a student. It is not to be done by putting a book before him. He may sit with that book before him for months, and yet never begin to *learn*.

Such a man requires to be roused from that mental apathy which has grown upon him by the disuse of his faculties, and to be taught the secret of his powers. This is best effected by the direct contact of his own mind with that of a vigorous teacher, and for this reason oral instruction is specially adapted to the business of a training school.

A system which limits itself to this expedient of instruction will probably, however, fail of some important results. The teacher must also be a student. Unless this be the case, the lessons he gives in his school will echo every day more faintly the instructions he received at the college. Each lesson should have had its preparation. However humble the subject, or the class of children to whom it is addressed, there is probably some information to be gathered from books which is applicable to it; and it is in the direction of such applications that lie the legitimate studies of the teacher—studies not less valuable in their influence upon his school than upon himself.

The labor of oral instruction is, however, so great, that to adopt it in respect to ever so small a number of students, supposes the union of several teachers; and thus is obtained that division of the subjects taught among the teachers which enables each to *confine his attention to a particular class of subjects*, and thereby himself to acquire not only that greater knowledge of these subjects, but of the *best means of teaching them*, which is essential to his success.

It is not only, however, because each teacher teaches *better*, that a favorable influence is to be attributed to the labors of various teachers in an institution like this, but because there is an awakening and stimulating power in the rude attacks made by a succession of vigorous teachers—each with a different subject, and an energy concentrated in it—on a sluggish understanding; and in the different impressions they leave upon it.

There are phases in every man's mind which adapt it to receive impressions from one teacher rather than another, as well as from one subject rather than from another. And thus, between one of a succession of teachers and some individual student, there may be established sympathies which no other could have awakened, and there may be commenced a process of instruction in some individual mind, which the united labors of all the rest could not have moved.

If any thing had been wanting to confirm in our minds the favorable opinion which has been earned for it among the friends of education, by the many admirable teachers it *has* sent out, the experience of our examination would have supplied it.

Fifty-four young men were assembled who, originally educated here, had for various periods of from one to seven years been in charge of elementary schools. An opportunity was afforded us of forming the

personal acquaintance of these men, and each of them taught in our presence one of the classes of the village school.

The impression we received of them from these efforts was eminently favorable. Nor was this favorable opinion shaken by an examination of the papers written in answer to the questions we proposed to them. Although their course of regular instruction had in many cases long ceased, the knowledge they had acquired had not been lost. It was evident that their education had been of that kind which has a tendency to perfect itself, and that the process of instruction commenced here in their minds had gone on.

TRAINING COLLEGE
FOR
THE DIOCESE OF CHESTER, ENGLAND.

The following account of the Chester Diocesan Training College, England, is abridged from Reports by Rev. Henry Mosely, one of her Majesty's Inspectors of Schools, to the Committee of Council on Education for 1845 and 1846. The Reports will be found in the "*Minutes of the Committee of Council on Education*" for 1844 and 1845.

The Chester Diocesan Training College was commenced by the Chester Diocesan Board of Education, in 1840. The College is situated on elevated ground, adjacent to the high road which leads from Chester to Park Gate, and is distant about one quarter of a mile from the north gate of the city, and a little less east, from the River Dee. It commands towards the west, an uninterrupted prospect of 12 or 14 miles, terminated by the hills of Denbighshire and Flintshire, and, from its upper windows, an equally extensive view eastward, over Cheshire. With its garden and grounds, it occupies five acres of land, one of which is freehold, held by deed of gift from the Dean and Chapter of Chester, and four acres (being pasture land) on lease, renewable every 21 years, and held under the same corporation. The property is conveyed in trust, for the purposes of the Institution, to the Chester Diocesan Board of Education, the Bishops of Chester, and the Deans of Chester and Manchester.

The material of the building is brickwork, with red sandstone facings. It has two principal fronts—the one towards the east extending on the line of the Park Gate-road; and the other towards the west, being that of the Principal's residence, and commanding a view of the Denbighshire hills. It is a structure of a grave and massive yet picturesque character, and of the Tudor style of architecture, to which its irregular outline is well adapted. In the adjustment of its proportions, in its decorations suitable to the material, and in the selection of its architectural forms, it presents a combination of great merit and of a very appropriate character. The building was erected in the years 1841 and 1842, and prepared for the reception of the students at an expense of about £10,752, raised by donations in the diocese, aided by a grant of £2500 from your Lordships. A model school-room has since been added to it,—additional accommodation provided for 20 students,—and your Lordships have contributed a further sum of £1200 towards those objects. The design of the Institution unites, with the training of schoolmasters, the instruction of a commercial school,—the pupils of which are received as boarders—and the instruction of an elementary school. Provision is made within the walls for these several departments.

The general management is vested in a Committee of the Chester Diocesan Board of Education, composed of 21 members.

The following is an official statement of the objects of the Institution, and of the conditions upon which students are received into it:

The object intended to be promoted by this Institution is to prepare, as far as a correctly religious, moral, and scientific training can do it,

a supply of Masters, for the parochial-church schools in the diocese of Chester.

The Institution is under the presidency of the Lord Bishop of the Diocese, and has the sanction of the very Reverend the Deans, and the Reverend the Chapters of Chester and Manchester. The office of Principal is vested in the Reverend Arthur Rigg, M.A. of Christ's College, Cambridge. The Vice-Principal is also a graduate of that university.

The times for the admission of students are two in the course of each year—viz., in January and in July.

Attention is directed to the following extracts from the Resolutions of the Training College Committee.

Objects of the Institution.—The Chester Diocesan Training College consists of an elementary school for the children of the poor, to be regarded as a model school.

A school for the education of Masters of elementary schools for the children of the poor, to be regarded as a normal school.

As subsidiary to these objects, a middle school for the education of the children from the middle classes.

Scheme of Instruction.—"That subject to such alterations as the Training School Committee may from time to time sanction, the following be the *general* Scheme of Instruction in the Training School:

RELIGION.

Holy Scriptures.
Evidences of Christianity.
Church Catechism.
Daily and Occasional Services of Liturgy
XXXIX. Articles.
Church History.
History of the Reformation.

GENERAL.

English Grammar and Reading.
Geography and History.
Writing and Arithmetic.
Book-keeping.
Theory and Practice of Teaching.
Psalmody.

Instruction may also be given, at the discretion of the Principal, with reference to the capacity of the pupil and the situation for which he is designed, in

The Latin and Greek Languages,
Natural Philosophy,
Trigonometry,
Navigation,

Linear Drawing,
Mapping,
The French Language,
Elements of Geometry and Algebra.

subject to the approval of the Training School Committee."

Number of Pupils, Exhibitioners.—"That the number of pupils training as masters, until the Board shall otherwise determine, be limited to fifty—who shall pay £25 per annum for their board and instruction (all payments being made quarterly in advance). That of these a number not exceeding half shall receive exhibitions of £12 10s per annum each, to be appointed according to merit, and that the exhibition be held for a period not longer than three years, subject nevertheless to forfeiture, if the individual appointed do not, in the opinion of the Committee, by assiduity and good conduct continue to merit it."

Caution Money.—"That each person, before his name be entered as a candidate for admission, pay one pound; this sum to be returned if he come into residence;—to be forfeited for the use of the Library Fund if he do not."

Students to enter into a Bond.—"That every pupil training for a master, or other person on his behalf, be required to enter into a legal engagement, binding him to the following effect, viz:—

"That in case he shall decline, when so required by the Principal, to undertake the duties of a schoolmaster or assistant, within one year after he has left the establishment, and also in case at any period not exceeding four years from his undertaking such duties, he shall decline to continue the same, the Diocesan Board, Training College, Committee,

or any one acting by their authority, shall with due regard to his health, services and other circumstances, have power to require of him the payment of any sum not exceeding twice the amount which shall have been paid to him or applied to his benefit as such student."

Times of Admission.—"That pupils for training be admitted into the Establishment half-yearly, on certain days to be fixed by the Committee, of which due notice shall be given by the Principal."

Age of Candidates.—"That, except in special cases, when the examiners shall otherwise determine, no pupil be admitted before the age of fifteen, nor be recommended as a schoolmaster before the age of eighteen, having studied at least one year in the Institution; and that no pupil remain for a longer period than five years. And that no person be eligible as a pupil to the Training School, who, from any bodily infirmity, is disqualified from efficiently discharging the duties of a schoolmaster."

Certificate of Baptism.—"That every pupil, on becoming a candidate for admission into the Training School, be required to produce a certificate or sufficient testimonial of baptism, and a certificate from the minister of the parish in which he has resided, according to the following form:

"I, A. B., Incumbent or Curate of _____, do hereby certify that C. D. has resided in this Parish for the space of _____, and that I believe him to be qualified in character and attainments to become a Candidate for admission into the Training College at Chester."

Examinations of Candidates.—"That candidates for admission be subjected to an examination to be conducted by the Principal, the Chancellor of the Diocese, the Canon in residence at Chester, and one of the elected masters of higher schools. That each candidate be required to read and spell correctly—to write a good plain hand—to be well versed in the first four rules of arithmetic—to possess a general knowledge of the Old and New Testament—and to be able to repeat accurately the Church Catechism."

Every candidate for admission is required to answer the following questions in writing, space being left for his answers on a printed copy of them which is placed before him:—

What is your age?
Have you been vaccinated?
Are you now and usually in a good state of }
health?
Are you without any bodily defect?
Where did you receive your education?
What is your present situation in life—why }
leaving it—and what is the average of your }
weekly earnings?
Have you been accustomed to teach either in }
a day or Sunday School—if so, where and for }
what period of time?
Have you any knowledge of music, singing, }
or drawing?
Who becomes responsible for your quarter's }
payment in advance?
Date, Sign with your own }
name and address.

Name, _____
Trade or Calling, _____
Address, _____

Every candidate for admission is moreover required to sign the following declaration:

"I hereby declare that my object in entering the Chester Diocesan Training College is to qualify myself for a schoolmaster, and that I will not take any situation, either as a schoolmaster or otherwise, without the consent of the Board, and repayment of the money expended on my preparatory Education, and that, when required, I will

accept the office of schoolmaster under and in connexion with the Diocesan Board of Education."

Fifteen exhibitions, each of £12 10s annually, have been founded by the Diocesan Board, and one of the same amount by W. E. Gladstone, Esq., M. P. The whole charge upon the funds of the Institution, in respect to exhibitions, amounts therefore to £187 10s.

The National Society has founded a number of exhibitions to meet in part, the expenses of the residence of twenty masters, over twenty-one years of age, for a period not less than three and not more than eight months. The number of students at the period of my first inspection was 56, of whom 14 were schoolmasters resident, temporarily, upon the exhibitions of the National Society. The average age was 27 years. The ages of the students of the class permanently resident in the Institution varied at the period of my first inspection from 17 to 37 years, their mean age being 25 years.

The previous occupations of 21 of the regular students, being one-half of the whole number, had been of a mechanical character, connected for the most part with the manufacturers of the district; they had, in point of fact, been, under one form or another, workmen. Of the remainder, 8 had been employed in schools, and the rest had for the most part been warehousemen or clerks.

I have been thus particular in recording the previous occupations of these young men, from an impression that, in estimating the probable resources of such an institution, and the results attainable from it, it is desirable to know who are likely to frequent it.

I find that 8 are supported in the Institution at their own charge, 18 at the cost of their parents or other relations, and 9 by private patrons—chiefly benevolent clergymen. Of these, 14 are aided by exhibitions of the Diocesan Board. The previous instruction of the greater number was commenced in National Schools. Their school-days, however, had terminated at a very early period of life, and what they knew had chiefly been acquired during the intervals of daily labor. Attainments, however meagre, made under such circumstances, are evidences of a superior character—they are the fruits of self-dedication and self-sacrifice for the attainment of an important and a laudable object, and they bear testimony to a thirst for knowledge already created, and a habit of self-instruction already formed.

These are qualifications of no mean value for the career on which they enter at the Training College. On the other hand, it is to be borne in mind that there is nothing in mechanical occupations, however favorable in some cases to reflection, to exercise a prompt and facile intelligence, or cultivate a verbal memory and an opulent diction. With few exceptions they have been accustomed to teach in Sunday-schools, and the extensive Scriptural knowledge of which my examination supplied me with the evidence, was probably acquired in this occupation. Where their secular knowledge on admission extended beyond reading, writing, and arithmetic, it included in seven or eight cases, a little Latin, and in five, the first principles of algebra and geometry. The dialect and pronunciation of many of them I found to be strongly provincial, and the articulation in reading imperfect.

Their arithmetical knowledge on their admission, often includes all the rules usually taught in books on arithmetic; but it is a knowledge limited to the application of the rule mechanically, with a greater or less amount of accuracy and facility; and does not include any intelligence of the principles of calculation on which it is founded, much less of the best means of bringing the minds of children to the intelligence of them.

The students rise at 5 o'clock in the summer and at $\frac{1}{4}$ before 7, in the winter.* They make their own beds; and in summer devote the interval between $\frac{1}{2}$ past 5 and 7, to Scriptural instruction, and to the preparation of lessons for the next succeeding day. Prayers are read at 7 o'clock, and at a $\frac{1}{4}$ past 7 they breakfast. The interval from a $\frac{1}{4}$ before 8 to a $\frac{1}{4}$ past 8 is devoted to industrial occupations, carried on for the most part in the open air, or (the weather being unfavorable) to psalmody. At $\frac{1}{2}$ past 8 their morning studies commence, and are continued to $\frac{1}{2}$ past 11. The interval between $\frac{1}{2}$ past 11 and $\frac{3}{4}$ after 12 they again devote to industrial pursuits, the weather permitting. They dine at 1 o'clock, and resume their studies at 2. The interval from 5 to $\frac{1}{2}$ past 7 is allowed them for private reading and exercise, and it is in this interval that they take their evening meal. Their evening studies begin at $\frac{1}{2}$ past 7, and are continued until a $\frac{1}{4}$ past 8. At $\frac{1}{2}$ past 8 evening prayers are read, the service being choral and accompanied by the organ, and at 9 they retire to rest. In the dormitories the gas-lights burn for three-quarters of an hour after they have retired to rest, a period which they have the opportunity of devoting to religious reading and to their devotions.

The following is a list of the officers of the Institution:

Rev. ARTHUR RIGG, M. A., Christ College, Cambridge, *Principal*.

Rev. RICHARD WALL, B. A., St. John's College, Cambridge, *Vice-Principal*.

Mr. HENRY BEAUMONT, *Master of the Commercial School*.

*Mr. RICHARD GRIFFIES, *Master in the Commercial School*.

*Mr. LAWRENCE W. RILEY, *Master of the Model School*.

The teachers of the commercial school occasionally assist in the instruction of the students of the training school. No other masters are employed than those above enumerated, all of whom are resident within the walls of the Institution.

The Principal is assisted in the general supervision of the Institution, by one of the students called the *scholar*, selected from among the exhibitioners, and changed every week according to a cycle fixed at the commencement of each half year. His duties are as follows:—

Duties of the Scholar.

1. To inspect the bed-rooms and be responsible for their order. To open all windows upstairs.
2. To go to the post-office at 9 o'clock A. M. and leave the order-book in the usual place.
3. To ring the bell at all the doors at the appointed hours.
4. To have a general care over all the in-door property of the building.
5. To keep the library in order, and to be responsible for class-books, and to prepare the books for each lesson.
6. To receive all letters for post at $\frac{1}{4}$ to 8 P. M.
7. To receive all articles for the tailor and shoemaker before 5 o'clock P. M. on Thursday.
8. To take the board containing the scheme of work into the study on Thursday evening.
9. To put up the calendar for the week on the Saturday previous; also to put up a copy of the psalm-tune for Sunday on the Monday evening previous.
10. For neglect or breach of these rules the scholar may be punished at the discretion of the Principal.

Another student, selected according to a weekly cycle from among those who will leave the Institution at the following vacation, is appointed under the designation of an "orderly," specially to assist the Principal in matters connected with the discipline of the Institution and the industrial occupations of the students. His duties are as follows:

* Any number, not less than four, who come down to pursue their studies at an earlier hour than this in the winter are allowed to light the gas in the class rooms.

* These were recently students in the Institution.

Duties of Orderly.

1. Not to allow any student to talk or make a noise before prayers (morning) and at meals.
2. To see that shoes are on at least 5 minutes before prayers, Thursday and Sunday excepted.
3. To order and arrange for prayers.
4. To bolt the yard-doors when the bell has rung for each meal.
5. To have the control, direction, &c., of the manner in which work is to be done; the employment of any who are idle; and the general care, &c., of tools, &c., and all the out-door property of the building.
6. To see that the students are seated 10 minutes after the bell has rung in the morning and 2 in the afternoon.
7. To attend to order in classes at lessons both as regards persons and places.
8. The orderly to provide a towel every Saturday night for the use of the students in the yard.
9. For neglect or breach of these rules the orderly may be punished at the discretion of the Principal.

The period devoted every week to each subject of instruction will be found specified in the following table:

Time devoted to the course of the Week to each subject of Instruction.

	H.	M.
Scriptural knowledge - - - - -	8	0
Evidences of Christianity - - - - -	1	0
Church History - - - - -	1	20
English Grammar - - - - -	2	30
English History - - - - -	1	0
English literature (including themes and writing from memory, &c.)	2	40
Educational essays, together with lectures, reading, and prayers on		
National School teaching - - - - -	12	0
Arithmetic - - - - -	5	10
Algebra - - - - -	1	0
Euclid - - - - -	1	0
Mensuration - - - - -	1	0
Natural and Experimental Philosophy - - - - -	0	40
Lecture (subject not prescribed) - - - - -	1	0
Writing - - - - -	1	40
Geography - - - - -	2	0
Vocal Music - - - - -	3	0
Linear Drawing - - - - -	2	0
Preparation for lessons - - - - -	4	30
Leisure - - - - -	15	0

During the last six months of the residence of each student, he practices the art of teaching in the model-school; a week at a time being set apart for that occupation, according to a cycle prepared by the Principal, which brings back the teaching week of each, with an interval of about three weeks during the first quarter, and oftener if necessary during the last.

The Institution provides all the books used by the students, whose price exceeds 3s, and the students contribute each 2s quarterly towards the purchase of them.

On one of the days of my inspection, in the month of May, I found the students thus employed:—

7	were engaged in	carpentry.
5	"	cabinet-making.
2	"	brass-working and soldering.
*8	"	book-binding.
2	"	painting.
2	"	graining.
2	"	turning in wood.
2	"	" in metal.
1	"	stone-cutting.
4	"	lithographing.
2	"	filing and chipping.
2	"	practical chemistry.
2	"	varnishing and map mounting.
2	"	lithographical drawing.
15	"	gardening, excavating, and transporting earth.

* All the students learn book-binding.

All the rough ground about the building has been levelled and brought into cultivation by them; the principal class-rooms painted in imitation of oak and excellently grained; they have made several articles of furniture and various school apparatus; and many of the books in the school have been bound by them.

It is not, however, with reference to the pecuniary value of the labors of the students that the Principal attaches importance to them, but with a view to their healthful character and their moral influence. They pursue their studies with the more energy, habits of indolence not having been allowed to grow upon them in their hours of relaxation, and their bodies being invigorated by moderate exercise; and, inactivity being banished from the Institution, a thousand evils engendered of it are held in abeyance. When first admitted, they do not understand why bodily labor is required of them, and are desirous to devote all their time to reading; they soon, however, acquiesce, and take a pleasure in it.

By employing each student as far as possible in the pursuit to which he has been accustomed, his active co-operation is assured, because it is easy to him, and there is a pleasure associated with the exercise of his skill in it; and he becomes, moreover, in respect to this pursuit, an instructor to others—in this way, not less than by the marketable value of the results of his labor, contributing to the welfare of the Institution.

The industrial occupations of the students receive the constant and active supervision of the Principal. He takes a lively interest in the labors of each—points out the scientific bearings of the craft he is exercising, sometimes suggests to him an improved manipulation of it, and combines and directs the whole to proper objects and to useful results. At the time of my second visit he had thus concentrated all the mechanical power of the Institution on the labors of the chapel.

Nothing could be more lively and interesting than the scene presented by the grounds and workshops during the intervals of study. In one place the foundations of the structure were being dug out; in another the stone was quarried. In the workshops I found carpenters, turners, carvers in oak, and blacksmiths, plying their several trades; and, in a shed, a group of stone-cutters carving with great success, the arch-mouldings, mullions, and lights of a decorated window, under the direction of one of their number, to whom they were indebted for their knowledge of the art. A lively co-operation and a cheerful activity were everywhere apparent, and an object was obviously in the view of all, which ennobled their toil.

The expense of medical attendance is provided for, by the students themselves, who have a sick-club, to which each contributes 2s 6d every half-year. This payment is found sufficient, very little sickness having prevailed.

The students wear a collegiate dress, consisting of a cap and gown like those worn in the Universities. It is the object of this regulation to preserve a uniformity of appearance amongst them whilst they are within the bounds of the Institution, and to distinguish them when without.

The administration of the entire household department is intrusted to the steward, who provides the food and washing of the students, the board and wages of domestic servants, the house-linen, knives and forks, earthenware, kitchen utensils, &c., at a fixed charge in respect to each student, dependent for its amount on the number in residence. The Principal does not otherwise interfere with his department than in the exercise of an active and a constant supervision over it.

A dietary has been prescribed, but it has been found wholly unnecessary to enforce it. An entire separation between the rooms occupied by the students and the household department has been carefully provided for in the construction of the building, and is strictly and effectually enforced.

The Principal is charged with the administration of the discipline. It is enforced by impositions consequent on a breach of the rules.* The power of suspension rests with the Principal; of expulsion with the Committee of Management.

A permanent record of all punishments is kept in a book provided for that purpose by the Scholar.

The students who have left the Institution are accustomed to correspond with the Principal, and are invited at Christmas to dine with him. He is desirous, if it were practicable, to pay an annual visit to them. Inquiries are moreover made officially by the honorary secretary, from time to time, as to the way in which their duties are discharged, and the welfare of their schools.

Commercial and Agricultural School.

The system of education in the commercial and agricultural school comprises the following subjects:—

English Composition.
Writing and Arithmetic.
Book-keeping.
Mensuration.
Surveying and Engineering.
Ancient and Modern History.

Geography, Drawing and Music.
The Elements of Natural Philosophy.
Chemistry as Applied to Agriculture, Horticulture, and the Arts.
Latin and Greek.
French and German.

The terms, including board, lodging, and education, are,—for pupils above 12 years of age, £35 per annum; for pupils under 12 years of age, £30 per annum. There are no extra charges. An entrance fee of £1 is required, and appropriated to the library and museum.

Pupils are admitted to the commercial school between the ages of 8 and 15 years.

The utmost attention is paid to their health and comfort, the domestic arrangements being under the superintendence of an experienced matron. Each has a separate room and bed. There are two vacations in the year; that in the summer for five weeks, that in the winter for four weeks.

Model School.

The appointment of Master of the model-school, is filled up from among the best qualified of the students of the College. He resides within the walls of the Institution, but is not charged with any other duties than those connected with his school. He is assisted in the instruction of the children by the students who are in the last six months of their residence (according to a scheme adverted to in a preceeding part of this Report), and by monitors.

The children come, for the most part, from the neighboring city, their parents being commonly laborers of a superior class, or small shopkeepers. Having been present on one of the days of admission, which come round monthly, I can bear testimony to the earnest desire shown by the parents to secure for their children the superior instruction offered by the school. There were, at that time, between 20 and 30 applicants more than could be admitted, and the names of many of these had already been for some months on the list of candidates.

* The following may be taken as an example of these impositions. Five lines are required to be written out for every minute that a student is late in the morning. No imposition had been enforced, except for this offense, between Christmas, 1843, and the period of my inspection in May, 1844.

The following are the rules of the school. The scale of payment will be remarked as a novel feature in them. It has been framed in the hope of keeping the children longer at school, by offering the premium of a reduction of the fee dependent upon the child's standing, and has been found to work well.

Rules of Model National School in the Training College, Chester.

If these Rules are not obeyed, the Master cannot allow Children to remain at the School.

1. Boys who are above seven years of age and of good health may be brought to the school.

2. Each boy must be in the school at *nine* o'clock in the morning, and at *two* o'clock in the afternoon, unless otherwise ordered by the Master.

3. The children themselves, and their clothes, must be *quite clean*, their *hair cut short*, and in every way they must be as neat as the parents or friends can make them.

4. The 20 boys who have been longest in the school are free.

The next 20 boys who have been longest in the school must each pay - - - 1d per week.

The third 20 boys who have been longest in the school must each pay - - - 2d "

And the rest of the children - - - 3d "

5. On each Monday morning the pence for that week are to be brought, whether the child be at school or not.

6. Books, slates, paper, pens, ink, and pencils, &c., are found for the children without cost to the parents.

7. Any injury which may be done to books, &c., by a child, must be made good by his parents or friends.

8. If a boy be wanted at home, the master's leave must be asked *beforehand* by a parent or grown-up friend.

9. When children are late, or absent without the master's leave, a note will be sent requiring a parent or grown-up friend to come to the school to tell why the child was late or absent; and if it should ever be the case that, at different times during one half-year, *three* such notes have been sent about the same boy, he will on the next like offence be subject to degradation on the payment list, or dismissal from the school.

10. Care will be taken that children are not ill-treated while in school. Should there be any just ground of complaint, the parent must speak to the Principal of the College, without going to the school-room.

11. Since more is required than the labors of a schoolmaster in school, in order "that children may be virtuously brought up to lead a godly and a Christian life," the parents or friends are desired, as they love the welfare of their children, to promote their education in every possible manner,—confirming at home, both by precept and example, those lessons of piety and morality, order and industry, the teaching of which are main objects of this Institution.

In bringing under your Lordship's notice the conclusions to which I have been led by my inspection of this Institution, I cannot disguise from myself that, placed as it is in the immediate neighborhood of the vast population of Manchester and Liverpool, and destined to provide for the educational wants of a diocese, including within its limits the greatest manufacturing districts of the kingdom—districts than which

no others are more remarkable for a dearth of elementary education,* and for the evils engendered of popular ignorance—it yields to no other similar institution in interest or importance. Neither does it yield to any other in the advantages of its situation, the imposing

* The following is an abstract of the statistical returns made by the deaneries of the diocese of Chester to the Diocesan Board of Education and published in its Report for 1842:—

BOARD.	Population.	Number of Children for whom accommodation is provided.	Number of Children in Attendance.	Proportion per Cent. to the Population of those for whom accommodation is provided.	Proportion per Cent. to the Population of those in Daily Attendance.
Chester - -	90,341	15,178	4,300	16%	4%
Nantwich -	34,237	4,559	1,120	13½	3½
Macclesfield	134,792	15,987	3,350	9%	1%
Middlewich -	44,962	6,544	1,556	15	3%
Frodsham -	73,859	9,597	2,957	12%	4
Manchester	550,178	51,811	10,043	9%	1%
Bolton - -	149,108	15,847	2,696	10%	1%
Liverpool -	246,135	24,038	10,228	8%	3%
Wigan - -	141,558	18,224	4,147	12½	2%
Preston - -	72,668	15,517	3,813	21%	5½
Lancaster -	34,033	6,657	1,581	19%	4%
Blackburn -	156,793	25,125	4,140	18½	2%
Chorley - -	54,815	8,845	1,759	14%	3
Ulverston -	25,760	5,207	1,621	20%	6%
Whitehaven	18,808	6,890	1,718	26%	9%
Kendal - -	33,533	7,149	1,581	21%	4%
Whole Diocese.	1,884,082	236,475	56,609	12½	3

character and the magnitude of its structure, and the scale of its operations. It is the only building which has yet been erected expressly for the purposes of a training college, and in the adaptation of its plan internally for the uses of such a structure, not less than in the appropriate character of its external architecture, it may serve as a model for every other.

The direct influence of the College on the education of the district, is that which it exercises through the schoolmasters whom it sends out. What this influence is likely to become, may be judged of from the fact that, of the 37 masters who had been so sent out up to February 1844, it has been ascertained in respect to 30, that the number of children in attendance upon their schools had increased in 13 months from 1428 to 2469: so that if every schoolmaster in the diocese could be replaced by one from this college, the number of children under instruction in it, would according to this rate of increase, double itself in little more than a year. The Bishop of Chester, who takes a deep interest in the success of the College, and extends to it a paternal care, thus speaks of it in his charge to the clergy of the diocese, at the triennial visitation of 1844:

“It may be objected, that education is no new thing; that National schools have existed for a whole generation; and that we have no right to look for a result in future which has not been produced already.

“We have learnt, however, from past experience, that schools may exist, with very little of real education: very little of that culture which brings the mind into a new state, and prepares it for impressions of good which may be strong enough to resist temptation, and maintain a course of righteousness, sobriety, and godliness. That our schools have been useful as far as they have hitherto proceeded, it would be unreasonable to doubt; that they are capable of becoming

far more useful, it is impossible to deny. I believe that we have taken the right step, in applying ourselves to the education of masters as preparatory to the education of children. And I look to the Training College, now happily established at Chester, and able to send forth its 30 masters annually, to supply the schools now building, and demanded by our increasing population, as one of the bright stars in our present prospect: one of the premises on which I found my hopeful calculations, for the people themselves readily appreciate the nature of the education offered them. After all, their indifference to education has hitherto been the chief cause of their want of education. Many of our national schools have languished for lack of scholars, in the midst of an illiterate population. When once it is perceived that schools are really telling upon the habits of the scholars—that the children through the effect of moral discipline are becoming orderly, obedient, and intelligent—the school fills as naturally as water rises in the channel when the spring receives a fresh supply. The 30 masters who first left our Training College found in their respective schools an aggregate of 1400 scholars. By the close of the first year the 1400 had swelled to 2400."

It is not only by means of the schoolmasters educated within its walls that the Training College exercises an influence on the surrounding district, but indirectly also, by the interest which it adds to the subject of education among the clergy of the diocese—by the educational topics which come through its means under their discussion—and the new methods of instruction which it brings to their knowledge. The imposing character of its structure, also—the commanding scale of its operations, and the sanction which the Bishop of the diocese lends to it, are not probably without their influence upon the springs of public opinion, or their practical bearing upon the interests of elementary education; tending as they do to raise the character of the educator in the estimation not less of the lower than of the upper classes of society, and to awaken the public sympathies in his behalf.

Nothing is more remarkable than the order and decorum which pervades the College, not less during the hours of relaxation than those of study. A duty appears to be prescribed for every moment, and every moment to find its active and useful employment.

Entire silence prevails throughout the building during the hours of study; the industrial pursuits of the students are characterized by the most perfect decorum; a routine is prescribed which regulates the order in which they assemble at prayers, and retire noiselessly to rest. All bespeaks a system rigidly enforced, and a high state of discipline.

In a preceeding part of this Report, I have spoken of the class of society from which the students are for the most part taken, and the circumstances under which they are supported in the Institution. From the laborious character of an elementary schoolmaster's life and its privations, it is improbable that many persons would seek it, whose friends were in a position to pay for them an annual premium of £25, unless for some reason or other, they be disqualified for pursuing with success other avocations in life.

In so far as the self-supporting character which is sought for this Institution, and for others of the same class, is realized by the contributions of the relatives of the students themselves; its tendency is therefore, to lower the general standard of ability and qualification for the office of schoolmaster; affording facilities for introducing to that office persons unsuited to the discharge of its duties. For it is to be borne in mind, that precisely those qualities of mental and bodily activity, judgment, enterprise, and perseverance, which lead to ad-

vancement in every other pursuit in life, are necessary to the elementary schoolmaster, and that the man is disqualified for that office who is unfit for any other.

In recording my impression of the actual attainments of the students at the period of inspection, I must in the first place bear testimony to a remarkable disparity apparent not less in their acquired knowledge, than in their natural abilities and adaptation of character and manners to the office they seek—a disparity which dates from the period of their admission. I have found amongst them men of powerful understanding and (speaking relatively) of cultivated minds; and others whose limited attainments, made under circumstances of extraordinary difficulty and discouragement, have borne testimony to much natural intelligence, a persevering character, and formed habits of study.* There are, however, others who appear scarcely to possess the ability or the industry requisite to supply—as to the commonest elements of knowledge—the deficiencies of a neglected education. It is too much to expect of the Institution, that, in the short period of their residence, it† should give to the latter class that apt‡ intelligence, that power of exposition, and those resources of method and simplification which unite to form the accomplished educator. It is enough that it bring these men up to the standard of the existing masters of National schools—that it should raise them above it is not to be hoped.

Whilst the addition of men of this class to the number of elementary schoolmasters is not the legitimate function of a training institution, and can contribute nothing to the interests of that cause which it is established to promote, it cannot fail to disappoint the hopes of these persons themselves. The standard of elementary education is rising so rapidly, and the number of efficient educators so fast increasing, that already those of inferior skill, find great difficulty in obtaining employment.

Their knowledge of geography includes many of the simpler elements of that science known as physical geography, which treats of the general conformation of the earth's surface in connexion with the climates of different regions, their vegetable and animal productions, and the races of men who inhabit them. Viewed in this light, geography is a science which may, in the hands of a skilful instructor, be made the vehicle of much general knowledge of that kind which is most likely to awaken in the minds of children a curiosity to know more, and cultivate a habit of self-instruction; and he will not fail

* I find the following recorded among my notes of a private interview with one of the students of the College. I insert it here in illustration of the above remark:—

“ ——— was a cotton spinner: is an intelligent person; possesses great Scriptural knowledge, much general information in literature, and some acquaintance with algebra and geometry. Taught himself these things while spinning; having a book fixed up and reading in the interval of the return of the jenny. Afterwards he availed himself of the mutual instruction classes established at the place of his residence by the clergymen. He came to the institution at his own expense for the first three quarters—his maintenance for three other quarters was provided by subscription.” Exhibitions covering the whole expense of residence in the College, and thrown, in some degree, open to competition, would probably secure for the interests of education many men of a similar character.

† The meantime of the residence of a student appears to be about one year and a half.

‡ In no respect are the deficiencies of these young men more apparent on their first entrance to the Institution than in the lack of a ready intelligence of those common elements of knowledge which are placed before them in their simplest forms. They seem to have little or no power of closely applying their thoughts, or of fixed attention; and it is long before they are in a state to profit by study, or by oral instruction. Their first effort is to shake off this sluggish habit of mind; and much of the valuable time allowed to them in the Institution is often expended before that effort is successful. Thus their progress during the latter part of their career is far greater than at first, and they sometimes leave when the real education of their minds is but just beginning.

to avail himself of it, to bring the resources of his lending library to the aid of his lessons, and thus to establish in the child's mind a link between the mechanical ability to read and a *pleasure* derivable from reading.

It is a novel feature of the Institution that it includes natural history in its course of instruction. I look forward with great interest to the progress of this branch of knowledge, than which none is more humanizing in its influence upon the mind, or more healthful in the pursuit. The scene of a village-schoolmaster's life appears well adapted for the study of it, and followed, as it were, in the constant and manifest presence of Divine wisdom and goodness, it is eminently of a devotional tendency. It is to the able and well-directed labors of the Vice-Principal that the Institution owes those two characteristic and distinguished features of its course of instruction to which I have last adverted.

The science of mechanics is taught with much care, and particularly that simple form of it which treats of the work of mechanical agents. It has been introduced successfully into their schools by some of the students who have left the College. By a manufacturing population it cannot fail to be appreciated, admitting as it does of a useful application to their daily pursuits, and possessing a marketable value. It is a characteristic of elementary education such as this, that being allied to that which is to form the future occupation of the life of the child, it will not be cast away with his school-books, but when he becomes a man will be suggested again to his mind by things constantly occurring under his observation. Some scattered rays of knowledge being thus made to fall on the scene of his daily toil, his craft will assume something of the character of a science, and he will rise in the scale of intelligent beings by the mechanical exercise of his calling.

Like St. Mark's College, the Chester Diocesan Training College has grown up under the hands of its Principal. It has been framed from its commencement upon his views, and has received in many respects an impression from his character. This Report would be incomplete did it not bear testimony to his many and admirable qualifications for the office intrusted to him; and I cannot but look upon it as an event of no little importance to the interests of education, that his services have been secured in its cause.

The following passages are taken from the Report of Mr. Mosely, for 1845:

According to the census of 1841, the diocese of Chester contained, in that year, in the counties of Chester and Lancaster a population of 2,062,364, of which number 236,126 were males, and 234,929 females, *between the ages of 5 and 15, or 3 and 13*,—that is of an age to go to school.

Admitting that each adult teacher is capable of instructing 60 children, 7,850 such teachers would be required for the instruction of the children of these two counties. In which number—supposing none of them to be less than 25 years of age, and to become incapacitated for their duties at 65—117 will die annually, and 105 will be superannuated. So that from these two causes 222 vacancies will occur annually.

Assuming that 7 per cent. of this number are private teachers, there will remain 206 vacancies to be provided for among the teachers of public elementary schools, *i. e.*, 103 masters, and the same number of mistresses.

My experience in the inspection of training colleges leads me to the conclusion that the persons who seek them are not generally possessed

of such previous instruction as would render a period of less than two years adequate to qualify them for the office of the elementary school-master.

The training schools for masters in this diocese alone should, therefore, with reference to a really efficient state of the elementary education of the country, give instruction constantly to 206 students.

The present number of students in the Chester Diocesan College, is 40. It affords accommodation for 100. The part of it otherwise unoccupied, giving space to a commercial school, which at present consists of 30 boys.

The task of instructing the senior students devolves entirely upon the Principal and the Vice-Principal; they are, however, assisted in their labors in the commercial and model schools by two of the students, whose course of instruction has been completed. This constitutes the entire staff of officers.

The fee for admission is 25*l.* annually; 16 exhibitions of 12*l.* 10*s.* each, however, reduce the fee, in respect to the like number of students, by one-half.

Seven hours a day are devoted to study in the class-room 1½ hours to industrial pursuits, 2½ hours in winter, and 4 in summer, to private study and exercise.

The subjects of instruction, include Religious knowledge English literature, Science, and the Art of teaching. Ten hours and one-third in each week, are devoted to the first, 21 hours to the second 9 hours to the third, and 12 hours to the fourth. The students occupy 4½ hours in the preparation of lessons, and they have, every week, 15 hours' leisure.

The rest of their time is given to industrial occupations. These constitute an integral part of the course of instruction received as systematically as any other, and under a greater variety of forms, and with more success than in any similar institution with which I am acquainted.

Nothing can be more animated and interesting than the scene which presents itself to the stranger who visits the institution during the hours when these occupations are going on.

Every student is seen plying some useful handicraft—either that which was the means of his previous livelihood, or one taken up since he has been in the institution—and wherever the eye rests, some new form of useful instruction in the mechanical arts suggests itself to the mind.*

There can be no doubt of an admirable adaptation of a system like this to the education of masters for Industrial Schools; and the question how far it may be practicable and expedient to maintain such schools is pressed more and more, every day, upon the attention of the friends of the laboring classes, by the encroachments which labor is making upon that part of a poor child's life, which has hitherto been left for its education. Any plan would be likely to receive the confidence of the poor, combining instruction in useful learning, with some employment, which, whilst it served, by a trifling remuneration, to diminish the sacrifice they make in not sending their children to work, would be an obvious preparation for the life of labor in reserve for them.

* On the day of my inspection I found the students thus distributed:—There were 5 carpenters, 2 turners in wood, 4 in iron, 2 painters, 2 blacksmiths, 2 glass-stainers, 4 lithographers, 3 carvers, 6 bookbinders, 2 students were varnishing maps, 1 was working a circular saw, 6 were occupied in excavating and transport of earth, and there was 1 gardener.

It is not, perhaps, without a show of reason, that they are accustomed to fear, lest by too long a continuance at school, and by the influence of too much book learning, their children should be led to shrink from that self-denial of bodily toil, and should fail of those habits of steady industry, which are proper to their state of life. To talk to them of the moral advantages of instruction, of the elevating and ennobling tendencies of knowledge, of the social virtues which follow in its train, and of its influence in the formation of religious character, and, through that character, upon the future and eternal welfare of a responsible being, is to seek to impress their minds with truths of which, alas, they have no experience. Engaged themselves in a perpetual struggle with the physical difficulties of existence—too often increased by their own improvidence—when they look to the future welfare of their children, they have no other thought present to their minds than the remuneration of their labor. And, after all, if we would serve them effectually, and with that view, if we would secure their active concurrence in our efforts, we must, in some degree, meet their own views as to what is best for their children and take them as they are, with all their ignorance, and their prejudices about them. Our success will be the greatest when we do the least violence to these prejudices; and they do not debar us from a wide field of labor for their advantage.

In giving to its students a practical knowledge of the pursuits of the laboring classes, this institution places them on vantage ground. It helps to fill up that chasm which separates the educated from the uneducated mind, and too often interdicts all sympathy between the school-master and the parents of the children intrusted to his charge.

So long as the domestic and inner life of the classes below us in the social scale—the whole world of those thoughts and feelings in which their children are interested—remain hidden from us, our efforts for their welfare, devised in ignorance, will, in a great measure, fail of their object. He who would explore this region close at our doors, and bring back to us tidings of it, would have a tale to tell as strange as of an undiscovered country, and far more important.

According to that theory of a school-master which these considerations would seem to suggest, his education, far from separating the link which unites him to the classes out of which he is taken, should strengthen it. His sympathies are to be with his own people. He is to take a lively interest in their pursuits. The scene of their daily toil is to be familiar to him. Those ideas associated with their craft, which include, within such narrow limits, the whole of their acquired knowledge—and the terms of their art, however technical—he is to be conversant with. Their intelligence is limited to the narrow circle which contains their daily broad. He is to enter that circle. The love of intellectual pursuits, perhaps never extinguished in the mind of man, loses its vivacity side by side with the pressing wants of animal life. He is to reawaken it. Out of the friendly relations and generous sympathies which result from an intercourse such as this, he is to build up a superstructure of mutual confidence and good will, and to dedicate the ascendancy he thus acquires over the parent, to the welfare of the child. He is to reawaken in the bosom of the laboring man those natural sympathies which seem—under the influence of the manufacturing system—to be fast dying away, and to impel him to sacrifices in behalf of his child; to impress him with a deep sense of the responsibility under which he lies in the matter of its spiritual and eternal welfare, and to direct him as to the best means of promoting it. It is not in any unreal character that he is thus to appear on his hearth, or with any jesuitical project of circumventing him for the advantage of his child; but simply that, taken from his own order, he

is not to separate the link which unites him to that order; that, by both parentage and education, associated with the laboring classes, he is not to divest himself of those important advantages for fulfilling the duties of his mission, which that association supplies. With this view, neither in his dress, nor in his manners, nor in his forms of speech is he to assume a distinctive or separated character, otherwise than as it regards that greater moral restraint, that gravity of speech, and sobriety of demeanor, which it would become the laboring man himself to cultivate.

This theory of a school-master is diametrically opposed to that on which the system of every other training college with which I am acquainted, is founded. The tendency of every other is elevating. This would repress those aspirations which are natural to the new condition of his intellectual being on which the student has entered, and which are usually associated with the office he seeks, and it would tether him fast to that state of life from which he started.

Nothing can be more just than that estimate of the moral necessities of the laboring man, which is its basis. Above all other things, that man wants a friend set free from the influences under which he is himself fast sinking—a friend, if it were possible, not divided from him by that wide interval which a few conventional distinctions are sufficient to interpose—to advise him, if not in the matter of his own welfare, in that of his children.

It is, however, a theory which in practice would not be without its perils. So close an approximation to the class below him, would have a tendency to separate the school-master from the class which is above him,—that class in which all his better and higher impulses will find their chief stay and support, and where alone he can, as yet, look for a cordial sympathy. That ascendancy which education gives him over the minds of his ordinary associates will tend to foster an independence of spirit inconsistent, perhaps, with the relation in which he must of necessity stand to the patrons and promoters of his school; and above all he will be the less likely to preserve those intimate and friendly relations with the clergyman, which are not less important to the spiritual welfare of the parish school and the parish, than to the personal comfort, and the self-respect of the school-master.

I have every where found a disposition on the part of the clergy to extend a friendly sympathy to the labors of the school-master, and I believe that they very generally rejoice in the opportunity which the superior education of the training colleges affords to them, of stretching out to him the right hand of Christian fellowship. Asperity of manners, an independent bearing, and a rude deportment, would repel these kindly feelings.

On the other hand, it may be questioned whether the opinion that the co-operation of the laboring classes in the work of the school-master is to be gained by a closer approximation to themselves in his modes of thought and his way of life is founded on correct estimate of the springs of public opinion amongst them, and whether some separation and the interposition of a few conventional distinctions do not serve to give weight to his counsels, and enhance the estimate formed of the value of his labors.

My own opinion is that a sincere and earnest interest in the welfare of their children, shown by a labor of industry and love, will overpower every other consideration in the mind of the poor, and that however great may be the advantage which a close association with them, and an intimate knowledge of their condition, give to the school-master, it will, in general, be dearly purchased by a conformity with

their habits of life and modes of thought and action. It is an inter-course in which, whatever *they* may gain he will probably *lose*.

That state of things in which a breach between the class of elementary school-masters and the clergy shall have become wide and general, cannot be contemplated otherwise than with unmingled apprehension. The ascendancy which education gives to them amongst the uneducated masses—ministering to their characteristic independence of spirit, their professional pride and their ambition—might, in such a case, prove a temptation and a snare too great for them to withstand and by a slow but irresistible process, convert them into active emissaries of misrule.

With reference to the industrial pursuits which have suggested these remarks, it appears to me worthy of consideration whether in this institution they may not have acquired an ascendancy which is not without its unfavorable influence on the literary pursuits of the place, and whether too large a sacrifice of healthful recreation is not made when, in fine weather, the students pass from their class-rooms into the workshops, instead of into the open air.

Of the whole number of students, I find that 18 spell incorrectly, 12 read and 8 write imperfectly, 10, upon the evidence of the exercises they have sent in, may be characterized as illiterate, 10 others have afforded in their exercises the evidence of a considerable amount of general literary attainment and mental culture, 20 write beautifully; 9 have acquitted themselves well in Scriptural knowledge, and the same number in Church History and the Liturgy, 4 in their answers to the questions on the Art of Teaching, 20 in Arithmetic, and some of these *admirably*; 5 in Natural Philosophy; 18 in Mechanics and Astronomy; 12 in Geography; 9 in English History; 45 in Algebra.

At my previous examinations I have been struck by the remarkable *disparity* which presents itself in this institution as to the general ability and acquired knowledge of the students. I have found among them some of vigorous intellect and of considerable attainments, and others whose defects of previous education and want of the natural endowments proper to an elementary teacher will not, I fear, be remedied by a residence however long continued.

If a sufficient number of candidates presented themselves for admission, to allow a selection from amongst them of those who are really qualified, this source of embarrassment might be removed. Such a number of candidates would, I doubt not, be found, if the obstacle which the fee presents to their admission could be overcome. At Battersea Training College the expedient has been adopted of lending to an eligible student that portion of his fee which is not covered by an exhibition, and the number of such exhibitions has been augmented by subscriptions to a fund specially devoted to that object.

It is, however, in my opinion, worthy of grave consideration whether the expenditure of the public money for educational purposes would not be greatly economised by the foundation of Government exhibitions in the training colleges.

The office of the school-master does not offer to a man desirous to provide for his children, and in a position to pay an annual fee of 25*l*., adequate advantages, either in respect to the remuneration attached to it or its social position. If, indeed, a shopkeeper, a warehouseman, a small manufacturer, or a farmer well to do in the world, have one child, who, by reason of a feebleness of character, or of bodily health, or perhaps of intellect, may be considered unequal to a more active and enterprising career in life, the training college will perhaps be sought as an asylum for him. Straitened as are these institutions (es-

pecially the Diocesan Colleges) in their resources, it is not easy to refuse a candidate who is thus prepared to pay the whole fee for admission. At the expiration of his course of instruction the qualifications of a student received under these circumstances, notwithstanding all the labor which may have been bestowed upon his instruction, will scarcely be found as would obtain for him the public confidence, were it not for the guarantee which his residence in the training college has supplied. And so, after all, the public money will have been expended, and the public sympathies exhausted, not in raising the standard of intelligence in the existing body of school-masters, but at best in bringing up to the existing standard, men who would not otherwise have reached it.

I have brought out this evil, perhaps, beyond its just proportions; but it has been in the hope of fixing your Lordships' attention upon it, and with a view to its remedy. I have reason to know that it is operating in the training institutions as a great evil, and I believe, that, if they fail of their results and disappoint the public expectation, this will lie at the root of the matter. It would be quite possible, if this fee were dispensed with, through the agency of the Inspectors, to fill the training colleges with men—in their qualifications for admission—very far indeed above the general standard of those who are now found in them. Were the question, whether from such a class of persons a body of efficient educators could be formed, wholly problematical as to its results, having such an object in view, it would surely be worthy a large expenditure of the public money to bring it to the test of an experiment. But it is not difficult to show that a really eligible candidate becomes, when admitted a student in our best training colleges, by a process in which there are very few instances of failure, a school-master capable of realizing all that we hope from him. Considering that the faith of the public in education hangs upon the fruit of these colleges, not less than the success of each individual school-master in the sphere of action particularly assigned to him, it would be folly to measure the services of such a man for the public welfare by the 40*l.* or 50*l.* of the public money which may have been expended in educating him.

My Report to your Lordship on this institution would not convey to you a just impression of it, did it not bear testimony to the very arduous character of the labors of the two gentlemen—the Principal and the Vice Principal—on whom the entire management of it devolves. Besides that general supervision which the Principal exercises over it in all its departments, its whole correspondence is intrusted to him, and he takes an active part in the teaching of the students, not only during the hours devoted to study, but whilst they are engaged in their industrial occupations. If so these, his ordinary labors, be added those with which for the last two years he has been charged in superintending the building operations which have been going on at the model school-room and the chapel, it will, I think, be felt that claims are made upon his services which are incompatible with his own health and with the best interests of the institution.

The Model School.—The second week of my inspection I devoted to an examination of the model school.

One hundred and sixty-three boys were present on the day of my examination. These children, like those of every other model school which I have visited, appear to belong to a grade in society removed a little above that from which the children who usually attend National Schools are drawn. They attend with remarkable regularity, the average number of absentees during a period of six months, except by reason of sickness or with leave, being only one daily.

I have appended in this Report* a statement on this subject, which I have read with great interest.

The school is held in high and well deserved estimation by the parents, and it is obvious that under the influence of that estimation, they are prepared to make those sacrifices of the occasional services of their children, lest they should lose their learning, which in other schools they will not make. The irregularity of the attendance of the children of National Schools, I find to be every where alleged as an obstacle fatal to all the hopes of education. Here that obstacle is removed.

I have appended to this Report a copy of the note which is addressed to the parents of a child absent without leave. This note forms one part of the page of a book, resembling a cheque book, from which it is torn; a record of the notice being preserved on the other part. The arrangement is exceedingly convenient in practice, and might be introduced generally in National Schools with advantage.†

The discipline is admirable, it is maintained apparently with great ease, and affords the evidence of a subordination, influenced by moral causes, and cheerfully yielded. So far as this is apparent in the order and regularity of the school, it is greatly promoted by the school songs which accompany all the changes of the classes, and which the children sing as they assemble and when they leave.

The singing is the more remarkable, as its character is maintained apparently with very little effort, and the sacrifice of very little time.

* MODEL SCHOOL.—ATTENDANCE.

From January 18th to June 26th. (A. D. 1845.)						
	Present.	Sick.	Leave.	Late.	Absent.	Total.
Total - - -	14,532	884	508	58	197	16,011
Daily Average -	126	7	4	—	1	139
From July 28th to November 7th						
Total - - -	10,214	297	479	27	127	11,141
Daily Average -	139	4	6	—	1	150

From 2nd May, 1845, to 26th August, 1845—84 School days; during this time there were 151 Notes sent—for boys being late 38, and absent 113

Excuses for being—

Late—Domestic arrangements bad, 20.—Errands, 10.—Idlers, 8.

Absent—Wanted by parents, 50.—At home, no reason given, 9.—Sick, 25.—No shoes, 4.—Truants, 8.—Domestic arrangements bad, 8.—Miscellaneous, 11.—Left, 8.

† No. _____	CHESTER, _____	184 _____	No. _____	CHESTER, _____	184 _____
Name and	} late or absent M or A.	{	_____ has been late		
number of boy			or absent this morning, or this afternoon, without leave, from the National School in the Training College.		
Last day for answer _____					
No. of boy sent _____					
When answered _____					
Reasons given _____					
<p>RULE.</p> <p>A parent or grown-up friend must come, or send a note, to the School, to tell why the boy was late or absent, on or before _____ next, or we shall consider that he has left the school.</p>					
MASTER.					

Accustomed to oral instruction on the gallery, the children exhibit great power of attention, much quickness of apprehension, and greater resources of language than I am accustomed to find in schools of this class. They appear to be interested in what they are taught, to appreciate the value of learning, and to take pleasure in it. That listlessness of manner and dreaminess so intimately associated in the mind of an inspector with the aspect of an elementary school, had certainly no place here on the days of my inspection. The children not less than their teachers, seemed to be in earnest in the business of the school, and the fervor and vivacity apparent on the one part, is at least commensurate with the zeal and ability exhibited on the other.

So far as this school, taught exclusively by the students of the college, may be taken as affording direct evidence of the skill they attain in the art of teaching, no other than a favorable estimate can be found of it. The notes in which I have recorded the impressions which I derived from the opportunity afforded me of being present at a lesson delivered by each student, do not however bear an unqualified testimony to this fact.

Amongst them were some excellent teachers, earnest, vigorous, well instructed, and efficient, but there were others, wanting not only in the peculiar and professional qualifications of a teacher, but themselves very imperfectly educated. If I might be allowed a *general* criticism, it would be that the students whom I saw teach were not acquainted to the extent that might have been expected with the best methods of simplifying the primary elements of instruction. I doubt whether these had ever been made the subject of study with them. There was no evidence of any independent power to present the knowledge they themselves possessed under that form in which it is best adapted to the intelligence of children, or of any systematic instruction directed to that object, or indeed of any due appreciation of its importance to the success of elementary instruction.

NORMAL SCHOOLS

FOR THE

TRAINING OF FEMALE TEACHERS IN ENGLAND.

BESIDES the Normal School of the Home and Colonial Infant and Juvenile School Society already described, which is mainly devoted to the training of female teachers for a class of schools for which females are pre-eminently fitted by nature, there was established, in 1842, at Whiteland, Chelsea, by the National Society, an "Institution for the Training of Schoolmistresses." Since its establishment 93 pupils have been sent out as teachers, of which number 82 were in charge of schools in 1848. It has already been instrumental, in the opinion of Her Majesty's Inspector of Schools, Rev. F. Watkins, in rearing the standard of attainments of the schoolmistresses, and elevating their social position. The course of instruction, as presented in his Report to the Committee of Council on Education for 1848, extends through two years, but does not embrace any peculiar features as to subjects or methods, except as to the industrial employment of the pupils. In the printed Regulations for the admission of pupils, it is said:

"Their attention will not be confined to the studies of the school-room. Whatever skill or knowledge may be of use in a poor man's family, either to increase the comforts of his fireside, to assist in bringing up his children, or to prepare his daughters to gain, in whatever capacity, a respectable livelihood, this will be diligently imparted. For this purpose they are carefully instructed in the art of plain needlework, knitting, marking, darning, &c. To give them practice and experience in this department, they are expected to cut out and make up the various articles of clothing secured to the poor children of the schools by their clothing clubs. The pupils are also required to cut out and make up their own clothes, as well as to undertake all other plain needlework which may be sent to the Institution. The teachers are practiced in the art of setting needlework for children, by preparing the work for the different classes in the school. The pupils have also been in the habit of making themselves useful in the laundry."

The Inspector makes the following remarks on the previous education of some of the pupil teachers of the institution.

"It must be said, that some of them are exceedingly ignorant, being unable to work the four simple rules of arithmetic correctly, possessing little knowledge either of the Old or New Testament, altogether unskilled in geography, grammar, or English history, and utterly unable to spell words of the most common occurrence. It is hardly necessary to say, that this state of ignorance is not owing to any want of sufficient instruction in the training school, but to the deplorable neglect of

sound elementary education in the families of those who are raised a little above the poorest class. It is from these families that the majority, I am told, of the young women in training are drawn. They have been educated, (if it be not misusing the term,) at 'private boarding-schools.' A little external dressing has been given to them, but rarely any internal culture. They have been taught some fancy needlework, and to write in a running hand; they can read fluently, but not with expression; they have learned by heart passages of Holy Scripture, a few hymns, and other pieces of poetry, but have seldom been directed to their meaning. On such material it is difficult for the most skillful teacher of a training school to work with any effect. She must carefully pull down before she begin to build up any structure on such an unsteady foundation; she must, indeed, lay a new foundation on different principles, and with a careful hand. It is, therefore, hardly fair to expect great results from the examination of pupils in the training colleges for mistresses, until they shall have received a more sound elementary education, and a longer period of training than two years shall have been allotted to them."

There exists also at Salisbury a similar seminary, styled the "Salisbury Diocesan Institute for the Training of Schoolmistresses." The institution was opened in 1841, and has been since maintained by donations and subscriptions to the amount of about £500 a year, for the purpose of providing a sufficient supply of "well-educated, right-minded, and thoroughly-trained young women for the schools of the diocese." Up to 1848, only 58 had left the institution to take schools. The following extract touches a most important point of inquiry before admitting pupils to a Normal School—and especially female pupils. In the Eighth Report of the Diocesan Board of Education, it is stated:

"Since the beginning of 1846 two of the pupils died, and five have shown such symptoms of weak constitutions as to give no reasonable hope that they can ever undertake the anxious and trying duties of schoolmistresses. The Committee are very earnest in pressing this point upon the consciences of those who give or sign certificates with too much facility; and they say most truly, that, though it is not an uncommon opinion that the work of a schoolmistress may be undertaken by those whose constitution unfits them for other more active employments, the truth is, that the drain upon the constitution and spirits of a schoolmistress is very great, and none but those whose lungs are quite healthy, and whose constitution is in all respects good, can discharge its duties with any comfort, or for any length of time."

The Inspector, in the Report of his visit to the school in 1848, observes:

"It appears to me, that at present the domestic employments of the pupils, if not too much of a servile, are too little of an instructive, economical character. It is said, and doubtless with great truth, that occasional employment in even such works as scrubbing, cleaning shoes, &c., has a beneficial tendency in correcting faults of vanity, indolence, &c., and in giving a practical lesson of humility; and I should be far from wishing to abolish it. Indeed, I hold it to be of great importance to employ the pupils in works that tend to increase their sympathy with the poor. But surely it is of not less importance that young women intended for a really liberal profession should have ample op-

portunities of learning the cost of materials, the best and cheapest modes of preparing them, and the comparative expense of various modes of housekeeping; and so acquiring experience which will be available to them, both in the management of their own affairs, and in conversing with the parents of their pupils, who will be glad to consult them if they find them practical guides. With well-arranged offices, under the superintendence of the mistress or a good assistant, the elder girls might profitably devote some portion of their time to these matters, and might connect them with their studies, both by composing essays on subjects of domestic economy, and by keeping the accounts of the establishment upon the most approved system."

SCOTLAND.

THE parochial schools of Scotland have been the pride of her own people and the admiration of enlightened men in all countries. The foundations of the system were laid in 1494. In that year it was enacted by the Scotch Parliament, that all barons and substantial freeholders throughout the realm should send their children to school from the age of six to nine years, and then to other seminaries to be instructed in the laws; that the country might be possessed of persons properly qualified to discharge the duties of sheriffs, and to fill other civil offices. Those who neglected to comply with the provisions of this statute were subjected to a penalty of £20. In 1560, John Knox and his compeers hold the following memorable language, in the "First Book of Discipline," presented to the nobility.

"Seeing that God has determined that his kirk here on earth shall be taught, not by angels, but by men; and seeing that men are born ignorant of God and of godliness; and seeing, also, that he ceaseth to illuminate men miraculously, of necessity it is that your honors be most careful for the virtuous education and godly up-bringing of the youth of this realm. For as they must succeed to us, so we ought to be careful that they have knowledge, and erudition to profit and comfort that which ought to be most dear to us, to wit, the kirk and spouse of our Lord Jesus Christ. Of necessity, therefore, we judge it, that every several kirk have one schoolmaster appointed; such an one, at least, as is able to teach grammar and the Latin tongue, if the town be of any reputation. And further, we think it expedient, that in every notable town, there should be erected a *college*, in which the arts at least of rhetoric and logic, together with the tongues, be read by sufficient masters, for whom honest stipends must be appointed; as also that provision be made for those that are poor, and not able by themselves or their friends, to be sustained at letters.

The rich and potent may not be permitted to suffer their children to spend their youth in a vain idleness, as heretofore they have done; but they must be exhorted, and, by the censure of the kirk, compelled to dedicate their sons by good exercises to the profit of the kirk, and commonwealth; and this they must do, because they are able. The children of the poor must be supported and sustained on the charge of the kirk, trial being taken whether the spirit of docility be in them found, or not. If they be found apt to learning and letters, then may they not be permitted to reject learning, but must be charged to continue their study, so that the commonwealth may have some comfort by them; and for this purpose, must discreet, grave, and learned men be appointed to visit schools, for the trial of their exercise, profit, and continuance;

to wit, the ministers and elders, with the best learned men in every town. A certain time must be appointed to reading and learning the catechism, and a certain time to grammar and to the Latin tongue, and a certain time to the arts of philosophy and the other tongues, and a certain time to that study in which they intend chiefly to travel for the profit of the commonwealth; which time being expired, the children should either proceed to further knowledge, or else they must be set to some handicraft, or to some other profitable exercise."

In 1615, an act of the Privy Council of Scotland empowered the bishops, along with the majority of the landlords or heritors, to establish a school in every parish in their respective dioceses, and to assess the lands for that purpose. This act of the privy council was confirmed by an act of the Scotch Parliament, in 1633; and under its authority, schools were established in the lower and more cultivated districts of the country. But the system was still far from being complete; and the means of obtaining elementary instruction continued so very deficient, that it became necessary to make a more complete and certain provision for the establishment of schools. This was done by the famous act of 1696, the preamble of which states, that "Our Sovereign Lord, considering how prejudicial the want of schools in many places has been, and how beneficial the establishing and settling thereof will be to this church and kingdom, therefore, his Majesty, with advice and consent, &c." The act went on to order, that a school be established, and a schoolmaster appointed in every parish; and it further ordered that the landlords should be obliged to build a school-house, and a dwelling-house for the use of the master; and that they should pay him a salary, exclusive of the fees of his scholars; which should not fall short of 5*l.* 11*s.* 1*d.* a year, nor exceed 11*l.* 2*s.* 2*d.* The power of nominating and appointing the schoolmaster was vested in the landlords and the minister of the parish; and they were also invested with the power of fixing the fees to be paid him by the scholars. The general supervision of the schools was vested in the presbyteries in which they are respectively situated; who have also the power of censuring, suspending, and dismissing the masters, without their sentence being subject to the review of any other tribunal.

It has been usually expected that a Scotch parish schoolmaster, besides being a person of exceptionable character, should be able to instruct his pupils in the reading of English, in the arts of writing and arithmetic, the more common and useful branches of practical mathematics, and that he should be possessed of such classical attainments as might qualify him for teaching Latin and the rudiments of Greek.

It would be no easy matter to exaggerate the beneficial effects of the elementary instruction obtained at parish schools, on the habits and industry of the people of Scotland. It has given to that part of the empire an importance to which it has no claim, either from fertility of soil or amount of population. The universal diffusion of schools, and the consequent education of the people, have opened to all classes paths to wealth, honor and distinction. Persons of the humblest origin have raised themselves to the highest eminence in every walk of ambition, and a spirit of forethought and energy, has been widely disseminated.

At the period when the act of 1696 was passed, Scotland, which had suffered greatly from misgovernment and religious persecutions under the reigns of Charles II. and his brother, James II., was in the most unprosperous condition. There is a passage in one of the discourses of the celebrated Scotch patriot, Fletcher of Saltoun, written in 1698, only two years after the act for the establishment of parochial schools had been passed, that sets the wretched state of the country in the most striking point of view.

"There are, at this day in Scotland, besides a great many families very meanly provided for by the church boxes, with others who, by living upon bad food, fall into various diseases, two hundred thousand people begging from door to door. These are not only no way advantageous, but a very grievous burden to so poor a country. And although the number of them be, perhaps, double to what it was formerly, by reason of this present great distress, yet in all times there has been about a hundred thousand of these vagabonds, who have lived without any regard or subjection, either to the laws of the land, or even those of God and nature. No magistrate could ever discover which way one in a hundred of these wretches died, or that ever they were baptized. Many murders have been discovered amongst them; and they are a most unspeakable oppression to poor tenants, who, if they do not give bread, or some kind of provision, to perhaps forty such villains in a day, are sure to be insulted by them. In years of plenty many thousands of them meet together in the mountains, where they feast and riot for many days; and at country weddings, markets, burials, and other like public occasions, they are to be seen, both men and women, perpetually drunk, cursing, blaspheming, and fighting together. These are such outrageous disorders, that it were better for the nation they were sold for the galleys or the West Indies, than that they should continue any longer to be a burden and a curse upon us."

No country ever rose so rapidly from so frightful an abyss. In the autumn circuits or assizes for the year 1757, no one person was found guilty in any part of the country, of a capital crime. And now, notwithstanding the increase in population, and a vast influx of paupers from Ireland, there are very few beggars in the country; nor has any assessment been imposed for the support of the poor, except in some of the large towns, and in the counties adjoining England; and even there it is so light as scarcely to be felt.

This is a great and signal change. We can not, indeed, go quite so far as those who ascribe it entirely to the establishment of the parochial system of education. It is, no doubt, most true, that this system has had great influence in bringing about the change; but much must be ascribed to the establishment of a regular and greatly improved system of government; to the abolition of hereditary jurisdictions, by the act of 1748; and to the introduction of what may, in its application to the vast majority of cases, be truly said to be a system of speedy, cheap and impartial justice. Certainly, however, it was the diffusion of education that enabled the people to avail themselves of these advantages; and which has, in consequence, led to a far more rapid improvement than has taken place in any other European country.

The General Assembly of the Church of Scotland has ever taken an active interest in the parochial schools. Immediately after the passage of the act of 1696, the Presbyteries were instructed to carry it into effect, and *Synods*, to make particular inquiry that it was done. In 1704, the Assembly undertook to supply schools to such part of the highlands and islands as could not be benefitted by the act of 1696. In 1705, ministers were ordered to see that no parents neglected the teaching of their children to read. In 1706, it was recommended to such as settled schoolmasters, "to prefer men who had passed their course at colleges and universities, and have taken their degrees, to such as have not." In 1707, Synods and Presbyteries were directed to send into the General Assembly returns of the means and condition of the parochial schools.

The internal dissensions of Scotland and other causes, however, withdrew the public attention from the schools; and the advance of society in other respects, and the want of a corresponding advance in the wages of teachers, and the internal improvement of the schools, all combined to sink the condition of parochial education. In 1794, the General Assembly became roused to the subject. Visitation of the schools was enjoined on the clergy; and they were particularly instructed to inquire into the qualifications of the teachers. In 1802, the Assembly issued the following declaration, &c.:

"That parochial schoolmasters, by instilling into youth the principles of religion and morality, and solid and practical instruction, contribute to the improvement, order, and success of people of all ranks; and are therefore well entitled to public encouragement: That from the decrease in the value of money, their emoluments have descended below the gains of a day laborer: That it has been found impossible to procure persons properly qualified to fill parochial schools: That the

whole order is sinking into a state of depression hurtful to their usefulness: That it is desirable that some means be devised to hold forth inducements to men of good principles and talents to undertake the office of parochial schoolmasters: And that such men would prove instrumental in counteracting the operations of those who may now, and afterward, attempt to poison the minds of the rising generation with principles inimical to religion, order, and the constitution in church and state."

In consequence of this declaration by the Church of Scotland, and of the complaints which were sent up from all parts of the country, Parliament, in the course of the next session, passed the famous act of 1803, which ordains as follows:

"That, in terms of the act of 1696, a school be established, and a schoolmaster appointed in every parish, the salary of the schoolmaster not to be under three hundred marks, (16*l.* 13*s.* 4*d.*) nor above four hundred (22*l.* 4*s.* 5*d.*;) That in large parishes, where one parochial school can not be of any effectual benefit, it shall be competent for the heritors and minister to raise a salary of six hundred marks (33*l.* 6*s.* 8*d.*;) and to divide the same among two or more schoolmasters, as circumstances may require: That in every parish the heritors shall provide a school-house, and a dwelling-house for the schoolmaster, together with a piece of ground for a garden, the dwelling-house to consist of not more than two apartments, and the piece of ground to contain not less than one-fourth of a Scots acre; except in parishes where the salary has been raised to six hundred marks, in which the heritors shall be exempted from providing school-houses, dwelling-houses, and gardens: That the foregoing sums shall continue to be the salaries of parochial schoolmasters till the end of twenty-five years, when they shall be raised to the average value of not less than one chalders and a half of oatmeal, and not more than two chalders; except in parishes where the salaries are divided among two or more schoolmasters in which case the whole sum so divided shall be raised to the value of three chalders; and so *toties quoties* at the end of every twenty-five years, unless altered by parliament: That none of the provisions of this act shall apply to parishes, which consist of a royal burgh, or part of a royal burgh: That the power of electing schoolmasters continue with the heritors and minister, a majority of whom shall also determine what branches of education are most necessary and important for the parish, and shall from time to time fix the school-fees as they shall deem expedient: That the presbyteries of the church shall judge whether candidates for schools possess the necessary qualifications, shall continue to superintend parochial schools, and shall be the sole judges in all charges against schoolmasters, without appeal or review."

In the year 1828, as the statute had provided, a small addition was made to the emoluments of the parochial schoolmasters, the *maximum* salary having been increased to 34*l.* 4*s.* 4*d.*, and the *minimum* to 25*l.* 13*s.* 3*d.*

The deplorable scenes of outrage and murder, which occurred in the streets of Edinburgh on the 1st of January, 1812, made the city clergy anxious to devise some means for diminishing the mass of crime and misery which was then brought to light. The scheme first proposed, and carried into execution, was to establish sabbath schools in all the

parishes within the royalty, to which they gave the name of the Parochial Institution for Religious Education. It was soon found, however, that the usefulness of these institutions was greatly limited, in consequence of a very great number of the children, for whose benefit they were intended, being unable to read. It was therefore proposed that, in connection with the sabbath schools, a day school should be established, which was accordingly opened on the 29th day of April, 1813. This day school took the name of the Edinburgh Sessional School, from the circumstance of its being superintended by a minister or an elder from each kirk-session* in the city. The object of this school is to give instruction to the children of the poor in reading, writing, and arithmetic. Five gratis scholars may be recommended by each kirk-session; but the charge to all the others is sixpence per month. For many years the average attendance has been about 500; so that the school-fees, together with occasional donations, and a small share of the collections made annually at the church doors for the parochial institutions, have hitherto been sufficient to meet the ordinary expenses of the school. At first, no particular regulations were laid down for conducting the Sessional School; but after some years, the system of Dr. Bell was partially introduced. In the year 1819, circumstances led Mr. John Wood, Sheriff-deputy of the county of Peebles, to take an interest in the institution; and that benevolent individual began by degrees to give so much of his time and attention to it, that it soon became almost identified with his name. Under his superintendence, a large and commodious school-house was erected, and the system of teaching entirely remodeled. In the latter department of his meritorious labors, Mr. Wood did not adopt the particular views of any one writer on education, but collected from all what he thought useful, and arranged it into a method of his own. So judicious is this plan of tuition, that it has not only been crowned with complete success in the Sessional School, but has been introduced, either partially, or entirely, into many other public and private seminaries, and has, in fact, given a new impulse to the work of elementary instruction throughout Scotland.

* A *kirk-session* is the lowest ecclesiastical court in Scotland, and consists of the clergymen of each congregation, with a small number of lay elders: it generally meets on Sunday, after public worship. The next court, in point of judicial authority, is the *presbytery*, which consists of all the clergymen within a certain district, with a lay elder from each congregation: this court meets once a month. All the *presbyteries* within given bounds, form a still higher court, called a *synod*, which meets twice in the year. The *General Assembly* is the supreme judicial and legislative court of the Church of Scotland; it consists of clerical and lay representatives from the several *presbyteries*, of a lay elder from each royal burgh, and of a Commissioner to represent his Majesty, and holds its sittings at Edinburgh, once a year, for about a fortnight.

In 1837 the Sessional School was, with the approbation of Mr. Wood, constituted the Normal School of the General Assembly, and persons intending to offer themselves as teachers in schools aided by the Education Committee, were furnished with opportunities of conducting classes daily, and of being instructed with pupils of the same standing with themselves. Previous to this movement, in 1835, the Educational Society of Glasgow had been formed, among other purposes, "for the training of teachers for juvenile schools." In 1842, both of these institutions were placed under the direction of the Educational Committee of the Church of Scotland, and the Committee of Council on Education, in that year, made a grant of \$50,000 toward providing a new building for the Normal School at Edinburgh, and completing a building already commenced for the Normal School at Glasgow. The two buildings cost about \$130,000. In the same year the General Assembly appointed a superintendent to visit the schools aided by the education committee, and voted to aid in the erection of not less than five hundred new schools in connection with destitute parishes.

In 1841, William Watson, Sheriff-substitute of Aberdeenshire, commenced a system of Industrial Schools in Aberdeen, which embraced within its comprehensive grasp, all classes of idle, vagrant children, and in its beneficent operation, cleansed in two years a large town and county of juvenile criminals and beggars. Out of this experiment has grown the system of Ragged and Industrial Schools, which are now found in many of the large towns of England, Scotland and Ireland.

The permanent support of public, and in some cases, free schools, is provided for in certain localities by the income of funds left by will or donation for this purpose. It has been estimated that the annual income of these funds amounts to near \$100,000.

There are a number of local societies, such as that for "Propagating Christian Knowledge," founded in 1701, the Gaelic School Society, that of Inverness, Ayrshire, &c., instituted for the purpose of supplying destitute parishes with schools, and of aiding those already established. The sums annually appropriated by the societies, amount to about \$75,000.

The Church of Scotland and the Free Church of Scotland, together, appropriate, out of permanent funds and contributions collected in the churches for this purpose, the sum of \$50,000 in aid of schools in destitute parishes, and in educating teachers for the parochial schools generally.

In 1836, the sum of \$50,000 was voted by Parliament in aid of private subscriptions for the erection of school-houses, and the establishment of Model Schools.

Notwithstanding all these efforts, the extension of the system of parochial schools has not kept up with the growth of the population, especially in the manufacturing towns, and the quality of the education given has not met the demands of educated and wealthy families.

One of the most interesting facts in the history of parochial schools in Scotland, wherever they were adequately maintained, was the attendance in them of children from families widely separated in outward circumstances—the rich and the poor, the laborer with his hands and the laborer with his head. The presence of the children of the better educated and wealthier classes gave importance to the school in the estimation of the poor, and raised the whole tone and standard of manners and intellectual culture within the school and village. It created, too, a bond of union in society, which is thus beautifully noticed by Lord Brougham, (then Henry Brougham,) in some remarks at a public dinner in Edinburgh, in 1825.

"A public school, like the Old High School of Edinburgh, is invaluable, and for what is it so? It is because men of the highest and lowest rank in society send their children to be educated together. The oldest friend I have in the world, your worthy Vice President, and myself, were at the High School of Edinburgh together, and in the same class along with others, who still possess our friendship, and some of them in a rank of life still higher than his. One of them was a nobleman, who is now in the House of Peers; and some of them were sons of shopkeepers in the lowest parts of the Cowgate of Edinburgh—shops of the most inferior description—and one or two of them were the sons of menial servants in the town. There they were, sitting side by side, giving and taking places from each other, without the slightest impression on the part of my noble friends of any superiority on their parts to the other boys, or any ideas of inferiority on the part of the other boys to them; and this is my reason for preferring the Old High School of Edinburgh to other, and what may be termed more patrician schools, however well regulated or conducted." * * *

Another distinguished pupil of this school remarks: "Several circumstances distinguished the High School beyond any other which I attended: for instance, variety of ranks; for I used to sit between a youth of a ducal family and the son of a poor cobbler." This fact will distinguish good public schools of a superior grade, provided they are cheap, every where. The High School, like the parochial schools of Scotland, generally is not a free school, but the quarterly charge for tuition is small as compared with the actual cost of instruction in private institutions of the same grade. The fees payable in advance are £1. 1s. per quarter. The course of instruction embraces all the branches of the lib-

eral education suitable to boys, from eight to sixteen years of age.

In connection with this mention of the High School of Edinburgh, we will introduce a few historical facts, which point back to a very early period for the origin of the system of parochial schools in Scotland. The funds out of which the edifice now occupied by the high school was built, and which was completed in 1829, at an expense of £34,199, were derived, in part, from endowments belonging to the Abbey of Holyrood, founded by David I., in 1236, with which this school was connected as early as 1500. The school came into the management of the magistrates of Edinburgh in 1566. Prior to that, a grammar school had existed in the Cannongate, under the charge of the friars of the same monastery, "past the memorie of man," as is stated in a memorial to the privy council, in 1580. In the year 1173, Perth and Stirling had their school, of which the monks of Dumfermline were directors. Authentic records introduce us to similar institutions in the towns of Aberdeen and Ayr. The schools in the county of Roxburgh were under the care of the monks of Kelso as early as 1241; those of St. Andrew, in 1233; and those of Montrose, in 1329.

The success of the school system of Scotland is to be attributed to their being erected on a permanent and conspicuous foundation, and to that particular constitution which made the situation of the teacher desirable to young men of education, for its competent salary, permanence, and social consideration. Of the three modes of providing for popular instruction,—that in which the scholars pay every thing, and the public nothing; that in which the public pay every thing by a tax on property, or by avails of permanent funds, and the scholars nothing; and that in which the burden is shared by both,—the latter was adopted in the original plan of the Scotch schools. The existence of the school was not left to chance or charity, but was permanently fixed by law on every parish. The school edifice and the residence of the teacher were to be provided for by public assessment, as much as the church, or the public road, or bridge. The salary of the teachers was so far fixed by law, that it could not sink below the means of a respectable maintenance according to the standard of living in a majority of the country parishes.

Dr. Chalmers, in his valuable "*Considerations on the System of Parochial Schools in Scotland*," thus notices some of the peculiarities of the system:

"The universality of the habit of education in our Lowland parishes, is certainly a very striking fact; nor do we think that the mere lowness of the price forms the whole explanation of it. There is more than may appear at first sight, in the very circumstance of a marked and separate edifice, standing visibly out to the eye of the people, with its familiar and oft-repeated designation. There is also much in the constant residence of a teacher, moving through the people of his locality, and of recognized office and distinction amongst them. And perhaps there is most of all in the tie which binds the locality itself to the parochial seminary, that has long stood as the place of repair, for the successive young belonging to the parish; for it is thus that one family borrows its practice from another—and the example spreads from house to house, till it embraces the whole of the assigned neighborhood—and the act of sending their children to the school, passes at length into one of the tacit, but well-understood proprieties of the vicinage—and new families just fall, as if by infection, into the habit of the old ones—so as, in fact, to give a kind of firm, mechanical certainty to the operation of a habit, from which it were violence and singularity to depart, and in virtue of which, education has acquired a universality in Scotland which is unknown in the other countries of the world."

The best minds of Scotland are at this time directed to a re-construction of the system of parochial schools, or to such an extension of its benefits, as will reach at once, the wants of the large towns, and of the sparsely populated parishes. Among the plans set forth, we have seen nothing more complete than the following, which is signed by some of the most distinguished names in Scotland.

"The subscribers of this document, believing that the state of Scotland and the general feeling of its inhabitants justify and demand the legislative establishment of a comprehensive plan of national education, have determined that an effort shall be made to unite the friends of this great cause on principles at once so general and so definite as to form a basis for practical legislation; and with this view, they adopt the following resolutions, and recommend them to the consideration of the country:—

1. That while it might be difficult to describe, with a near approach to statistical precision, the exact condition of Scotland at this moment in regard to education, there can be no doubt that, as a people, we have greatly sunk from our former elevated position among educated nations, and that a large proportion of our youth are left without education, to grow up in an ignorance miserable to themselves and dangerous to society; that this state of matters is the more melancholy, as this educational destitution is found chiefly among the masses of our crowded cities, in our manufacturing and mining districts, and in the Highlands and Islands of Scotland, where the people are not likely spontaneously to provide instruction for themselves; that the quality of education, even where it does exist, is often as defective as its quantity; and that this is a state of things requiring an immediate remedy.

2. That the subscribers hold it to be of vital and primary importance that sound religious instruction be communicated to all the youth of the land by teachers duly qualified; and they express this conviction in the full belief that there will never be any enlargement of education in Scotland, on a popular and national basis, which will not carry with it an extended distribution of religious instruction; while,

from the strong religious views entertained by the great mass of the people of this country, and the interest which they take in the matter of education, the subscribers can see in the increase of knowledge only an enlargement of the desire and of the capacity to communicate a full religious education to the generation whose parents have participated in this advantage.

3. That the parish schools of Scotland are quite inadequate to the educational wants of the country, and are defective and objectionable in consequence of the smallness of the class invested with the patronage, the limited portion of the community from which the teachers are selected, the general inadequacy of their remuneration, and the system of management applicable to the schools, inferring as it does the exclusive control of church courts; that a general system of national education, on a sound and popular basis, and capable of communicating instruction to all classes of the community, is urgently called for; and that provision should be made to include in any such scheme, not only all the parish schools, but also all existing schools, wherever they are required by the necessities of the population, whose supporters may be desirous to avail themselves of its advantages.

4. That the teachers appointed under the system contemplated by the subscribers should not be required by law to subscribe to any religious test; that Normal Schools for the training of teachers should be established; that, under a general arrangement for the examination of the qualifications of schoolmasters, the possession of a license of certificate of qualification should be necessary to entitle a teacher to become a candidate for any school under the national system; and that provision should be made for the adequate remuneration of all teachers who may be so appointed.

5. That the duty and responsibility of communicating religious instruction to children have, in the opinion of the subscribers, been committed by God to their parents, and through them to such teachers as they may choose to entrust with that duty; that in the numerous schools throughout Scotland, which have been founded and supported by private contribution, the religious element has always held a prominent place; and that, were the power of selecting the masters, fixing the branches to be taught, and managing the schools, at present vested by law in the Heritors of Scotland and the Presbyteries of the Established Church, to be transferred to the heads of families under a national system of education, the subscribers would regard such an arrangement as affording not only a basis of union for the great mass of the people of this country, but a far better security than any that at present exists both for a good secular and a good Christian education.

6. That in regard to a legislative measure, the subscribers are of opinion, with the late lamented Dr. Chalmers, that 'there is no other method of extrication,' from the difficulties with which the question of education in connection with religion is encompassed in this country, that the plan suggested by him as the only practicable one,—namely, 'That in any public measure for helping on the education of the people, government [should] abstain from introducing the element of religion at all into their part of the scheme, and this, not because they held the matter to be insignificant—the contrary might be strongly expressed in the preamble of their act—but on the ground that, in the present divided state of the Christian world, they would take no cognizance of, just because they would attempt no control over, the religion of applicants for aid—leaving this matter entire to the parties who had to do with the erection and management of the schools which they had been called upon to assist. A grant by the State upon this

footing might be regarded as being appropriately and exclusively the expression of their value for a good secular education.'

7. That in order to secure the confidence of the people of Scotland generally in a national system of education, as well as to secure its efficiency, the following should be its main features:—1st, That Local Boards should be established, the members to be appointed by popular election, on the principle of giving the franchise to all male heads of families being householders; and with these Boards should lie the selection of masters, the general management of the schools, and the right, without undue interference with the master, to direct the branches of education to be taught. 2d, That there should be a general superintending authority, so constituted as to secure the public confidence, and to be responsible to the country through Parliament, which, without superseding the Local Boards, should see that their duties are not neglected—prevent abuses from being perpetrated through carelessness or design—check extravagant expenditure—protect the interests of all parties—collect and preserve the general statistics of education—and diffuse throughout the country, by communication with the local boards, such knowledge on the subject of education, and such enlightened views, as their authoritative position, and their command of aid from the highest intellects in the country, may enable them to communicate.

Were such a system adopted, the subscribers are of opinion that it would be quite unnecessary either for the legislature or any central authority to dictate or control the education to be imparted in the National Schools, or to prescribe any subject to be taught, or book to be used; and should a measure founded on these suggestions become law, not only would the subscribers feel it to be their duty, but they confidently believe the ministers and religious communities in the various localities would see it to be theirs, to use all their influence in promoting such arrangements as, in the working of the plan, would effectually secure a sound religious education to the children attending the schools."

In September, 1847, on the invitation of an educational association of Glasgow, a large meeting of teachers from various parts of Scotland was convened in the High School of Edinburgh, and "the Educational Institute of Scotland" was formed. The following is the preamble of the constitution:

"As the office of a public teacher is one of great responsibility, and of much importance to the welfare of the community; as it requires for its right discharge, a considerable amount of professional acquirements and skill; and as there is no organized body in Scotland, whose duty it is to ascertain and certify the qualifications of those intending to enter upon this office, and whose attestation shall be a sufficient recommendation to the individual, and guarantee to his employers; it is expedient that the teachers of Scotland, agreeably to the practice of other liberal professions, should unite for the purpose of supplying this defect in the educational arrangements of the country, and thereby of increasing their efficiency, improving their condition, and raising the standard of education in general."

Among the modes of advancing the objects of the Institute, are specified "the dissemination of a knowledge of the theory and practice of education by means of public lectures, and the institution of libraries."

NORMAL SCHOOLS

AT

EDINBURGH AND GLASGOW

The Normal School at Edinburgh originated in 1826, when the Education Committee of the General Assembly of the Church of Scotland placed a few teachers appointed to their schools in the Highlands, at one of their best conducted schools in Edinburgh, for a short course of preparatory training. In 1838, the Sessional School of Tron Parish, was transferred to that Committee, to enable them to pursue this plan with more convenience and effect. It was the best model elementary school in Scotland, and it was used, as much as possible, to all the intents of a normal seminary for teachers, under the care of the Assembly Committee, down to the year 1845, when the new building in Castle Place, built expressly for a Normal School, was occupied for the same purpose, with a model school constituted of children from the immediate neighborhood.

In the mean time, an Institution had been established in Glasgow, mainly through the efforts of Mr. Stow, and an association, called the Glasgow Education Society, for the purpose of "training" a class of teachers who should be qualified to afford to the neglected children of the poor in that city; much of that moral education which was wanting to them at home. The attempt to erect a suitable building for the accommodation of the Normal and Model schools, embarrassed the Society, and about the year 1840, the institution was transferred to the General Assembly's Committee; and in that year the Committee of Council on Education made a grant of 10,000*l.* to the same Committee, to enable them to complete the building at Glasgow, and erect a new edifice at Edinburgh, on condition that 5000*l.* should be raised for the latter purpose by the General Assembly.

The circumstances out of which these institutions arose, are thus noticed by Mr. Gordon, her Majesty's Inspector of Schools for Scotland, from whose Report for 1847, the following account is compiled:

1. It was seen that a considerable part of the lower population, whether because schools were wanting, or ill conducted, or ill attended, had received little or no education; and it was judged that, if more attention were bestowed upon the preparation of teachers, an improvement in this respect would take place, not merely from the abler tuition so provided, but from that better inclination to be instructed,

which follows in general the appearance of intelligent and zealous masters. It was supposed, also, that such a preparation of the teachers, at once more liberal and more specially directed to their profession, would help to the attainment of their proper place in the community, and so benefit the education of the country; for if the increased resort to schools should do little for their advantage in respect of income, some advantage of the kind would be the more apt, with every addition to their merits, to arise from other quarters; if not, the benefit would remain, of their possessing as much intelligence as would itself prove a source of enjoyment and respectability.

2. In the next place, the population had so far outgrown the means of education provided by law, that the unendowed schools were more than three times the number of the endowed, while their masters were generally inferior to those of the latter class, and often so unequal to the duty they had undertaken, as to suggest forcibly the need of their being somehow enabled to come to it with more of the requisite qualification. And this appeared the more needful, as the non-parochial teachers were not subject to the same legal test of qualification as those of the established schools, while the want of such a test in their case might be, in some measure, supplied by a system of preliminary training.

3. The opportunities of employment opened up by the extension of commerce, manufactures, mining, and other kinds of industry, had indirectly tended to lower still more the qualification of those who were left to pursue the business of teaching.

4. Another effect of the extension of the national industry in these departments was to withdraw from school a great proportion of the children of the laboring classes at a very early age; and it was plain that the shorter the period of education, so much the more need that the masters should be competent to employ it to good account.

5. It was observed that there is a tendency in the occupations connected with some of the branches of industry now mentioned, to impair the character of domestic education among the laboring classes; and the remedy was looked for in the school. The school came, on this account, to be considered, rather more than it had been, as a place not merely of instruction, but of general education—as appropriating, in fact, somewhat more of the office of the parent. It followed that the general character and manners of the masters became to the promoters of schools a matter of still greater interest than before; and the same could be, at once, discovered and formed, or in some degree influenced, in the Normal School.

6. There was another and more special reason for the establishment of schools of this sort, in the improvements which had been recently introduced upon the methods of elementary instruction, and this chiefly in the Sessional School, Market Place, Edinburgh. To establish a normal seminary might well be considered as the readiest mode of diffusing a knowledge of such improvements; and accordingly the Sessional School now mentioned was among the first, if not the first in Scotland, which came to be employed for normal purposes.

7. It became more commonly known than before, that institutions of the kind had been tried in Prussia, Germany, and France, and with results that might well tempt the experiment elsewhere.

These circumstances suggested the formation of a seminary for the preparation of teachers, in the hope of thereby amending much of what was seen to be amiss in the state of education throughout the country; and accordingly the education sought aid of the Committee of Council, which was granted to the extent of 10,000*l.* for building purposes, and

1,000*l.* annually, towards the current expenses of the two institutions,—the sums to be divided equally between them, and the General Assembly obligating itself to appropriate a like sum to the same objects.

Each seminary is superintended by a Sub-committee of the General Assembly's Education Committee, who appoint the masters, regulate the expenditures, the rate of school-fees, the terms of admission, and other matters.

Each seminary has a fund applicable to its uses of 1,000*l.* besides a revenue from school fees, amounting to about 250*l.* more. Both are open to candidates of all religious denominations, and to students who do not reside, as to those who do reside in the institution. About one-half of the students are admitted free, (their expenses of board and tuition are paid out of the permanent resources of the Committee)—one quarter reside in the institution at their own expense, and one quarter reside out of the institution and pay their own board, and an admission fee of one guinea. The average number in attendance is fifty.

The board of instruction consists of a Rector, a first, second and third master, who give their time wholly to their respective seminaries, and three other masters who teach only for certain hours in each day.

The opportunities of instruction in the arts of teaching and of school management, which form the distinguishing object of these schools, have been provided in three different ways—by practice, by example, and by lecture. The students are appointed to teach, and to observe the teaching of the masters in the model or practising schools, which are constituent parts of the seminaries, and which, though intended at the same time for the "instruction of the children of the poor," must be regarded mainly as subservient to the normal office of the institutions with which they are connected.

The attendance at each school amounts to about 550.

The methods employed in the practising schools are not distinguished from those which are common in other schools of the better class. Normal schools may be expected to teach something of the nature of all methods of any recognized value; but their practising departments must be conducted on some single, congruous system. The simultaneous method, accordingly, is practised in both schools, but with that care to ascertain the impression made upon the minds of individuals, without which that mode is incomplete. The monitorial plan is not employed in either school, simply because the aid it furnishes is not there needed; but a semblance of it is presented in the teaching of the students. The Glasgow school has still some features of the system on which it was originally conducted—the gallery exercises, among which is the admirably conducted Bible lesson, frequent singing, much precision in the movements of the classes, regulated gymnastics, a style of interrogation that supplies great part of the answer, and that negation of all distinctions by means of places or reward, which has been noticed as marking with less questionable propriety, the order of the students when classed together for their separate instruction.

In the Edinburgh school, each student is occupied in instructing a section of the pupils two hours daily. One section of the children is placed under charge of two students, who teach that section alternately for the space of fourteen days. Another section in a different stage of progress then succeeds, and remains under the same charge for the same length of time; and so on, till, in the course of two months, an occasion of teaching has been given to each, in all the branches and in every stage of progress. Meantime, their manner of conducting their

respective sections is observed either by the rector, who is present in the practising school for this purpose one hour and a half daily on an average, or by one or other of the masters, who employ two hours daily in like manner,—each master, however, confining himself to a distinct section of the school. The students are thus under direct observation, during the greater part of the time they are employed in teaching; and afterwards, in their private class they receive the remarks which the rector and the masters may have made upon the manner in which they severally appeared to have performed their tasks.

They are, next allowed to see the masters teach daily, for a certain length of time, amounting on an average to one hour and a half. On these occasions, all the students are present at the same time, and all the branches are taught in rotation, upon the days specified in the Time-table appended. They are required to mark closely everything in the masters' mode of conducting the different lessons, and to note down their remarks for their own benefit afterwards. The notes are subsequently examined: and it is soon perceived, in character of their own succeeding practice, how far they had profited from the example of the masters.

Lastly, they have all, both male and female, an opportunity of attending a weekly lecture delivered by the rector upon the theory and art of teaching, the design of which is described as being "to counteract the tendency of the practical engagements of the elementary school to degenerate into mere routine and a copy of the superintending master." The course consists of twenty lectures, occupied with the various topics set forth in the appended Syllabus.

If the object of the *common* school be not merely to instruct, but to educate; not merely to inform the understanding, but to cultivate the entire character, the object of the *normal* school is assuredly no less comprehensive. The schoolmaster, it is always to be remembered, is a moral teacher, and must be prepared expressly for that delicate and difficult office. The normal schools accordingly provide for communicating this qualification.

Each hour in the day, from 6 A. M. to half-past 10 P. M., has its allotted occupation, fixed by rules which are unvarying, and, so far as could be perceived, invariably observed. Half an hour is set apart in the morning for devotional exercises, and half an hour for the same in the evening. On Sabbath one hour and a half is employed, under the rector, in exercises upon Bible history and Christian doctrine: public worship is attended in one or other of the churches of the city; and in the evening, written abstracts of the discourses heard during the day are prepared and submitted to the rector's inspection. These arrangements mark a due solicitude for the moral well-being of the students, and a sense of its essential connection with the professional qualification of a school-master.

At the same time, the general culture of the students at the Normal school almost necessarily receives a bent to their future calling—and this from the proper influences of the place, in particular from the fellowship of so many engaged in the same studies, brought together after a common trial, looking forward to the same pursuit, and entertaining the same hopes, anxieties, and ambitions. A society so formed begets a bias to the professed object so decided, that there is less hazard than might have been expected of the superior instruction of a normal school tempting to aspire beyond the schoolmaster's calling.

The following is the plan on which both schools are now conducted:

The Directors have considered, in the first place, that schools for the children of the poor, if they do not need to afford more than a limited elementary education, be hove to afford the same by masters as competent within their range as any masters intrusted with a more extended charge; nay, that there are difficulties in the management of such schools, from the short and broken attendance of the pupils, that require in the teachers somewhat more than the usual ability and devotion to their duty. They have considered, further, that a more advanced education is sought at many schools, the teachers of which are not qualified, and have had no means of being qualified, to supply it. For these reasons they have proposed—

1. That two distinct classes of teachers shall be educated at the normal seminaries—one for elementary schools, the other for those of a higher or mixed kind, such as the parochial schools.

The examinations for admission are now conducted by those who, from their office, may be fairly presumed competent; and, at the same time, disinterested in the absence of all relation to the candidates. But the case is somewhat altered when the student appears for a final examination; for then, though the competency may be still the same, he has been the pupil of those who are now to judge of his proficiency—in other words, of the success with which his studies have been conducted, and, by inference, of the skill with which these studies have been directed. The following rule has, therefore, been laid down:—

2. That the first examination shall be conducted by the General Assembly's Committee and the rectors and masters; the final examination by the same parties assisted by a professor in the University and by a master in the High School of Edinburgh or Glasgow.

It is further proposed to extend the range of study at the institution for the teachers of both classes, and, above all, to impart to them a fuller and more exact knowledge of the subject with which, from the beginning, they had been partially acquainted. In this, the Directors have proceeded upon these views—that if a teacher's knowledge should considerably exceed what he is called on to impart, there is no prejudice, but the reverse, to his ability for teaching,—those who have been educated in higher things being commonly found to excel in the lower paths of instruction; that the estimation and authority of a teacher always rise with his attainments: that a general intelligence beyond the limit referred to bears directly upon that part of the work of education which is distinguished from mere instruction; that the more promising youth have the better chance of being brought forward under such a master: and, moreover, that to the master himself the possession of a fund of liberal knowledge is likely to prove a source at once of comfort and of energy. For these reasons,—

3. The students, before leaving the institution, are to prove a qualification of defined extent in the branches under noted:

FIRST CLASS.—1, *English reading*; 2, *writing*; 3, *English grammar*,—elementary manual, and an enlarged course (*e. g.* Latham's), with etymology; 4, *English composition*—abstracts and original essays; 5, *arithmetic*—theory and practice, a full course, with mental arithmetic, book-keeping; 6, *elementary geography*, followed by a course of physical geography and use of globes; 7, *general history*, with at least one portion of particular history (*e. g.* that of Great Britain or the period of the Reformation); 8, *natural history*; 9, *singing*; 10, *linear drawing*; 11, *pedagogy*; 12, *religious knowledge*—(a) Bible doctrine (Confession of Faith and Shorter Catechism); (b) Bible analysis (examination of a given portion of the text);—(c) history of the Old and New Testaments, followed by (d) outlines of ecclesiastical history and the evidences of revealed religion.

SECOND CLASS.—All the branches of the preceding class, with 13, *Latin*—Livy, Virgil, Terence, themes, English rendered into Latin, Roman antiquities, synonyms, &c.; 14, *Greek*—*Analecta Minora*, Greek Testament, two books of the Anabasis, two books of Homer; 15, *mathematics*—a full course of Euclid, practical trigonometry, mensuration of surfaces and solids, land-surveying, algebra to cubic equations, elements of mechanics.

The Directors are well aware that this course of study is not to be completed in a short time; and moreover, that the number of the teachers sent forth must diminish, as the term of their attendance is extended. Nevertheless, they prefer a distinction for the seminaries rather in the accomplishment of a few to that extent, than in the slightest preparation of many; and consider that they thus afford to the normal system a better chance of attaining its due estimation and success. They do not, in the mean time, fix the utmost length of the attendance, but they prescribe—

4. That the least period of attendance for students of both classes shall be eighteen months.

At the same time, precautions will be taken to insure that the individuals favored with this prolonged, invaluable opportunity of study are not such as shall disappoint expectation afterwards.

5. At the end of three months from the periodical admission of students, the rectors shall report to the directing Committee on the general conduct of the students, the progress they have made and the capacity they have shown during that time. The report to be engrossed in the minutes of the institution.

These regulations apply to all students admitted on the footing of free maintenance; and to those, also, who are not so favored, but who are willing to comply with the rule fixing the least period of attendance. There is, however, another class of persons who seek admission, consisting of those who could not venture to compete for the benefit of free maintenance, and have not the means of maintaining themselves for even the least appointed term; of those, also, who can afford but little time from other charges with which they are already occupied; and of those who, having completed a curriculum of literature and philosophy at some university, require no more of the normal institutions than what they afford of instruction upon the arts of teaching and school management. It is therefore proposed—

6. To admit students at their own expense at any time without examination, except by the rector, upon evidence of respectable character, and for such period as they may find convenient to remain; and to afford them an examination at any time upon their professing the qualification required of the regular students at the termination of their course.

It has been further arranged that, to give a fair opportunity to the students of mastering the required qualification, not only the term of the attendance shall be prolonged, but that more time than heretofore shall be allowed for their own study and instruction. This time is to be taken from their occupation in the practicing schools: where it is not thought necessary they should be employed so much as heretofore, nor quite so much at one period of the course as at another. Accordingly—

7. One hour daily is allotted to the students for teaching in the practicing schools during the first half of the term, and two hours during the second.

At the same time, to maintain the due importance of this practice, and to give the advantage of carrying it on with mutual aid and under mutual observation, it is appointed—

8. That one hour daily shall be devoted to the teaching of a class by one student in presence of all the rest, each having the same office in rotation on successive days; and to hearing the remarks of all upon the manner in which the task has been performed—the rector presiding.

The practicing schools having now less aid than formerly from the services of the students, the want will be supplied by the employment of assistant teachers and apprentice-pupils. At the same time, the attendance will be reduced to an amount more suited to the extent of the accommodation, to 350 in the one institution, and 500 in the other. In short, the Directors have proposed to remodel this department, and have resolved—

9. That the practicing school is to be considered as mainly subservient to the normal school; and to be so formed as to afford to the students opportunities of teaching all parts of an elementary course, and if possible the elements of some branches more advanced.

These arrangements have led to others of less moment, which it is unnecessary here to describe. For one thing, they have occasioned another distribution of time for the occupation of the rectors and the masters; in the settling of which, the general principle has been held in view, that the instruction of the students should be intrusted as much as possible to the rector and the mathematical tutors; while the masters will have charge of the practising schools, and the superintendence of the students when teaching. The regulation on this head is—

10. That the students shall be under the rector four hours daily for instruction in the branches they are required to study, except the mathematical, which will be conducted by the tutor for one hour and a half in the evening; that they shall also, while teaching in the practicing school, be under the occasional supervision of the rector, as well as that of the masters.

After all, it is not by any organization, however carefully or well contrived, that the excellence of a school is to be secured; everything still depending on the genius of the master. And if this be true in regard to common schools, it is still more so in regard to those, which have the exemplification of good methods for their distinguishing object. The Directors have therefore signified that their main reliance is upon the devotedness and skill of the rectors and the masters; whom they have appointed to find for these institutions their proper position in the educational system of the country.

It is not forgotten that a normal school, though perfect in all respects, would not present a model for exact imitation in all cases, and that the application of its methods to the management of common schools must be left, in great part, to the judgment of the masters of the latter. No school, indeed, can be the very pattern for others that exist under different circumstances; and the normal schools are, from their very nature, singular in some of their conditions. It is enough that in them, so far as they are normal, the general principles of method are taught, exemplified, and practiced. To the masters it may be reserved, in mere deference to their self respect to form the plan of their own schools, according to their own knowledge of what the locality requires or permits, and according to the general notions of method which they have received. In short, it is as little desirable as it is practicable, that the normal schools should be altogether such as to afford an absolute rule and exact model for the guidance of the pupil, in the construction and management of his own.

Department for Female Teachers.

Female Schools of Industry.—There is a description of schools which is now rapidly increasing in Scotland, and extending to a lower class of the population than had been wont to have or to consider them as at all needful—the Female Schools of Industry. This is mainly the consequence of elementary education, in general, having taken more of a practical character than formerly; for the male children, somewhat modifying the course of literary instruction, and occasionally attempting a specific preparation for some particular calling or handicraft.

The same tendency would have led, of itself, to an instruction of the other sex in the usual arts of domestic industry; but it was aided by this, that, while the period of school attendance was the same for both sexes, it was not requisite for the female to proceed so far in the different literary branches as the other, and so the opportunity arose of attending to those things that form the proper objects of a female school. The promoters of such schools are commonly benevolent ladies, who are no strangers to the cottages of the poor, and who would endeavor by instruction of this sort to improve their domestic condition. It is not unusual, too, for the proprietors of public works, manufacturing or mining, to favor the people in their service with institutions of the kind. The Directors have, in these circumstances, attached to each of their normal seminaries a department for instruction in needlework and knitting, and have opened it freely to female students desirous of undertaking the charge of schools of this description.

This division of the seminary is conducted by the matron of the establishment at Edinburgh, and at Glasgow by a mistress engaged for that single purpose. All the female children above seven years of age at the practising schools are, in both cases, permitted to attend in this department, without additional fee; and nearly all avail themselves of the privilege, each class attending for one hour daily. Their attention is wholly confined to the different sorts of work mentioned, and from the mistresses they receive neither literary nor religious instruction. The female students attend in this division during the whole time it is assembled—that is, for two hours and a half daily—and they are employed mainly in directing the classes, or attending to the directions of the mistress; and are themselves instructed, during a portion of the time, by the mistress at the Glasgow school, in the more difficult kinds of work. In the general model school for the children of both sexes, they are employed four hours daily—half the time occupied, under the master's eye, in teaching the female classes; the other half, in observing how the masters teach. Two hours daily, they are themselves under instruction in reading, religious knowledge, and the elements of grammar and geography.

Female students are admitted under the same regulation which has been formed in regard to those of the other sex who have not the benefit of free maintenance, and who do not engage to remain for any certain period. They are examined upon their knowledge of the elementary branches, before entering, only by the rector, and few have been at any time rejected. The admission fee is £1 for the first four months, 5s for each of the next four months, and no further payment is required for the remainder of the term, the duration of which is optional. Admission is allowed at any time of the year.

No regular examination is undergone by the female students upon leaving the seminary; and far the greater number have left it to enter on the charge of schools to which they had been recommended by the Directors,—not more than four leaving the Edinburgh School, without any certain engagement.

It is not proposed, in the mean time, to place this department of the institution under any stricter regulations than the following;—1. To withhold certificates from those who have attended for a shorter period than three months; and, 2. To grant certificates to those who have proved a certain qualification in the elementary branches, after a formal examination by the superintending Committees, assisted by the rectors and masters.

*Syllabus of the Rector's Lectures on the Theory and art of Teaching,
addressed to the Students of the Normal Institution, Edinburgh.
Introductory.*

1. The importance of education—most needful in every view—practicable—hopeful and encouraging.

2. Moral requisites and qualifications of the educator; (a) A correct view of his office; (b) Proper motives; (c) A well regulated temper and disposition; (d) A well-stored mind; (e) Aptitude to teach; (f) An irreproachable life.

I.—Man, the subject of Education.

Knowledge of this an essential preliminary; mental philosophy has not afforded the practical aid that might have been expected.

The order, mode, and extent of the development of the human powers considered, with practical reference. 1. Physical—historically first; nature requiring the main share of time for sleep and recreation; mental exertion, short and diversified; instincts to be regulated.

2. Moral powers awake nearly at the dawn of existence; should be early addressed and practically exercised; impressed with the idea of God and accountability to Him; charity, purity, and uprightness inculcated.

3. Intellectual—(a) Intuitive—developed through the perceptive powers; truths and facts impressed by attention, recalled by memory, combined by conception; importance of educating the senses and training the powers of observation through object-lessons; (b) Operative—*understanding* investigates truth; *judgment* traces its relations and tendency; (c) Creative—imagination—reason controlling all.

II.—The End and Object of Education.

The comprehensive and harmonious development of the powers in due place and proportion; errors arising from the excess, deficiency, or misapplication of any element; definitions of different writers.

III.—The Means for attaining the End.

Pedagogy, education (properly so called) extending to every department throughout—(1) childhood; (2) youth; (3) manhood—from the household to the school, from the school to the world and church.

Pedentics, instruction or schooling; that department which is proper to the intermediate period, youth, when the faculties are made conversant with facts, occurrences, objects, and otherwise exercised for their due development.

A. The parties by whom—the field in which—this should be carried out.

Hospital, public school, or private education considered.

B. The subject-matter of instruction:—(a) From the existence of man—speech and song; (b) From the existence of space and matter—mathematics and form (painting, sculpture, &c.); (c) From the relation of man to God—Christianity; (d) To the world—political economy; (e) To animals—natural history; (f) To substances—chemistry, &c.

The due place and comparative importance of the subjects of elementary and superior instruction. Reading, the key to all—

Organs of speech—origin and import of speech—invention of writing—alphabet, printing—on teaching the alphabet—Lancaster, Jacotot—Pillans.

Elementary reading—1st. The dogmatic system overburdens the memory; 2nd. The scientific, difficult to accomplish in English; 3rd. Intellectual, the sense helping the sound.

Theory of explanation and interrogation, elliptical and suggestive methods considered—treatment of answers received—moral enforcing—application of lesson read.

Examination of manuals for reading, and instructions in the proper way of teaching them.

Class method—individual, monitorial, simultaneous; class conducted by single examination.

Method not much apart from the man—consideration of the different subjects of school instruction—method of treating and art of imparting them, viz. spelling, grammar, religious instruction, geography, writing, drawing, arithmetic.

School organization:

Arrangement of classes—tripartite division—school furnishing.

Discipline:

Theory of rewards and punishments.

(*Note.*)—The design of these lectures is to counteract the tendency of the practical engagements of the elementary school to degenerate into mere routine, or a copy of the superintending master. The subject discussed in the connected series is proposed as a theme for a weekly exercise, and is found highly beneficial, not only as regards the proficiency of the students in English composition, but likewise as it engages their best thoughts in giving their own views of the different topics, and imparts an elevated tone to their professional pursuits.

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OF EDUCATION

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